



Luke 9: 28-31

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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TRIFLES.

A flower, given by one we love,
Is prized far more than sparkling gems,
A smile, a look, a gentle word,
Outweighs the costliest diamonds.
Then why should we those trifles call,
Which make the sun of life, the all
That man doth live for, here below,
And make him joy or sorrow know?

A tear upon the loved one's cheek,
Will make the haughtiest spirit quail,
A look of pain, or grief, or care,
Will turn the rose to lily pale.
Then why should we those trifles call,
Which make the sun of life, the all
That man doth live for, here below,
And make him joy or sorrow know?

A look of scorn, hath led to hate,
A kindly smile hath won a heart,
The one leaves but unhappiness,
The other's joy shall ne'er depart.
Then why should we those trifles call,
Which make the sun of life, the all
That man doth live for, here below,
And make him joy or sorrow know?

The More Excellent Name.

HEBREW 1:4.

(FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY.")

There is an almost boundless variety in the names given to persons and things, and many of these names testify to the vanity and folly of those who give them. Some names are without any definite meaning, and many persons whose names have a very expressive meaning, furnish a sad contrast in their character and conduct. Alas! how few in these respects answer to their names.

There is one person who once appeared in human form, and trod this earth for several years; who is still intimately connected with it, and who, ere long, will again visit it, and dwell on it; whose name is one of deepest meaning, sublimest mystery, loftiest majesty, unequalled tenderness, almighty power, and perfect wisdom; and whose person, character, and actions, fully answer to his name. God, who cannot err, hath given him his name. God, who knows all things, bears witness that He is worthy of the name he wears, and commends it to our most earnest and constant attention. He tells us that if we would be wise, happy, rich, and honorable, we must come into continual contact with this name. He tells us that in it his own character is unfolded, and that by it his paternal love can be communicated, and his saving power displayed. "My name (says Jehovah) is in him. Here you may see infinity, and possess it. Here you may behold perfect holiness, and share it. Here I will condescend to your weakness and ignorance, and soften down my glories so that you shall bear to gaze upon them. If I, the Holy Creator, and you, the sinful creature, ever meet as friends, you must meet me in this name. Here you must seek my favor, if you wish to share it. In this name you may learn all that is worth knowing, and by it possess all that is worth having. It is an ocean of merit, and will hide your sins; it is a sun of glory, and will dry up your sorrows; it is an universe of wonders, and will employ your intellect for ever and ever."

Come, then, let us address ourselves to the study of this glorious name, and looking up to the God and Father of our Lord Jesus Christ, earnestly seek the guidance of that gracious Spirit who alone can open up its wonders to the mind, and reveal its blessings in the heart. May "He who commanded the light to shine out of darkness, shine in the heart;" and make the name of Jesus to be all to us that God in-

tends it to be; that so we may sing with deep gratitude and holy wonder, "His name shall be called WONDERFUL!" The import of this name, its glories, and the claims which it has upon all who have found life and salvation in it, will employ our attention.

Names are of great use among men, and attention to this point will assist us in studying the import of his glorious name, who is the express image, and unspeakable gift of God. A name is commonly used to designate an individual, and thus to distinguish him from all other persons. This end is very imperfectly attained to by human names. Notwithstanding all the plans which have been resorted to, few persons succeed in monopolizing a name to themselves; but the name of Jesus is perfectly unique. His is a name above every name. (Phil. 2:9; Eph. 1:21.) God, no doubt, calls all the angelic stars (even as He does the firmamental orbs) by their names; but he testifies concerning his Son, who is "the bright and the morning star," that "He hath by inheritance obtained a more excellent name than they." (Heb. 1:4.) By his name he is distinguished from all other beings—none dare usurp his name without being guilty of the greatest folly and impiety. He is not merely "one Jesus," as a petty governor (whose very name would have long since been forgotten, but for his connection with Him,) once termed Him (Acts 25:19), but he is *the* one Jesus—the only Saviour. His name stands first in the book of life, and shall shine brightest in the annals of eternity. This name by which he is designated, and which distinguishes him from all others; at the mention of which every knee shall bow; and whose glories shall never fade,—is the name of JESUS.

A name is used among men to describe as well as to designate. This was the case when Adam gave names to all the creatures which God formed. No doubt the names given were expressive of the qualities of the creatures to whom they were affixed. In the Scriptures we frequently read of names being given to persons and places descriptive of the gratitude, and expressive of the hopes, of the individuals who gave them. Thus, Abraham called the name of the mountain where he was about to sacrifice Isaac, "Jehovah-Jireh." So Samuel set up a stone at the place of deliverance, and called it "Ebenezer." On the same principle, the mother of Jabez gave him a name which recorded her own exercises of mind in connection with him. In like manner, all the names of Jesus are descriptive, and are intended to set forth his excellences. They are none of them mere empty titles, but are all full of blessed meaning. A name among men is frequently the representative of nothing, but the name of Jesus is the representative of infinity. His name describes what he *was*. He was the Word, even the Word who was with God, and was God. He, as "the Wisdom," was with God before the world was. (Prov. 8th.) His names, "Wisdom," "Word," and "Lamb slain before the foundation of the world," not only declare his personal Godhead, but also his headship; exhibiting him as the great ONE in whom the Church was chosen; in whom all blessings were treasured up; who is the foundation of God's glory, and the centre of all his purposes; and who was eternally pre-ordained to all the wonders and glories which cluster around his incarnation, humiliation, exaltation, and coming reign.

His name describes what he *has done*. Frequently, among men, the words name and fame are used interchangeably. A man's name is often a record of his fame. The deeds he has done are inscribed on the names given him: this is frequently seen in the high-sounding titles of naval and military heroes. It is the case with the Captain of our salvation; in his name we have the record of his deeds. His victories over sin, death, and hell, are emblazoned on the names he wears. These victories are all righteous and beneficial, and the names which record them very glorious.

His name describes what he *is*. His person

is not here; but we have his name, which reveals his character, and if we make a right use of this, we shall have his presence. There are two books of the New Testament which are especially designed to set forth Jesus as he appears in the inner sanctuary: these are the Epistle to the Hebrews, and the book of the Revelation. If these are well studied, and the titles of Jesus, which they contain, diligently searched out, we may learn from them to think of him as he now appears in glory, even as, by the study of the four Evangelists, we come to know him as he once appeared on earth. In connection with this, it may be observed that his name describes what he is now doing. Men give each other names descriptive of office, and this is frequently done to those who have already gained names or titles of fame. So it is with Jesus. He has got a name of renown by his labors and victories on earth, and God, as a reward to him, and out of love to his people, has given him a name of office. The personal name, "Jesus," distinguishes him; the official name, "Christ," "Messiah," or "Anointed," describes him. His name is the Prophet like unto Moses, the Priest after the order of Melchisedec, and the King of Glory, faintly shadowed forth by Solomon. He wears the names of Advocate, Physician, Friend, Brother, and these all help to describe what he now is, and what he is doing.

His name also describes what he *is to be*, and *to do*. While his name is historical, inasmuch as it records his ancient glories, his virtues, and victories; while it is descriptive, reflecting, as it does, his glorious work and gracious heart; it is also prophetic, because it most assuredly foretells what he will be, and what he will do. His name is "the Second Adam," the "King of kings, and Lord of lords," the "Sovereign Judge," and Almighty avenger. His name foretells and ensures the overthrow of his enemies, the destruction of death, the renovation of earth, the salvation of Israel, and the restoration of man. How glorious will that world to come be, which shall bear upon it the full impress of the name of this glorious restorer! Grace teaches us now something of the excellency of the name of Christ as Priest; and glory, or the kingdom of God revealed, will be the unfolding of his name as King. It was said of Solomon, "he shall build a house for my name;" in doing this, he was a type of Jesus, who shall write his own name and his Father's name upon the new creation, which he will rear and fill with his glory. Thus the name of Jesus is a mirror, a medium, and an instrument. In it God's glories are to be seen, through it God's goodness flows, and by it God's power puts forth its noblest energies, and will continue to do so, "until all things shall be subdued unto him."

A name, among men, is frequently a ground of dependence. If persons engaged in business see the name of a well-known individual attached to any new project or enterprise, this inspires confidence. When soldiers hear that a general who has got a name is to be their leader, this fills them with courage. A name has often been a battle-cry which has dismayed the foe, and helped to procure the victory. The name of Jesus is given us to be the ground of our confidence, and food for our courage. He is compared to all that is stable and sacred: to a rock, refuge, and sanctuary. To all that is necessary and suitable: bread, living water, light, and life. To all that is kind and affectionate: for he fills up those relations on which our confidence as creatures is reposed for earthly solace and happiness. Everything is said of him that can be said to warrant and encourage our confidence in his glorious name. As the Jew of old depended on the name of Israel's God for temporal deliverances, and in simple dependence on it went forth against the foe, so should the believer depend on the Redeemer, and go forth to the spiritual conflict, setting up his banners in his name.

Once more, a name is frequently, among men, expressive of delight. It shows the complacency of him who utters it. What melody

there is in the names of some individuals! how they linger in our memories, even after the loved objects are far away! We cannot, will not forget them, with their sweet, though sometimes painful associations. The name of Jesus is all sweetness; it is full of glory and overflowing with love.

How much delight is there in the heart, while the lip of faith utters his name in fervent prayer or grateful praise, and the hand of faith appropriates Him, with all his blessings, to the heart. "My beloved." "Our Lord Jesus Christ." If the name Jesus distinguishes Him—if the name Christ describes Him—if his title, as Lord, shows Him to be the ground of dependence, certainly the possessive pronoun "our," sets forth the heart's delight in Him. His name is full of the richest associations, without any painful recollections: there is everything in Him to kindle complacent love, and to feed the heavenly flame. We understand, then, by the name of Christ, his person, his character, his work, his fame, his offices, his relationships, and glorious prospects. In addition to this, we may observe that the term name, sometimes signifies his cause, his authority, or "for his sake."

Having authorized this brief exposition of the import of his name, let us now go on to gaze at its glories, by meditating on the testimony of God concerning it. Jacob, at Peniel, earnestly inquired, "What is thy name?" and so did Manoah, when the angel of the covenant appeared to him. Moses also fervently prayed, "I beseech thee, shew me thy glory;" and the Lord answered him, and will answer us if we possess such desires, by "proclaiming his name." May we listen reverently, while the eternal Father speaks to us concerning Him who is his well-beloved Son.

The name of Jesus is a saving name. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21); and this is the *only* name in which this power resides, "for there is no other name under heaven given among men, whereby we must be saved."—Acts 4:12. No other is needed, any more than two suns are required in the solar system, or two hearts in the human body. The salvation which he bestows is complete, as it is deliverance from all evil; and comprehensive, as it includes all good. It is his own name in paraphrase, his own love in act. It is eternal as his name, and lifts up the soul and body of all who embrace it into participation of his own glory.

It is a living and life-giving name. He is "the life," "the light of life," "the resurrection and the life." His name can never die, nor can it ever fail to impart life to all who believe on it. How encouraging the words of the beloved disciple, when reviewing what he had written concerning his great Master, and thinking how much more might have been said, he exclaimed, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31. Jesus himself also testified, "He that believeth in me (the life), though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26. What a name is this to give life to the dead, and to make the living more lively! By contact with him, the guilty are justified, the unholy sanctified, the distant brought near, and the soul, alienated from the life of God, brought into fellowship with the living Father. This noble life is sustained, and its vigor increased, by the soul's continually coming to Him, as unto a living stone—that rock whence living waters flow. By eating his flesh and drinking his blood, his people live by Him as He lives by the Father. Without this real, vital connection with Christ, which is with the renewed soul a matter of necessity, choice, and delight, religion is but a name without life. Those who thus live on Him will live for Him: the springs of their happiness and strength are hid with Christ in God. (Col. 3:3.) Death shall not injure them, death is among those things which are said to be *theirs*, because they are Christ's. "For them to live is Christ, and

to die gain;" and "when Christ who is their life shall appear, they shall appear with Him in glory," and "live together with Him." All these blessed privileges and glorious hopes are the offspring of his name; beams from Him, the glorious Sun of Righteousness. Sing we, then, "He shall live!" rejoice we in Him as the Almighty conservator of life for all his people, and the glorious manifestor of the living God.—(To be continued.)

Loss of the Atlantic.

The following touching description of the fearful scene on Lake Erie at the collision of the Atlantic and Ogdensburg, is from the pen of Rev. Samuel Haskell, of Detroit, one of the survivors. It appeared in the Michigan Christian Herald.

Mr. Editor:—The following is in compliance with your request that I should furnish your readers with a narrative of the fearful destruction of the Atlantic, and of human life upon her, on the morning of August 20th. The solemn event I hope to be able to survey from a standpoint above the arena of wrangling, selfish, and secular interests, into which no man with the heart of a man can be found descending, when such an overawing providence is the subject in contemplation.

The number of human souls with which we left Buffalo seems now coming to be fixed at between four and five hundred. While the bridegroom tarried, we all slumbered and slept. Between two and three o'clock in the morning, when off Long Point, and four or six miles from the northern shore, we were awaked by a terrific concussion, which took place directly opposite my state-room, a little forward of the centre of the forward cabin. The noise of massive timbers successively and continuously pounding against and crushing through each other with shivering force, was like that of thunder in one's own dwelling to our startled ears. Myself and room-mates immediately sprang from our berths, commended ourselves to God, and commenced dressing. The bell struck for a moment, giving, as we interpreted it, the signal of distress. The boat lurched slightly upon her side, and we felt that she was rapidly sinking under our feet. Taking the stools from our room in our hands, two of which were supplied with air-vessels attached, designed to make them serve as buoys, we went from our room. The sounds which immediately struck upon our ears were such as I had not expected to hear till the great day of God Almighty. Every kind of cry and shriek, prayer and wail, made our sinking vessel terrifically vocal. One of our room's company disappearing, myself and the other, a Christian man, agreed that we would keep together, and went out upon the guards of the after cabin. The first things that struck our attention were struggling men and women and gurgling groans in the dark waters around us. We looked around, and could discover nothing near us but the persons and fragments which were scattering off from our boat. These we could see at a number of rods' distance from us, though a light mist lay upon the surface of the water, through which the stars looked clearly down from above. Concluding that, if we had struck another vessel, we had run her down, we supposed ourselves far beyond the sight or knowledge of any human being but ourselves, and sinking rapidly into that benighted sea.

We returned into the cabin, and endeavored to force a door from its hinges, but were unable, and almost immediately were driven from our effort by the water rolling over our feet across the cabin floor. We returned upon the guards, and with our little stools threw ourselves from the railing up upon the hurricane deck. The small boats had been launched by the crew, and filled by themselves and such others as happened to be near the point of launching or had been taken from the water, and were floating off at some distance from the wreck. At length the water had risen so that its gentle ripple broke over the hurricane deck between the wheel-houses. A few were on the wheel-houses, and the rest of us were aft of them upon the highest part of the boat, her bow being now sunk. A hundred and fifty, perhaps, in number, we stood together upon this last and failing support. One after another, imploring females, who had none to look to for protection, came, and begged to cling to us. We kept them near, and promised them all the aid in our power, while by passages of Scripture and soothing words we sought to calm them and point them to Him who, in the fourth watch of the night, once walked the dark waters of Genesareth to save the sinking. I took off my coat, and standing, with the woman who had fixed her death-grasp upon my hand, a little one side of the crowd, held myself in readiness for swimming when the wreck should fail us. At this time I first saw a distant light. Pointing it out to those around me, our first rational hope that we might be saved was lighted up. Supposing it a vessel on her course, we shouted with all our power to hail her. The minutes were long before we could see that she

was nearing us. Once, from her turning, or other cause, she seemed to be leaving us. Refuge failed us. In our distress we cried unto God, and renewing our shouts to the vessel, we soon saw her approach us. She was a propeller, and, as we afterwards learned, the object with which we had come in collision. How we had gotten so far from her, and remained distant so long, is still but partially explained, though our engine continued to run till the water arrested it.

As the propeller came up to our wreck, there was a precipitate rush to get aboard of her, in which several fell into the lake, and her captain, fearing that the crowd rushing upon her side, together with the water she was carrying from leaks caused by the collision, would sink her, backed away from us immediately, and lay off some rods from us for a weary half hour, during which, such was the tumult on our wreck, that nothing could be heard from him. At length we succeeded in stilling the cries of our party so that orders from the propeller could be heard. And the sweetest human sound that fell upon the awful distraction of that whole terrific death-scene was the stern but kind voice of command from the captain of the propeller, saying, "Obey my orders, and I will save every one of you; otherwise I must again back off and leave you!" It was like Jesus saying, "He that believeth in me shall be saved; he that believeth not shall be damned." We were still. Our deliverer came calmly to our side. We assisted off our females, children, and such as needed help, and, following ourselves, were safe. We had been two doleful hours upon the wreck; during the last one of which, well nigh, God had held a little portion of her stern above water in a manner as specially providential as though we had seen his visible arm sustaining it. The doors through which we had rushed out of the cabin, and some of which we had vainly tried to get off, He had shut, confining a portion of air in her after cabin, which held her up against all her ponderous iron work and coal, that were straining to carry us to a fathomless bottom.

But where were scores and hundreds of our companions?

Our thinned ranks kept asking with fearful emphasis, WHERE? The wide death-scene, in the midst of which we had stood so long, alone could answer. They had perished in the first sudden rush of water upon the main-deck. They went down in struggling masses by rushing in a wild throng from the sinking vessel into the lake. From these two causes a large portion of our emigrant passengers, of whom we had two hundred or more, found an instant grave. Many other individuals and families left the deck and cabin with little or nothing to support them, numbers of whom perished, while some, by incredible feats of swimming and providential interposition, were rescued.

I saw the broken-hearted brother, whose sister, unable to find him, was last heard crying: "Where is our dear brother?"—as the waters carried her away. I saw Mr. Lawrence, of Belvidere, Ill., who with his wife was saved from the water to carry home the heart-rending account of two ladies under his charge being swept from his sight and drowned, just as he gained a glimpse of them and was speaking to them. I saw a step-son whose aged parent, left for a moment in the cabin, was seen no more. I saw an interesting little Prussian girl from a large family of parents, brothers and sisters, of which she was the sad, speechless relic, she being unable to utter a syllable of our language. And I have come this morning from the saddest survivor of all, if the case be as narrated. She is from a wealthy silk merchant's family in London, England, by the name of Williams. She has been travelling in this country with an invalid sister for the benefit of the latter, and in company with a brother and his wife and two children, six in all. Her brother was killed by some falling object while he held her hand. She saw the children drop into a terrific grave; the sister-in-law and feeble sister followed. She had seen enough: she swooned, and when consciousness returned, she was in the propeller, in wet clothes, saved, she knows not wherefrom or how, to tell a tale of grief too bitter almost for endurance. Her brother was about to purchase a residence on the Hudson river, and had with him a large sum of money. A hundred and fifty deaths will be the least supposable number lost. Accuracy can never be reached. The saved have nothing but what they bore upon their persons, which in most cases was their night-clothes alone.

I have no words of censure for the officers and crew of the Atlantic. I know not the cause of the accident. I know not what was done or attempted after its occurrence. I saw no officer, heard no order, and am not aware that the boat was subjected to any management after the collision. The public will wait with anxiety to know by whose fault we came together with such tremendous force, and what plan for mitigating the catastrophe our officers proposed to themselves, and how they executed it. The public will then award to all their due; honor to whom honor, blame to whom blame.

Unbounded praise we may ascribe without hesitation to One. "Had not the Lord been on our side, then the proud waters had gone over our souls." Unto him, too, we may sing a new song of praise for the sure and priceless hope of the Christian. Brighter than the stars did it shine on that dire, wailing wreck.

Detroit, August 25.

The Burial Palaces of Nineveh.

It is needless to insist on the importance of the information, direct and inferential, afforded by these remains. In the walls of these chambers, so long lost not merely to the sight but to the knowledge of mankind, we have a highly illustrated historical volume, in which are minutely and effectively, though often most grotesquely, displayed all the leading pursuits and characteristics of an extinct nation; while the incidental details, no less than the prominent features, strikingly and impressively illustrate Scripture statements. Here are to be seen, as is believed, the "mighty hunter," Nimrod himself, strangling a young lion by pressing it against his chest—the "eunuch in the place of the King of Babylon"—the "king's cup-bearer, to whom was appointed a daily provision of the king's meat and of the wine which he drank"—the "governors, treasurers, and rulers of provinces," such as surrounded Nebuchadnezzar's image of gold—"the most mighty men" in the army, such as obeyed the behests of the same monarch in casting Shadrach and his heroic companions into "the burning fiery furnace." The sumptuous convivialities of the Assyrian court are delineated in "the banqueting hall," in which the king was wont to entertain "the nobles and princes of the provinces," (Esther 1:3-7,) in celebration of his conquests, when "the harp and the viol were in their feasts;" and here, too, is probably the very recess in which stood the wine-vase, of a size to contain "royal wine in abundance according to the state of the king," while his guests are in the act of drinking his health, or of pledging each other in uplifted cups. The culinary department, and the stable also, find a place in the series; while in a slab representing the return of the king from the chase we have "a perfect *tableau de genre de haut ton*, resembling in so many points the present customs of the East," as remarkably to illustrate the tenacity with which Oriental nations cling to the manners and customs of their fathers. As might be expected, in the case of so martial a people, warlike exploits occupy the largest portion of this illustrative gallery. All the incidents of the successful campaign are registered with a circumstantiality indicative of the national vanity. Horsemen "lifting up both the bright sword and the glittering spear," and horses "swifter than the leopards, and more fierce than the evening wolves"—bowmen, shield-bearers, and slingers, for whom were prepared "shields and spears, and helmets, and habergeons, and bows, and slings to cast stones"—chariots, and battering rams, the assault, the charge, the retreat and pursuit, the burning fort, and the sacked city—bearded warriors "furiously driving their chariot in pursuit of the remnant of the inhabitants, who are flying over a rocky plain, strewn with headless bodies"—the soldier "deliberately plunging his sword into the breast of an adversary, whom he has driven down on his knees"—the king stopping his chariot "to command a register to be made of the number of the heads of the slain piled up in a heap before him," (2 Kings 10:8,) and, hovering over dead and dying, "the ravenous birds of every sort," (Ezek. 39:4.)—these horrid accompaniments of a horrid system are described with surprising vigor and effect. Then follow the treaty of peace, the triumphal march, the manacled prisoners supplicating for mercy, "the captive child and the mother that bare it cast out into another country," (Jer. 22:26,) and train of tribute-bearers enriching the imperial treasury with the spoils of enslaved provinces or conquered kingdoms.

The "Hall of Judgment" and the "Chamber of Judgment," furnish scenes presenting in an equally unfavorable light the character of the people and the age. In the bassi-relievi here are to be seen prisoners, some of them supposed to be Jews, probably Samaritans, having rings in their lips, to which is attached a cord held by the king, embodying literally the metaphor in Isaiah's prophetic message sent in reply to the prayer of Hezekiah—"Because thy rage against me and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." (Isa. 37:29.) One prisoner, in addition to having his hands manacled, has on his ankles strong rings fastened by a heavy bar, the condition in which the Assyrian king took Manasseh to Babylon, (2 Chron. 33:11;) and, perhaps, resembling that of Zedekiah when bound, at a later period, with fetters of brass, (2 Kings 25:7; Jer. 39:7.) In another group is a man naked, with limbs outstretched, and wrists and ankles fastened to pegs in the table or floor, while "the chief of

the slayers" is, with a curved knife, "beginning to remove the skin from the back of the arm of the prisoner, whose head is turned toward the king imploring pardon, the very words of which petition may possibly be contained in the cuneatic inscription above." In another scene may be recognized the fate of Zedekiah, the king thrusting the point of his spear into the eyes of the supplicating prisoner, while he holds in his left hand a cord attached to rings in the lips of two other captives. "The dark places of the earth are full of the habitations of cruelty." Yes! Nineveh, "that exceeding great city," was spiritually dark; the remains of its material magnificence giving proof of the superstitions and religious ignorance of its people. The representations of divinities, two-winged symbolic bulls and emblematic figures and inscriptions, occur with frequency in particular portions of these palaces. "The sacred or royal precincts were treble guarded, by divinities, inscriptions, and hidden gods, from the approach of any subtle spirit, or more palpable enemy, that might have escaped the vigilance of the king's body-guard." In the floor of the inner court, Botta found secret cavities containing small images of baked clay of horrid hybrid forms; these being, it is suggested, the "Tera-phim," or images, such as Rachel took from her father and put "in the camel's furniture, and sat upon them," (Gen. 31:19, 30, 34,) the signification of the original word according with the terrifying aspect of these figures. In "the divine chamber" were found the figures of two magi, with a gazelle in one hand and the other uplifted in prayer; and it is inferred that in this chamber they were wont to be consulted by the king, the blood of the victims being poured into the cavity in a slab in the floor. These magi, it is inferred from their form and features, are one of the four orders of Chaldeans mentioned by Daniel, to whom the Assyrian kings resorted, on occasions the most trivial or important, for the interpretation of dreams or the solution of political problems. They are distinguished by a peculiar species of dress, and it is noted as a remarkable fact that "they retain more of the vermilion and of the black pigment in the hair and eyebrows than any other figures on the walls of Khorsabad and Nimroud, a circumstance which, we think, is not to be attributed to chance, for the prophet Ezekiel, in speaking of the figures of men sculptured on the walls of the Assyrian palaces, makes particular mention of the images of the Chaldeans portrayed with vermilion." (Ezek. 23:14.) A still more striking reference is made in another passage, which we quote. "The large group forming the centre of the stone shows us the king, twice repeated, for uniformity's sake, performing some religious rite before the symbolic tree, in the presence of the chief divinity, which we consider to typify Baal. The king holds the sceptre in his left hand, his right being upraised and his forefinger pointed, as in conversation with the winged divinity above. Elijah apostrophizes the priests of Baal ironically, telling them to call louder on the divinity, for, he says, "he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." We may judge now, with these authentic documents of the worshippers of Baal before us, how cuttingly sarcastic was this address of the prophet. Here, he is truly talking; elsewhere, he is pursuing, as we have seen, or on a journey; or, peradventure, sleeping: this is the climax of sarcasm, because sleep, as the priests of Baal well knew, is necessary to the restoration of the faculties of the mortal, and incompatible with divinity, "Behold he that keepeth Israel shall neither slumber nor sleep."

The arrogant and boastful character of some of the inscriptions on these palatial walls, agree, we are told, in a singular manner, with the gasconading of the messengers sent to Hezekiah, described in 2 Kings, 18 and 19: "Who are they among all the gods of the countries that have delivered their country out of my hand?" Swift and terrible was the response: for "it came to pass that night, that the Angel of the Lord went out and smote in the camp of the Assyrians, a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses!" And more complete and terrible still, was the vengeance stored up against the city of this proud and tyrannizing people, the results exactly verifying the predictions of the prophet, "With an overrunning flood, he will make an utter end of the place thereon, and darkness shall pursue his enemies. The gates of the river shall be opened, and the palace shall be dissolved. Nineveh is of old like a pool of water." (Nahum 1:8; 2:6, 8.) The condition of the ruins, says Bonomi, "is highly corroborative of the sudden destruction that came upon Nineveh by fire and sword. 'Then shall the fire devour thee; the sword shall cut thee off.' It is evident from the ruins that both Khorsabad and Nimroud, were sacked, and then set on fire. 'She is empty, and void, and waste.' Neither Botta nor Layard found any of that store of silver and gold, and 'pleasant furniture,' which the pala-

ces contained; scarcely anything, even of bronze, escaped the spoiler; but he unconsciously left what is more valuable; for, to the falling in of the roofs of the buildings, by his setting fire to the columns and beams that supported them, and his subsequent destruction of the walls, we are indebted for the extraordinary preservation of the sculptures. In them, we possess an authentic and contemporary commentation on the prophecies; in them we read, in unmistakeable characters, an evidence of that rapacity and cruelty of which the Assyrian nation is accused. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" (Hab. 11, 12.)

London Spectator.

The Douay Bible.

As the introduction of the Douay Scriptures in the common schools of Cincinnati is now before the public, a few remarks on this subject may not be unnecessary. The Council of Trent forbade the circulation of Scripture in the vernacular tongues of the masses. They were forbidden to be published without notes; and even then no Romanist was allowed to read them, without a written permission from the bishop, at the recommendation of the priest. The notes of the Douay Bible and Rhemish Testament were among the most flagitious, immoral, revolutionary, and murderous, perhaps, ever put to print. When the Pope excommunicated Henry VIII. and Elizabeth, absolved their subjects from the oath of allegiance, and invited afterward Philip I. of Spain to take possession of the British crown, the Douay Bible was printed, teaching the doctrines contained in the bulls of excommunication. The Spanish armada was set on foot for this purpose; and thus, by the Spanish fleet and the wicked teachings of the Douay notes, England was to be transferred to the dominion of the Roman Catholic Philip. This design is avowed by the most important Popish journal, edited by Dr. Wiseman, Mr. O'Connell, and Mr. Quin, in 1836, in the following words:

"The notes of the New Testament were undoubtedly intended to prepare the public mind for the invasion meditated by Philip II.—the armada. They were in unison with the celebrated sentence, and declaration of Pope Sixtus, who designated Elizabeth as an illegitimate daughter of Henry VIII.—as a usurper and unjust ruler, who ought to be deposed; and as a heretic and schismatic, whom it was not only lawful, but commendable to destroy." (Dublin Review, No. 11., page 505, July, 1836. See, also, the London Quarterly for July, 1852, page 29.)

In 1808 the Complete Theology of Dens was pronounced by the Roman Catholic bishops the best guide for the clergy; and in 1814 an edition of this work was printed in Dublin. Two years after, or in 1816, came forth the Douay Bible again in Ireland, with the same annotations which had appeared in the Douay and Rhemish versions when first published; and asserting, on the title-page, the approbation of Dr. Troy, Archbishop of Dublin. The revolutionary and murderous principles of Dens are notorious. The notes of the Douay Bible are not less flagitious. The design they were intended to serve has been avowed; namely, that a heretic or Protestant ruler may be lawfully or commendably destroyed.

Such was the design to which Holy Scripture was thus made subservient when these comments were appended to its text by the authority of the Church of Rome. As soon as the pestilent volume appeared, it received the strong censures of the press, and aroused the indignation of the Protestant community of Great Britain and Ireland. Archbishop Troy, like a true son of the apostate Church, disavowed any knowledge or complicity in the publication. There was an unavailing attempt of Mr. O'Connell to have it condemned in the Catholic board. The learned gentleman, fearing the publication might prejudice the cause of Catholic emancipation then before Parliament, described it as a book that taught that it was not merely permissible, but essential to believe that it was lawful to murder Protestants, and that faith might be innocently broken with heretics; but he could not prevail with the board to disavow the book. For a time the disclaimer of Dr. Troy seemed to have some effect. But in 1818 the condemned work was again given to Roman Catholic readers, in a manner that might justly be called clandestine. The perseverance with which this bad book was circulated is no trifling matter. There was no scheme of invasion, it is true, meditated in 1816; but there was another scheme, in preparation or in action, still more odious and formidable—the Ribbon Society, bound by oath to the extirpation of Protestants. Lord Plunkett, in 1822, prosecuted this society; and when its existence and its purpose had become notorious, Dr. Doyle issued a pastoral address to restrain or suppress it, when it was preparing for a work of slaughter. There is a perfect agreement between the teachings of these notes and the murderous acts of Ribbonmen.

Western Christian Advocate.

The Providence of God.

"When my father and mother forsake me, then the Lord will take me up."

What a precious promise! Did you ever think of it, dear children? God, the mighty Maker of heaven and earth, condescends to become a Father to the fatherless, to provide for the wants even of little children. Earthly parents may forsake their children, but God, our heavenly Father is kinder than any earthly friend; he will never forsake those who put their trust in him. You have all heard of heathen children being deserted by father and mother, and left to die alone, or perhaps be devoured by wild beasts. You have shuddered as you heard of these things, but regarded them as something a great way off, and felt thankful that you were born in happy, enlightened America, where parents love and kindly care for their children. You would hardly believe it possible that children here could be forsaken by father and mother; yet I am going to relate an incident showing that it is not only possible, but that such scenes actually do occur even in our most enlightened cities, and how God's promise is fulfilled to such.

A gentleman and lady were awakened, early one cold morning in March, by the sound of crying and sobbing, evidently proceeding from some one in distress. "Hark!" said the lady; "do you hear that noise? Surely some one must be suffering; let us go and ascertain whence it comes." They went, and found a little boy seven or eight years of age lying on the cold ground, partially concealed by a pile of boards, shivering with cold, and sobbing as if his little heart would break. "What is the matter, my boy?" said the gentleman, "and how came you here?" With choking sighs, the little fellow told him that he was alone in the world; that his father and mother had left him the night before, locking the doors against him, and telling him that he must find a home with some one else, for they should take care of him no longer. The poor little boy, thus cruelly driven from his home, had wandered about, trembling with fear, and vainly sought a shelter, until at last, overcome with cold and fatigue, he had laid himself down, and given way to his grief in sighs and tears. He felt that he was alone, alone in the wide world, deserted by those who would naturally care for him, with no kind friend to whom he could go. How cheering to the heart of the little wanderer would this promise have been: "When my father and mother forsake me, then the Lord will take me up." But alas! he could not read the Bible, and had never been told of the "Children's Friend," who has said, "Suffer little children to come unto me." Yet he was not forsaken of God. "He who heareth the young ravens when they cry" heard his cries, and verified his promise by inclining the hearts of this kind family to befriend him. They took him into their house, warmed and fed him, and at length procured a home for him, where all his wants could be supplied, and proper instruction given him. Thus you see, my dear little friends, that earthly parents may cast off their children, but our heavenly Father is more tender and compassionate; he never forsakes his children. No little child escapes his notice, though wayward and forgetful of him; he still loves them with an undying love, and invites and urges them to come, partake of his love, and be happy with him forever.

Dear children, God has given you kind parents and friends to love and watch over you; remember to whom you are indebted for this great blessing, and be thankful for it. Remember, too, that they may be taken from you. Learn to love your heavenly Father better than everything else; then you can apply this promise to yourself, and say with confidence, "When my father and mother forsake me, then the Lord will take me up."

N. Y. Recorder.

The Lingerer.

"He lingered."—Gen. 19:16.

Reader, there are many of the Lord Jesus Christ's people very like Lot.

There are many real children of God who appear to know far more than they live up to, and see far more than they practice, and yet continue in this state for many years. Wonderful that they go as far as they do, and yet go no further.

They hold the head even Christ, and love the truth. They like sound preaching, and assent to every article of gospel doctrine when they hear it, but still there is an indescribable something which is not satisfactory about them. They are constantly doing things which disappoint the expectations of their ministers, and of more advanced Christian friends. Marvellous that they should think as they do, and yet stand still.

They believe in heaven, and yet seem faintly to long for it; and in hell, and yet seem little to fear it. They love the Lord Jesus, but the work they do for him is small. They hate the

devil, but they often appear to tempt him to come to them. They know the time is short, but they live as if it were long. They know they have a battle to fight, yet a man might think they were at peace. They know they have a race to run, yet they often look like people sitting still. They know the Judge is at the door, and there is wrath to come, and yet they appear half asleep. Astonishing they should be what they are, and yet be nothing more!

These are they who get the notion into their minds that it is impossible for all believers to be very holy and very spiritual. They allow that eminent holiness is a beautiful thing. They like to read about it in books, and even to see it occasionally in others. But they do not think that all are meant to aim at so high a standard. At any rate they seem to make up their minds it is beyond their reach. These are they who get into their heads false ideas of *charity*, as they call it. They would fain please everybody, and suit everybody. But they forgot they ought first to be sure that they please God.

These are they who cannot find it in their heart to quarrel with their besetting sin, whether it be sloth, indolence, ill temper, pride, selfishness, or what it may. They allow it to remain a tolerably quiet and undisturbed tenant of their hearts. They say it is their health, and their constitutions, and their temperaments, and their way. Their father, or mother, or grandmother, was so before themselves and they are sure they cannot help it. And when you meet after the absence of a year or so, you hear the same thing.

But all, all may be summed up in one single sentence. They are brethren and sisters of Lot. They linger.

Facts about Romanism.

The Pope of Rome estimates the papal population of the world at two hundred millions; the Greek, Armenian, Nestorian, Syrian, Abyssinian and Coptic churches, holding substantially the same heresies as the papists, embrace at least seventy millions more! Great is the work of their conversion to "the faith that saves the soul."

There are 200,000 Catholics in New York and its vicinity; 60,000 in Boston; 12 or 13,000 in Providence, R. I.; and this is but a specimen of the proportion they hold to the native population in most of our large cities and populous localities. Bishop Hughes estimates the whole number of Roman Catholics in the country at 3,500,000.

The Romish priesthood in this country is made up of six archbishops, twenty-six bishops, thirteen hundred and eighty-five priests; and yet sixty years ago, the whole priestly force in this country amounted to but forty-one or two priests.

The ordination vows of every Roman Catholic priest or bishop, bind him to a foreign prince as supreme ruler, and to promote the religion of which he is the avowed head; and also to *oppose and persecute* all persons of other creeds or religions to the extent of his power! Such is the frost bitten serpent we take to our bosom, and warm into life and activity! Though we gain the credit of magnanimity by thus cherishing our sworn enemies, we incur the charge of consummate stupidity. Every Romish priest is pledged to do all in his power to destroy our civil and religious liberties; nor is his power small with such willing instruments at command as the ignorance and superstition of his people supply him.

Among the papal population of this country, seven languages are spoken, viz: the English, Irish, German, French, Spanish, Italian, and Portuguese—each of them requiring to be spoken by the men who are employed to communicate to them the knowledge of God's truth.

More than a third part of the births in Cincinnati, and nearly one half of those in Boston, are among the foreign population; and in 1851 the foreign immigration amounted to 463,000—mostly unacquainted with our language, unassimilated to our habits, unaccustomed to our liberties and laws, and unknowing in the Bible! Is there not a strong demand arising from such facts, upon our patriotism and religious sympathies? What may be, what must be, inevitably our national character fifty years hence, if the churches sleep?

The great assembly of Roman Bishops and Archbishops held in the Cathedral of Baltimore last month, and lasting several days, sat with closed doors, doing of course all the works of darkness to which they were competent. Verily, they hate the light and love darkness, because their deeds are evil. It is well to mark the contrast between the studied concealment of these Popish suffragans, and the broad day light proceedings of the ministers of Christ, of all evangelical denominations. It tells the whole character of Popery.

Belgium with its four and a half millions of Romanists, is the only point in Continental Papal Europe, where there is perfect religious liberty, and where evangelical missions may be

carried on without legal hindrance. It is a field white to the harvest, and scores of reapers should enter it without delay.

Almost the only classes to be seen in the streets of Naples, are priests, soldiers, and beggars, all of whom are literally swarming, and the last particularly bold and offensive; natural fruits of Romanism these, as developed wherever the Protestant element is wanting. Just such cities would Boston, New York and Philadelphia be, were Romanism in them equally in the ascendant.

Heathen Origin of Purgatory.

That the doctrine of Purgatory is of pagan birth and parentage, is shown very conclusively in the following extract from the conversations of Socrates, the greatest and wisest of the heathen, just before his death by poison. Encompassed by his weeping friends, the great pagan philosopher discourses on the immortality and future state of the soul. We question if Pope Pius himself could give a more correct account of "the way of salvation" by *fire*! Socrates indeed omits to decide in this extract whether the purifying agent is fire, or oil, or holy water, or some other instrument. Pius could give us more information on this subject. But in all the most important particulars, the heathen appears to have had about as correct views as the Pope. The following is the theology of Socrates:

"When the dead," said he, "are arrived at the rendezvous of souls, whither their angel conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent, are sent into a place where they suffer pains proportioned to their faults, till being *purged and cleansed* of their guilt, and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable on account of the greatness of their crimes, the fatal Destiny that passes judgment upon them, hurls them into Tartarus, whence they never depart. But those who are found guilty of great crimes indeed, but worthy of pardon, who have committed violence in the transports of rage, against their father or mother, or have killed some one in a like emotion, and afterwards repented—suffer the same punishment with the last (i. e., Tartarus), but for a time only, till by *prayers and supplications*, they have obtained pardon from those they have injured."

Christianity in the Third Century.

At the time contemplated in the following extract, Christianity had degenerated exceedingly, from its primitive simplicity, and purity. Yet even then, it inspired a degree of deadness to the world, love, and benevolence, which, perhaps, we should do well to imitate. Says the historian, "Their benevolence was such as the world had not before, and has scarce since seen. They not only gave their treasures to their own poor, but they exerted themselves to relieve distress and suffering, wherever they could find it. The Jew passed by the wounded Samaritan, and the Greek, harangued about virtue, but never erected an hospital or an alms-house. But the Church in Rome supported at one time, a thousand and fifty widows. Christians felt that they did not deserve the appellation they bore, unless they spent their lives in doing good. Whole and immense estates were consecrated to public charity. Having renounced the luxuries of the world, they did not need great wealth, and they viewed their poor brethren as on a level with themselves, as sinners, ransomed by the blood of the Son of God."

Says Tertullian, a Christian writer in the latter part of the third century, "We are dead to all ideas of worldly honor and dignity; nothing is more foreign to us than political concerns. The whole world is our republic. We are a body united in one bond of religion, discipline and hope. We meet in our assemblies for prayer. Every one pays something into the public chest once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion. These gifts are, as it were, the deposits of piety. Hence we relieve, and bury the needy, support orphans and decrepit persons, those who have suffered shipwreck, and those who, for the word of God, are condemned to the mines for imprisonment. This very charity of ours has caused us to be noticed by some:—'See,' say they, 'how these Christians love one another.'"

Marsh's Ecl. Hist.

REDEEM THE TIME.—This morning upon waking, the thought suddenly occurred to me—What if I should pass this day better than I have ever passed a day before! what if I should be able to look back at night, and to thank God for the most profitable and best spent day of my whole life! The very idea was animating beyond expression. And why should not this

be the first thought which presents itself to us every morning?



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 2, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

DEFINITE TIME.

We have received a pamphlet of 12 octavo pages, double columns, signed T. J. W. on the subject of "Definite Time," attempting to show a termination of the prophetic periods in the seventh month of the present year.

Could such a demonstration be proved,—if data existed by which such a conclusion could be legitimately reached, it would be the duty of the favored one, who perceived the evidence, to unfold it to the church and world. But on the other hand there is a great responsibility resting on those who shall trifle with the hopes and fears of fellow beings, by tantalizing them with false expectations. It is necessary therefore to scrutinize closely, and to weigh candidly whatever is advanced on a question of this nature.

Of the writer we have no knowledge whatever: and therefore if he is at all disparaged by an exposure of the weakness and insufficiency of his arguments, and his want of acquaintance with history and chronology it will be because of those, and not because of himself personally.

His first position is that time is revealed in the Bible, and that therefore it was designed for us to know the precise termination of the prophetic periods. This comes in rather incidentally, and is not expressed as pointedly as we have stated it. But, it may as well be met here as elsewhere. It is a very common opinion with a certain order of intelligence, that unless some particular and minute point of time is designated, that the prophetic periods serve no purpose whatever in the great system of revealed truth. But this does not follow. God having given those chronological measurements, they serve a most important purpose in showing us the probable period of their termination. They show us whereabouts in the world's history we live; and teach most conclusively that we have run down through the predicted series of events, which were to precede the millennial state, so that the dawn of its glories may be constantly anticipated.

The first argument on the time, by T. J. W. is that the "going forth of the commandment to restore Jerusalem," by the current usage of a similar phrase, is the completion of Jerusalem. To any at all acquainted with the use of language, the examples which he gives disprove his position. He says:

"The first example we find in Gen. 8:15, 16—'And God spake unto Noah saying, go forth of the ark, thou and thy wife, and thy sons and thy sons' wives with thee.' Here, *going forth of the ark* means to go out of, or the end, and is just the reverse of entering into, or beginning. Isa. 48:20—'Go ye forth of Babylon, flee ye from the Chaldeans.' Here likewise it signifies to go out of, or the end. Joel 2:6—'Let the bridegroom go forth of his chamber, and the bride out of her closet.' Mic. 4:2—'For the law shall go forth of Zion, and the word of the Lord from Jerusalem.' &c., &c., &c."

All must see that the *going forth* of the ark, is when they go out of the ark, and not some time far in the future—that the *going forth* from Babylon is when they leave that city, and not when they enter some other city. Consequently, the *going forth* of the commandment, is when the commandment goes forth, or is issued, and not when it has been fulfilled. T. J. W. has not distinguished between its being *given*, and its being *fulfilled*.

Making that mistake at the outset, he then dates the seventy weeks from the *completion* of the walls of Jerusalem, instead of from the *issuing* of the decree for that completion. He has confounded the *going forth* of the *decree*, with the *going forth* of the *walls*,—built in consequence of that decree.

He has correctly dated the completion of the wall in the sixth month of B. C. 445: "So the wall was finished in the twenty and fifth day of Elul, in fifty and two days."—Neh. 6:15. But after arguing, and as he says "settling the question" that the 2300 days should be dated from the time when the wall was finished, which was the twenty-fifth day of the sixth month, the very next step he takes is to abandon

that "settled position;" and instead of dating from that time, he dates them from the twenty-fourth day of the seventh month—one month *after* the walls were finished, and when they were dedicated.—This, he says is the *end* of the commandment. If so, then his other settled proposition that they ended with the completion of the walls was erroneous. This, however, compared with other things is a point of very little consequence.

Dating from this dedication of the walls in the seventh month B. C. 445, (which is the true date of that dedication) he makes the seven weeks, without any clearly stated reasoning for so doing, the sealing up of the prophecy which he, equally unauthorized, makes the closing up or cessation of the Old Testament prophets. Then he finds the time of MALACHI given in the margin of some Bibles B. C. 397, and makes him end the first seven weeks. He seems to be entirely unaware that the precise time of MALACHI is unknown,—that all that is known of it, is that he prophesied after the restoration of Jerusalem. And the most judicious chronologers have assigned to him about B. C. 420, which is found in the margin of most Polyglot Bibles. But taking the date 397, he then has to make it one year later, to complete the forty-nine years.

The great defect is however still to be considered. Dating from his own starting point, B. C. 445, any one who knows any thing of chronology, and is able to add and subtract in simple Arithmetic, will see that 490 years would end at the same point in A. D. 46 that it dates from, in the former year; and that 2300 years would reach to the same point in A. D. 1856,—four years beyond the place he has terminated them!! But how does the reader suppose he gets over this difficulty? Why he inserts four years between B. C. 1 and A. D. 1. That is, he terminates B. C. with the actual birth of CHRIST, and then begins A. D. with the vulgar era of his birth—four years after his actual birth. It is surprising that any one at this day should attempt to put himself in print, who is ignorant of the adjustment of those eras. This arrangement shows that T. J. W. had never learned that there is no time between B. C. and A. D.—that the latter is always reckoned from the point where the former terminates; and that the birth of CHRIST was just so much previous to the end of B. C. as it was before the beginning of A. D. This one mistake vitiates his whole argument.

His mode of fixing the date of the crucifixion is entirely original. He places this at the end of the sixty-nine weeks, because they were to extend to Messiah the Prince. He admits that CHRIST was a king when born, and when he rode into Jerusalem, but was not a Prince till his resurrection. By what patent logic, this conclusion is arrived at is not very apparent. But he proceeds to assert that the covenant was to be confirmed one week, that this must be after the death of CHRIST, and that this week ended when PETER went down to CORNELIUS, which is *assumed* to be in A. D. 42,—where he makes the seventy weeks end. Thus he entirely vaults over all the great chronological landmarks which fix the date of the crucifixion, and leaves them entirely out of the question.

His termination of the 1335 days is equally ludicrous. He commences them with the death of the last Pagan Roman emperor. This he says is ANASTASIUS, emperor of Constantinople in A. D. 417. From this 1335 reach to the present time.

To those conversant with history, it is not necessary to say that Paganism was the religion of the Roman empire till the succession of CONSTANTINE to the throne in A. D. 312, when was terminated the last and bloodiest of the Pagan persecutions; and that CONSTANTINE abolished Paganism as the religion of the empire, and legalized that of Christianity—he being the first Catholic emperor, and that with the exception of JULIAN the apostate, no Pagan emperor subsequently reigned.

The sons of CONSTANTINE walked in the steps of their father.

JULIAN the apostate, who succeeded CONSTANTINE A. D. 360, attempted again to restore the Pagan service in Constantinople; CONSTANTINE having removed the capital from Rome to that city, but he died after three years, in A. D. 363.

JOVIAN succeeded him, and was not a Pagan emperor, according to the following from GIBBON:

"The death of Julian had left the public affairs of the empire in a very doubtful and dangerous situation. The Roman army was saved by an inglorious, perhaps a necessary treaty; and the first moments of peace were consecrated by the pious Jovian to restore the domestic tranquillity of the church and state."

"Jovian was educated in the profession of Christianity; and as he marched from Nisibis to Antioch, the banner of the Cross, the LABARUM of Constantine, which was again displayed at the head of the legions, announced to the people the faith of their new emperor. As soon as he ascended the throne, he transmitted a circular epistle to all the governors of provinces; in which he confessed the divine truth, and secured the legal establishment of the Christian religion."

"The insidious edicts of Julian were abolished; the ecclesiastical immunities were restored and enlarged;

and Jovian condescended to lament, that the distress of the times obliged him to diminish the measure of charitable distributions. The Christians were unanimous in the loud and sincere applause which they bestowed on the pious successor of Julian."—Vol. 2, p. 77.

The Catholic Bishop ATHANASIUS, came from his retreat.

"The acclamations of the people seated him once more on the archiepiscopal throne; and he wisely accepted, or anticipated, the invitation of Jovian. The venerable figure of Athanasius, his calm courage, and insinuating eloquence, sustained the reputation which he had already acquired in the courts of four successive princes. As soon as he had gained the confidence, and secured the faith of the Christian emperor, he returned in triumph to his diocese, and continued with mature counsels, and undiminished vigor, to direct, ten years longer, the ecclesiastical government of Alexandria, Egypt, and the Catholic church."

"Jovian had the good fortune to embrace the religious opinions which were supported by the spirit of the times, and the zeal and numbers of the most powerful sect. Under his reign, Christianity obtained an easy and lasting victory; and as soon as the smile of royal patronage was withdrawn, the genius of paganism which had been fondly raised and cherished by the arts of Julian, sunk irrecoverably in the dust."—Vol. 2, p. 78.

JOVIAN died the next year A. D. 364, and after an interregnum of ten days, VALENTINIAN was elected his successor and associated with himself his brother VALENS as a colleague in the empire. Both of these brothers were educated as Christians, and the former had distinguished himself under the reign of JULIAN, for his zeal, for Christianity; and on his accession to the throne, he tolerated all religions. VALENS embraced the Arian doctrine and persecuted the Orthodox party. He died in A. D. 378. VALENTINIAN died three years previous in A. D. 375.

GRATIAN succeeded his father VALENTINIAN, in the West, and on the death of VALENS, invested THEODOSIUS with the empire of the East.

GIBBON speaks of THEODOSIUS, as "a name celebrated in history, and dear to the Catholic Church."

GRATIAN was assassinated in 383 by emissaries of MAXIMUS. Of his religion with that of THEODOSIUS GIBBON thus speaks:

"His profound veneration for the Christian clergy was rewarded by the applause and gratitude of a powerful order, which has claimed, in every age, the privilege of dispensing honors, both on earth and in heaven. The orthodox bishops bewailed his death, and their own irreparable loss; but they were soon comforted by the discovery that Gratian had committed the sceptre of the East to the hands of a prince, whose humble faith and fervent zeal, were supported by the spirit and abilities of a more vigorous character. Among the benefactors of the church, the fame of Constantine has been rivalled by the glory of Theodosius. If Constantine had the advantage of erecting the standard of the cross, the emulation of his successor assumed the merit of subduing the Arian heresy, and of abolishing the worship of idols in the Roman world. Theodosius was the first of the emperors baptized in the true faith of the Trinity. Although he was born of a Christian family, the maxims, or at least the practice, of the age, encouraged him to delay the ceremony of his initiation; till he was admonished of the danger of delay, by the serious illness which threatened his life, toward the end of the first year of his reign. Before he again took the field against the Goths, he received the sacrament of baptism from Acholius, the orthodox bishop of Thessalonica; and, as the emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. 'It is our pleasure (such is the Imperial style,) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of Heretics: and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of Divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them.'—Vol. 2, p. 156.

MAXIMUS, the usurper sustained his power in the West till 388, when he was defeated by THEODOSIUS, and died. This left the Roman world in possession of THEODOSIUS, who died 395. Says GIBBON:

"The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered, as a singular event in the history of the human mind."—Vol. 2, p. 183.

"The success of his first experiments against the Pagans, encouraged the pious emperor to reiterate and enforce his edicts of proscription: the same laws which had been originally published in the provinces of the East, were applied, after the defeat of Maximus, to the whole extent of the Western empire; and every victory of the orthodox Theodosius contributed to the triumph of the Christian and Catholic faith."—Vol. 2, p. 187.

"The genius of Rome expired with Theodosius; the last of the successors of Augustus and Constan-

tine, who appeared in the field at the head of their armies, and whose authority was universally acknowledged throughout the whole extent of the empire. The memory of his virtues still continued, however, to protect the feeble and inexperienced youth of his two sons. After the death of their father, Arcadius and Honorius were saluted, by the unanimous consent of mankind, as the lawful Emperors of the East, and of the West: and the oath of fidelity was eagerly taken by every order of the state; the senates of old and new Rome, the clergy, the magistrates, the soldiers, and the people."—Vol. 2, p. 199.

With this final division of Rome, we take leave of the Eastern division till we follow down for a period the history of the Western.

After the death of THEODOSIUS, the Western division was subjected to the incursion of the barbarians of the north, till the imperial rule was entirely subverted Rome was thrice besieged and pillaged by the Goths. The Vandals, under ALARIC subjected it to their ravages, and pillaged it of its public and private wealth; and the Huns, under ATILLA, penetrated as far as the Po, reducing flourishing cities to stones and ashes. In the space of twenty years from the death of VALENTINIAN III. nine emperors successively disappeared. And in A. D. 476, the Heruli, advanced into Italy, dethroned AUGUSTUS, and proclaimed ODOACER their leader king of Italy. This was the end of the Western Empire.

The Heruli maintained their rule till 493, when they were conquered by the Ostrogoths. And these, in turn, were defeated by the army of JUSTINIAN, the emperor of the East in 538, who placed the Pope, in quiet possession of the capital of Rome.

While the West was being thus subjected, various kingdoms were founded in the different sections of that empire by their barbarian conquerors, which corresponded to the ten horns of the Apocalyptic beast and dragon. But instead of converting the subjected Romans to Paganism, they uniformly adopted the faith of the conquerors; so that on the subversion of the empire, only the Franks and Saxons, still retained the Paganism of their fathers. Says GIBBON:

"The progress of Christianity had been marked by two glorious and decisive victories: over the learned and luxurious citizens of the Roman empire; and over the warlike Barbarians of Scythia and Germany, who subverted the empire, and embraced the religion, of the Romans. The Goths were the foremost of these savage proselytes; and the nation was indebted for its conversion to a countryman, or, at least, to a subject, worthy to be ranked among the inventors of useful arts, who have deserved the remembrance and gratitude of posterity. A great number of Roman provincials had been led away into captivity by the Gothic bands, who ravaged Asia in the time of Gallienus: and of these captives, many were Christians, and several belonged to the ecclesiastical order. Those involuntary missionaries, dispersed as slaves in the villages of Dacia, successively labored for the salvation of their masters. The seeds, which they planted, of the evangelic doctrine, were gradually propagated; and before the end of a century, the pious work was achieved by the labors of Ulphilas, whose ancestors had been transported beyond the Danube from a small town of Cappadocia."

"Their fiercer brethren, the formidable Visigoths, universally adopted the religion of the Romans, with whom they maintained a perpetual intercourse, of war, of friendship, or of conquest. In their long and victorious march from the Danube to the Atlantic ocean, they converted their allies; they educated the rising generation; and the devotion which reigned in the camp of Alaric, or the court of Thoulouse, might edify, or disgrace, the palaces of Rome and Constantinople. During the same period, Christianity was embraced by almost all the Barbarians, who established their kingdoms on the ruins of the Western empire; the Burgundians in Gaul, the Suevi in Spain, the Vandals in Africa, the Ostrogoths in Pannonia, and the various bands of Mercenaries, that raised Odoacer to the throne of Italy. The Franks and the Saxons still persevered in the errors of Paganism; but the Franks obtained the monarchy of Gaul by their submission to the example of Clovis; and the Saxon conquerors of Britain were reclaimed from their savage superstition by the missionaries of Rome. These Barbarian proselytes displayed an ardent and successful zeal in the propagation of the faith."—Vol. 2, pp. 394, 395.

While, however Paganism was thus removed, the barbarians, in embracing Christianity, had rejected the doctrine of the Trinity, and embraced the views of ARIAN. In A. D. 380 ULPHILAS, the bishop and apostle to the Goths, had extended the doctrines of Rome among that barbarous people. GIBBON says that

"The apostle of the Goths subscribed the creed of Rimini; professed with freedom, and perhaps with sincerity, that the Son was not equal, or consubstantial to the Father; communicated these errors to the clergy and people; and infected the Barbaric world with a heresy, which the great Theodosius proscribed and extinguished among the Romans. The temper and understanding of the new proselytes were not adapted to metaphysical subtleties; but they strenuously maintained, what they had piously received, as the pure and genuine doctrines of Christianity. The advantage of preaching and expounding the Scriptures in the Teutonic language, promoted the apostolic labors of Ulphilas, and his successors: and they ordained a competent number of bishops and presbyters, for the instruction of the kindred tribes. The Ostrogoths, the Burgundians, the Suevi, and the Vandals, who had listened to the eloquence, of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts, who were seated on the ruins of the West-

ern empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *Barbarian* was imbibed by the more odious epithet of *Heretic*."—Vol. 3, p. 397.

The Christians of that period were thus divided into two great parties, the Arian and the Catholic party; and it was this, and not a question of Paganism, that produced those famous ecclesiastical quarrels. According to GIBBON:

"The Vandals and the Ostrogoths persevered in the profession of Arianism till the final ruin of the kingdoms which they had founded in Africa and Italy. The Barbarians of Gaul submitted to the orthodox dominion of the Franks; and Spain was restored to the Catholic church by the voluntary conversion of the Visigoths."—Vol. 2, pp. 403, 404.

The first of the ten kings who joined the Catholic party, was CLOVIS in A. D. 496; and he was the last who adhered to Paganism. Says GIBBON:

"Till the thirtieth year of his age, Clovis continued to worship the gods of his ancestors. His disbelief, or rather disregard, of Christianity, might encourage him to pillage, with less remorse, the churches of a hostile territory; but his subjects of Gaul enjoyed the free exercise of religious worship; and the bishops entertained a more favorable hope of the idolater, than of the heretic.

"The Merovingian prince had contracted a fortunate alliance with the fair Clotilda, the niece of the king of Burgundy, who, in the midst of an Arian court, was educated in the profession of the Catholic faith.

"In the distress of the battle of Tolbiac, Clovis loudly invoked the God of Clotilda and the Christians; and victory disposed him to hear, with respectful gratitude, the eloquent Remigius, bishop of Rheims, who forcibly displayed the temporal and spiritual advantages of the conversion. The king declared himself satisfied of the truth of the Catholic faith; and the political reasons which might have suspended his public profession, were removed by the devout or loyal acclamations of the Franks, who showed themselves alike prepared to follow their heroic leader, to the field of battle, or to the baptismal font.

"On the memorable day, when Clovis ascended from the baptismal font, he alone, in the Christian world, deserved the name and prerogatives of a Catholic king. The emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation; and the Barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. The eldest, or rather the only, son of the church, was acknowledged by the clergy as their lawful sovereign, or glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction."—Vol. 2, pp. 411, 412.

RECARD, the first Catholic king in Spain, renounced Arianism in 586; and it was through his means that

"The whole body of the Visigoths and Suevi were allured or driven into the pale of the Catholic communion; the faith, at least of the rising generation, was fervent and sincere; and the devout liberality of the Barbarians enriched the churches and monasteries of Spain. Seventy bishops, assembled in the council of Toledo, received the submission of their conquerors; and the zeal of the Spaniards improved the Nicene creed, by declaring the procession of the Holy Ghost, from the Son, as well as from the Father; a weighty point of doctrine, which produced long afterward, the schism of the Greek and Latin churches. The royal proselyte immediately saluted and consulted pope Gregory, surnamed the Great, a learned and holy prelate, whose reign was distinguished by the conversion of heretics and infidels. The ambassadors of Recard respectfully offered on the threshold of the Vatican his rich presents of gold and gems; they accepted, as a lucrative exchange, the hairs of St. John the Baptist; a cross, which enclosed a small piece of the true wood; and a key that contained some particles of iron which had been scraped from the chains of St. Peter.

"The same Gregory, the spiritual conqueror of Britain, encouraged the pious Theodelinda, queen of the Lombards, to propagate the Nicene faith among the victorious savages, whose recent Christianity was polluted by the Arian heresy. Her devout labors still left room for industry and success of future missionaries; and many cities of Italy were still disputed by hostile bishops. But the cause of Arianism was gradually suppressed by the weight of truth, of interest, and of example; and the controversy, which Egypt had derived from the Platonic school, was terminated, after a war of three hundred years, by the final conversion of the Lombards of Italy."—Vol. 2, pp. 405, 406.

Thus in A. D. 600, Arianism gave place to Catholicism in the West, though some remains of it existed there half a century longer.

We will now leave the West, and consider the state of religion in the Eastern empire. ARCADIVS, as we have already seen, succeeded THEODOSIUS in the East. He was a weak prince and died in 408, without any character that GIBBON found it possible to delineate. His son THEODOSIUS the Younger, was his successor, and died in 450. On his decease, his sister PULCHERIA was unanimously proclaimed empress of the East.

"PulchERIA, who relieved her brother from the weight of an empire, was the firmest pillar of orthodoxy."—Vol. 3, p. 255.

"She gave her hand to Marcian, a senator, about sixty years of age, and the nominal husband of PulchERIA was solemnly invested with the imperial purple. The zeal which he displayed for the orthodox creed, as it was established by the council of Chalcedon, would alone have inspired the grateful eloquence of the Catholics."—Vol. 2, p. 331.

In 457 MARCIAN died, and LEO, a Catholic was chosen emperor by the Senate, and "received the imperial crown from the hands of the patriarch or

bishop, who was permitted to express by this unusual ceremony the suffrage of the Deity."—Gibbon.

From the death of LEO in 474, "an interval of fifty years, till the memorable reign of JUSTINIAN, is faintly marked by the obscure names and imperfect annals of ZENO, ANASTASIUS, and JUSTIN, who successively ascended the throne of Constantinople."—Vol. 3, p. 1. The inheritance of LEO devolved on his infant grandson, the son of his daughter ARIADNE and her husband THRASALISSEUS, who took the name of ZENO. The young prince suddenly died, and ZENO became emperor. He died in 491.

"On the decease of Zeno, Ariadne, the daughter, the mother, and the widow of an emperor, gave her hand and the imperial title to Anastasius, an aged domestic of the palace, who survived his elevation above twenty-seven years, and whose character is attested by the acclamation of the people, 'Reign as you have lived!'—Vol. 3, p. 3.

Of LEO and MARCIAN, GIBBON says:

"Those pious emperors enforced with arms and edicts the symbol of their faith; and it was declared by the conscience or honor of five hundred bishops, that the decrees of the synod of Chalcedon might be lawfully supported, even with blood."—Vol. 3, p. 260.

At this time controversy ran high respecting the Nestorian heresy.

"For accepting the communion of Alexandria, without a formal approbation of the same synod, the patriarchs of Constantinople were anathematized by the popes. Their inflexible despotism involved the most orthodox of the Greek churches in this spiritual contagion, denied or doubted the validity of their sacraments, fomented, thirty-five years, the schism of the East and West, till they finally abolished the memory of four Byzantine pontiffs, who had dared to oppose the supremacy of St. Peter. Before that period, the precarious truce of Constantinople and Egypt had been violated by the zeal of the rival prelates. Macedonius, who was suspected of the Nestorian heresy, asserted, in disgrace and exile, the synod of Chalcedon, while the successor of Cyril would have purchased its overthrow with a bribe of two thousand pounds of gold.

"[A. D. 508-518.] In the fever of the times, the sense, or rather the sound of a syllable, was sufficient to disturb the peace of an empire. The TRISAGION (thrice holy, 'Holy, holy, holy, Lord God of hosts!') is supposed, by the Greeks, to be the identical hymn which the angels and cherubim eternally repeat before the throne of God, and which, about the middle of the fifth century, was miraculously revealed to the church of Constantinople. The devotion of Antioch soon added, 'who was crucified for us!' and his address, either to Christ alone, or to the whole Trinity, may be justified by the rules of theology, and has been gradually adopted by the Catholics of the East and West. But it had been imagined by a Monophysite bishop: the gift of an enemy was at first rejected as a dire and dangerous blasphemy, and the rash innovation had nearly cost the emperor Anastasius his throne and his life. The people of Constantinople were devoid of any rational principles of freedom; but they held as a lawful cause of rebellion, the color of a livery in the races, or the color of a mystery in the schools. The Trisagion, with and without its obnoxious addition, was elated in the cathedral by two adverse choirs, and when their lungs were exhausted, they had recourse to the more solid argument of sticks and stones: the aggressors were punished by the emperor, and defended by the patriarch; and the crown and mitre were staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched, and shouted, and fought at their head. 'Christians! this is the day of martyrdom; let us not desert our spiritual father; anathema to the Manichean tyrant; he is unworthy to reign.' Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace, till the patriarch had pardoned his penitent, and hushed the waves of the troubled multitude. The triumph of Macedonius was checked by a speedy exile; but the zeal of the flock was again exasperated by the same question, 'Whether one of the Trinity had been crucified?' On this momentous occasion, the blue and green factions of Constantinople suspended their discord, and the civil and military powers were annihilated in their presence. The keys of the city and the standards of the guards, were deposited in the forum of Constantine, the principal station and camp of the faithful. Day and night they were incessantly busied either in singing hymns to the honor of their God, or in pillaging and murdering the servants of their prince. The head of his favorite monk, the friend, as they styled him, of the enemy of the Holy Trinity, was borne aloft on a spear; and the fire-brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Jus-

tinian. And such was the event of the first of the religious wars, which have been waged in the name, and by the disciples of the God of Peace."—Vol. 3, pp. 261-263.

In the above controversy, ANASTASIUS had embraced the side of the bishop of Alexandria; but the Catholic party triumphed. He was no Pagan, and there had been no Pagan emperor since the time of JULIAN. Yet T. J. W. has been unable to distinguish between Paganism, and a schism among the Christians; and by confounding the two, has made as sad an error in history, as he had before in chronology.

With this triumph of the Catholic party in the East, the Arian still bore rule in the West. In A. D. 493, the Heruli were conquered by the Ostrogoths, and "from the Alps to the extremity of Calabria, THEODORIC reigned by right of conquest."—Gibbon, vol. 3, p. 6.

"The Gothic conqueror had been educated in the profession of Arianism, and Italy was devoutly attached to the Nicene faith. But the persecution of Theodoric was not infected by zeal, and he piously adhered to the heresy of his fathers, without condescending to balance the subtle arguments of theological metaphysics. Satisfied with the private toleration of his Arian sectaries, he justly conceived himself to be the guardian of the public worship, and his external reverence for a superstition which he despised, may have nourished in his mind the salutary indifference of a statesman or philosopher. The Catholics of his dominions acknowledged, perhaps with reluctance, the peace of the church; their clergy, according to the degrees of rank or merit, were honorably entertained in the palace of Theodoric. . . . With the protection, Theodoric assumed the legal supremacy, of the church; and his firm administration restored or extended some useful prerogatives which had been neglected by the feeble emperors of the West. He was not ignorant of the dignity and importance of the Roman pontiff, to whom the venerable name of Pope was now appropriated. The peace or the revolt of Italy might depend on the character of a wealthy and popular bishop, who claimed such ample dominion both in heaven and earth; who had been declared in a numerous synod to be pure from all sin, and exempt from all judgment. When the chair of St. Peter was disputed by Symmachus and Laurence, they appeared at his summons before an Arian monarch, and he confirmed the election of the most worthy or the most obsequious candidate. At the end of his life, in a moment of jealousy and resentment, he prevented the choice of the Romans, by nominating a Pope in the palace of Ravenna."—Vol. 3, pp. 13, 14. He died A. D. 526.

In the East, after the death of ANASTASIUS, in 518, the elder JUSTIN nominally succeeded to the throne. GIBBON says:

"The diadem had been placed on the head of a feeble old man; but the powers of government were assumed by his nephew Justinian, who already mediated the extirpation of heresy, and the conquest of Italy and Africa."—*Ib.* p. 15.

JUSTINIAN was formally crowned in 520, about four months before the death of his uncle.

"The Catholics were attached to the nephew of Justin, who, between the Nestorian and Eutychian heresies, trod the narrow path of inflexible and intolerant orthodoxy."—*Ib.* p. 21.

In settling the religious disputes of his own capital, JUSTINIAN, in A. D. 593, declared the Roman Patriarch, the Head of all the churches. But Rome was in possession of an Arian monarch, and the bitter enemy of the Catholic church. JUSTINIAN had effected the conquest of Africa; and now "impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic Church."—Gibbon, Harper's Ed., v. 3, p. 67. BELISARIUS proceeded to the conquest of Italy, which he effected, and marched on to Rome. Only 4000 soldiers were stationed for its defence; and they could not oppose the wishes of the Romans who voluntarily submitted. Seized with a momentary enthusiasm, "they furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the CÆSARS should no longer be trampled on by the savages of the north; and without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the senate and people, invited the lieutenant of JUSTINIAN to accept their voluntary allegiance, and to enter the city." Thus was "the city, after sixty years' servitude, delivered from the yoke of the barbarians" Dec. 10, A. D. 536. And "the Catholics prepared to celebrate without a rival, the approaching festival of the nativity of CHRIST."—*Ib.* p. 80.

In the winter the Ostrogoths made preparations, and besieged Rome with an army of 150,000 fighting men. Pope SYLVERIUS was suspected of treachery, and on proof that he had communicated with the enemy he was banished by BELISARIUS. At the emperor's command, the clergy of Rome proceeded to the choice of a new bishop, and elected "deacon VIGILIUS, who had purchased the papal throne by a bribe of two hundred pounds of gold."—*Ib.* p. 85. As he had obtained the papal seat by fraud, it was claimed that he was not the lawful Pope; but in A. D. 538, he was owned as such by the Fifth General Council, and the whole Christian world. (See Bow-

er's *Hist. Popes*, vol. 2, p. 374.) In March of this year (538)—after "one year and nine days"—the Ostrogoths raised the siege of Rome, and burned their tents—one third of their number having perished under its walls. The arms of JUSTINIAN triumphed, and the Catholic hierarchy was established.

In the above will be found a clear, connected, and accurate history of the succession from CONSTANTINE both in the East and West; with the theological opinions of the reigning monarchs. It will show that there was no pagan emperor after JULIAN in 363; and that the last of the pagan kings was converted in 496. The rise of the Papacy is traced in a similar manner in the *Herald* of Sept. 4th.

We have presented both these questions somewhat fully, so that those who cannot lay their hands on the histories of those times, may not be misled by the confident assertions of those, whose assumptions show that they have never correctly read either history or chronology. It is to be much regretted that any one should thus substitute fiction for historical facts, and should so violate acknowledged laws in the adjustment of great chronological eras.

A HORRIBLE TRAGEDY IN NEW YORK.

About noon on Wednesday, a frightful and bloody tragedy was enacted in Gold-street, mid-way of the block, between Spruce and Frankfort-streets, the particulars of which are detailed below. A young Italian by the name of LEWIS CAMENZIN was passing up Gold-street, and as he approached the north-east corner of Frankfort-street smoking a cigar, two men came up to him and demanded some cigars. The Italian had two cigars in his pocket and liberally gave them to the intruding strangers; but with this they were not satisfied, and at once made a violent attack upon him, inflicting severe injury about his face and breast. The Italian finally extricated himself from the grasp of the assailants, and hastened to his boarding-house, where he changed his clothing, and returned to the corner where the encounter took place. When arriving there, he observed a young man named DANIEL McCRODDEN standing in Gold-street nearly opposite No. 92, with whom he got into an altercation, drew a knife and stabbed McCRODDEN five times in the abdomen. The blows were very severe and exposed the intestines. The assassin was set upon by the mob which immediately collected, and was with difficulty rescued by the Second and Fourth Ward Police. He was taken to the Second Ward Station-house, and thence to the City Hospital, and when sufficiently recovered was removed to the house, in Gold-street, to be confronted with the injured man. McCRODDEN was conveyed into the house, and placed on a bed, when Alderman OAKLEY, of the Fourth Ward, who was present, took his dying deposition. He stated as follows: "There was no quarrel between me and this man, (the prisoner;) he struck me with his cane, and followed me up to the door, and then stabbed me without any further provocation. I should know him if I saw him again." Dr. P. J. CLARK, and ROBERT K. ADDISON, were then sworn by Alderman OAKLEY, and said it was impossible to remove the wounded man to the Hospital; that there were five wounds of the small intestines, going nearly through the body; and that the man was in a state of collapse, and could only live a few moments.

At this stage of the proceedings, the prisoner was brought in. Alderman OAKLEY asked him if he recognized his assailant, and he replied that he knew him at once—exclaiming, "That's the man that stabbed," and repeated, "Yes! that's the man that murdered me." He was twenty-four years of age, a morocco dresser by trade, and unmarried—a native of Ireland. The assassin is an Italian, a barber, working at No. 157 Broadway, and is twenty-two years of age, unmarried, and has no relations in the country except a sister. He has the appearance of having been pretty roughly handled by the mob.

Intense excitement prevailed in the neighborhood, and different rumors were afloat as to the origin of the atrocious murder. Although the deed was perpetrated in broad daylight, there seemed to be considerable difficulty in regard to obtaining the testimony of those who witnessed the shocking affair, but the necessary evidence will, no doubt, be procured at the Coroner's investigation, should the poor man not survive. Two men, named ISAAC LOCKWOOD and ANTHONY MCBRIETZ, were arrested by the police and conveyed to the tombs, where they were committed by Judge OSBORN, to answer as witnesses.

It is a singular coincidence, that about sixteen years ago, the eldest brother of young McCRODDEN was murdered with a knife, in the immediate vicinity of this fatal affray.

P. S.—The wounded man lingered in agony until twenty minutes of 11 o'clock at night, when he breathed his last. A few minutes before the poor man expired, he gave a look of anguish towards his weeping sisters and brothers, but was unable to utter a word.

N. Y. paper.

DEATH AND THE RESURRECTION.—What is more appropriate at a funeral, than an allusion to the resurrection. Thus at the funeral of Mr. THOMPSON, member of Congress from the Charlestown district, who was buried on the 27th. Rev. Mr. BUDDINGTON opened the services with

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump;" &c.

CORRESPONDENCE.



THE SHAKING OF THE HEAVENS AND THE EARTH.

BY J. W. BONHAM.

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13:13.

The day of the Lord occupies a prominent place among the great and important truths taught in the sacred Scriptures. Events connected with its introduction, and to transpire during its continuance, including the happiness to be awarded to the righteous, and the punishment to be inflicted upon the wicked, together with the purifying and physical change to come on the earth are spoken of in express terms, and the agency by which they shall be accomplished clearly defined. The various descriptive predictions in reference to the "day of the Lord" are vivid, thrilling, grand, and interesting. The blessings connected therewith are calculated to inspire the righteous with courage to press forward, and present a sufficient motive to induce them to be zealous in their labors to advance the cause of their coming Redeemer,—while its terrific judgments which shall come upon the ungodly may well thrill them with horror and dread while anticipating its solemn approach. The "day of the Lord" furnishes sufficient matter for many discourses either critical, descriptive, or practical, each of which may develop and portray one of its peculiar features.

The paragraph from which the text is selected, commences by calling upon the ungodly to *howl* in prospect of the near approach of this eventful period. "Howl ye; for the day of the Lord is at hand," &c. In the description of this day, as here recorded, several of its peculiar features are introduced:—Its nearness—"Howl ye" &c. Its nature to the ungodly—"It shall come as a destruction from the Almighty." Some of its effects, or consequences—"Therefore shall all hands be faint, and every man's heart shall melt." The emotion which this day shall excite in the mind—"And they shall be afraid; pangs and sorrows shall take hold of them," &c. It will affect the material earth with its wicked inhabitants—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." The sources of light will be obscured—"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." This day, will be the day of final retribution—"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." It is not my intention to dwell on all the peculiar features of the "day of the Lord," but to call attention, on the present occasion, to the physical change which will come upon the heavens and the earth during this day.

The proposition, therefore, is this. That the present heavens and earth will experience a physical and local change. This can be fully sustained by express scriptural declarations—"For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."—Hag. 2:6. "Speak to Zerrubabel, governor of Judah, saying, I will shake the heavens and the earth," &c.—vs. 21, 22. "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."—Heb. 12:26. "Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." These parallel scriptures prove that the sentiment contained in the text is in accordance with the sentiments of other inspired writers.

It is the opinion of Burnet, author of "Sacred Theory of the Earth," that prior to the deluge, the earth was globular, or round, in its form; that the sea, or waters which compose them was shut up in its bowels as within doors—and according to a reasonable calculation, that unless eight times as much water as is now in existence were then created, the only way in which the earth could have been covered by water, was by its crust or surface falling in, in connection with the torrents which flowed from the heavens. If this be the correct view, the present uneven, and irregular appearance of our earth—its hills and vales—mountains and valleys—may be easily explained and accounted for. Ben Ezra is also of the opinion, that till the time of the deluge our globe

with its atmosphere, and all that we call its nature, had continued in the same physical state in which they had proceeded from the hands of the Creator—that the long lives of the ancients can only be accounted for save the good condition of the earth and its atmosphere, and that at the deluge the earth, air, and sea, experienced a change. He also supposes that our globe is not now of the same form, and in the same situation as previous to that event,—that what was once the sea is now dry land—that at the deluge God "caused the earth to move suddenly from one pole to the other, inclining to a certain axis (23 1-2 deg.) and caused it to point with one of its extremities towards the star which we now call the Polar Star, or towards the extremity of the tail of the lesser bear." And from this change all the solids and liquids lost their equilibrium and was left in disorder and confusion—and from this change resulted the four seasons which have been the ruin of the health of man and the cause of the shortening of his days—then the earth changed in a greater degree from good to evil. And from that time until the present many have suffered in consequence of the ungenial climates of the earth—and we cannot expect a change until the "restitution" inasmuch as after the flood Jehovah declared that the continuance of the four seasons would run parallel with the remaining of the earth.

But as at the time of the flood the earth was removed out of its original place, so at the close of the present dispensation "the earth shall remove out of its present place or position and be restored from bad to good." The Scriptures plainly teach that the present heavens and earth will experience another great change; and as the last was affected by the element of water, the one which we now anticipate will be produced by the element of fire. This may be clearly seen from a careful perusal of the third chap. of 2d Epistle of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." From the text in connection with the words just read, the heavens are to experience a change as well as the earth. But as the phrase has more than one signification, the inquiry arises in what sense is it here used, and how are we to understand it in this instance? Doubtless in reference to the atmosphere which surrounds our globe—the heavens which contain the terrestrial vapors. The application of the intense heat produced by the fires of the last day, when the earth shall be moved out of its place, must of necessity come in contact with and affect the atmosphere, producing explosions and thunderings innumerable, and present a striking contrast with

"Ætna whose ruins make a thunder;
Sometimes black clouds of smoke that roll about
Mingled with flakes of fire, it belches out.
And sometimes balls of flame it darts on high,
Or its torn bowels flings into the sky.
Within deep cells under the earth, a store
Of fire materials, molten stones, and ore
It gathers, then spews out and gathers more."

Virgil.

Then will be fulfilled the declarations—"I will shake the heavens."—Isa. 13:13. "The powers of heaven shall be shaken."—Luke 19:26. "The heavens shall pass away with a great noise."—2 Pet. 3:10. "Yet once more I shake not the earth only, but also heaven."—Heb. 12:26. But who can conceive and realize the solemn grandeur of the scene? When God shall shake the heavens "the earth will totter on her base,"—will reel to and fro like a drunkard and be removed like a cottage. Under a former dispensation his voice shook the earth. In Exodus 19:14 we read—"And it came to pass on the third day in the evening, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice." Paul referring to this event says: "And so terrible was the sight that Moses said, I exceedingly fear and quake."—Heb. 12:21. If this scene was so terrifically grand—how much more so will be the shaking of the heaven and the earth! Picture to your minds, if possible, the solemnity of the scene. Listen to the thrilling blast of the archangel's trump! "O, how it quails the sinner's heart!" The voice is heard, "Arise ye dead and come to judgment!" Graves burst, and resign their deposits, and the deep sea casts forth its dead! Pangs of agony fill the souls of the ungodly! Oh what agitation, horror, and confusion exist through the trumpet sounding, the dead arising, the wicked wailing, the earth trembling, the heavens shaking, and hell opening! Impenitent sinner in that day you

will feel the need of a Saviour! Yea, even now the prospect almost chills the blood flowing warm through thy veins. But the righteous can say:

"Then let the thundering trumpet sound;
The latest lightnings glare;
The mountains melt; the solid ground
Dissolve as liquid air;
The huge celestial bodies roll
Amidst the general fire,
And shrivel as a parchment scroll
And all in smoke expire."

See Psa. 18:13, 14; 97:3, 4.

The words of the poet convey an idea that at the time referred to, the orbs of heaven will be destroyed in the sense of ceasing to exist. But we are not disposed to entertain such an idea, for although the elements shall melt with fervent heat—and the mountains become as wax before the fire—we have no authority for supposing that the matter which compose the earth &c., will be annihilated. And although there are plain predictions in reference to the dissolution of the earth and heavens, and the promise of a new creation—all the scriptures on this point may be harmonized to signify a change, purification, and restoration to their original state. The Scriptures do not declare that the earth which we now inherit will be annihilated; neither that the promised new earth will be created out of nothing. The Hon. Baptist Noel has remarked, that "If according to the prevalent opinion this material world be doomed to destruction and not to renovation; if Christ shall come only as a mighty judge to hold a last assize, to separate the righteous from the unrighteous, and then to annihilate the globe on which the career of guilt has been achieved, will not the bright promises of creative power to man be blighted and defaced? Will not a host of dreadful blasphemy console the host of hell? And when they mark the earth encircled by the burning flame which now blazons forth its doom of death to higher abodes; and when they shall contrast the fearful scene with that quiet home of heavenly eulogy in which the morning stars sang together, &c., will they not rejoice in the strength of their misrule, and find a recompense for rebellion in the successful wreck of a fair and beautiful world?"

Peter (2 Pet. 3:12, 13) expressly declares: "We according to his promise look for a new heavens and a new earth wherein dwelleth righteousness;" and as the present heavens and earth are to experience a purifying and restorative change, after which they will compose the new heavens and new earth—some may be ready to inquire with what propriety can they be called new? The answer to this question is—that they may be called new in the same sense in which the Lord's mercies are said to be new every morning—they are replenished. It is recorded that on the day of Pentecost the apostles spoke with new tongues. Why is it so recorded? because with their organs of speech they uttered a new language. The charity or love required and enjoined by our Saviour is denominated "a new commandment." Why is it so called? because its extent and its nature was more fully developed. A converted individual is called "a new man"—"a new creature." But by conversion a man's identity is not changed, but simply his moral nature regenerated which imparts to him new hopes, desires, and inclinations, and in reference to him it may be truthfully said: "Old things are passed away—all things are become new." From these examples and considerations, therefore, we argue that the present earth, its atmosphere, &c., which are called the heavens, will become new by transformation. This change Jehovah will produce by causing the earth to become a molten sea through the agency of fire. Dick writes: "There is reason to believe that the *hardest rocks*, the densest metals, and every solid substance on the face of the earth might be converted into a fluid and even into gas were they submitted to the action of a very high temperature." Hence the matter of the earth will be calcined by heat; and by the omnipotence of God be transmuted into a habitation or residence for the saints, and be a regenerated earth. Ancient Paradise consisted of a portion of the earth, but at the period referred to the whole habitable globe will be a Paradise, more lovely, beautiful, and glorious than its ancient type—the Eden of our first parents—prior to God's pronouncing the curse in consequence of their transgression. But while the first passed away—the second will continue for ever, even for ever and ever, and "there shall be no more curse." Dr. A. Clark, in his comment on 2 Pet. 3:13, after quoting Isa. 65: 17, 22 as the promise alluded to says: "Now although these may be interpreted of the glory of the gospel dispensation, yet if St. Peter referred to it, they must have a more extended meaning. It does appear from these promises, what the apostle says here, and what is said in Rev. 21:27; Rev. 22:14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined, purged, and made the endless abode of blessed spirits. But this state is certainly to be expected after the day of judgment; for on this the apostle is very express, who says the conflagration and reno-

vation are to take place at the judgment of the great day."

Particulars respecting the never-fading glories of the new earth cannot be given. The account of ancient Paradise as given by Moses is remarkably brief, but yet sufficient to convince us that it was such as befitted the dignity of Adam prior to his fall. But to form an idea, or to get a glimpse of what it then was and the glory of creation in general, we must take a glance at the kingdom of nature in its present state. And even now we have the flaming sun shining in the greatness of his strength; glittering stars which bespangle the canopy of heaven; the chaste moon shedding forth her silvery beams to dissipate the gloom of night. On the earth we have pleasant valleys, with gently rising hills, lofty trees of majestic appearance, blooming orchards with delicious fruits, gardens which yield their variegated flowers of sweet fragrance, the waves of the sea riding in solemn majesty, the refreshing brook, and crystal streaming rivulet all clothed in nature's beautiful garments, displaying her drapery and verdure, and enamoring the beholder with its richness. And if nature is so enchanting and glorious now even in its cursed state, what must it have been at its first creation? Why more glorious, lovely, and enchanting! Then how much more inconceivably transcendently glorious it will be when he that sitteth upon the throne shall "create all things new?"

Then the rough places will be made smooth and crooked places straight—every mountain shall be made low and every valley be exalted; instead of the thorn shall come up the fir tree, instead of the brier the myrtle tree, the atmosphere will be changed to resemble the healthful breezes of ancient Paradise; epidemic and other diseases will there be unknown. "No winds or poisonous breath shall reach that healthful shore." There the sun will shine in its glory, but not to scorch its inhabitants; the position of the earth will be changed to its former state. Ben Ezra writes: "I am of the opinion that before the deluge these four seasons of the year, which at present are our trouble and ruin were not; but that our globe always enjoyed a perpetual equinox or equality of night and day. On this hypothesis I seem to understand the observations of the naturalists as well as what is found in the holy Scriptures."

"No change of seasons or excess was there,
No winter chill'd, nor summer scorch'd the air,
But with a constant spring nature was fresh and fair.
Rough winds and rains that region never knew,
Watered with rivers and the morning dew;
The heavens still clear, the fields still green and gay,
No clouds above, nor on the earth decay;
Trees kept their leaves and verdure all the year,
And fruits were never out of season there."

Alcimus Airtus.

How bright the prospect of an inheritance with no extremes of heat or cold, no storms or tempests. Life shall blow in its breezes and happiness blow from its river of life.

Wesley writes, that "in the new earth, as well as the new heavens, there will be nothing to give pain but everything that the wisdom and goodness of God can create to give happiness."

"More than conquerors at last,
Here they find their trials o'er;
They have all their sufferings past,
Hunger now and thirst no more;
No excessive heat they feel,
From the sun's directer ray;
In a milder clime they dwell,
Region of eternal day."

With the prospect of such an inheritance before us is it not strange that we should murmur to endure the few trials allotted to us; and offer here a few short days or years at most. Alas! that could we keep our eye of faith on our inheritance, and dwell on its richness, and beauty, and perpetuity, it would make our trials appear less than nothing, and lighter than vanity! Weigh them in God's balances—put trials in one scale, and glory in the other and what is the result? Why light afflictions—but an overbalancing weight of glory! The scale containing the trials flies into the air caused by the weight of glory in the other. And then measure the period of their continuance—our trials are but for a moment, but our future glory to be eternal! Our light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory.

Soon the dark clouds of sin will roll away, the shadows of perplexity will be dispersed, the sun of righteousness will arise with healing in his wings, every harp will be tuned to celebrate his praise, the saints will cast their crowns at his feet, the new heavens and earth will be vocal with his praise, the whole company of the redeemed will welcome him to his throne, and they shall reign for ever and ever.

WINSTED CAMP MEETING.

The above meeting commenced August 30th. During the day the brethren were occupied in putting up their tents, and in the evening all assembled to invoke God's blessing upon the meeting. It was truly an interesting season, and many a lone pilgrim testi-

fied that it was good to be there, and that they had already received the reward for coming. The Lord was indeed in our midst. On Tuesday morning we again engaged in the worship of God, and the time was improved in relating what the Lord had done for them, and their experience in receiving their present faith. The Spirit of glory and of God rested upon us, and many a sad heart was made joyful. In the afternoon all repaired to the stand and listened to a profitable and instructive discourse from Bro. H. L. Hastings, from Dan. 3:18. Subject—Decision of character. Its necessity was clearly presented and faithfully enforced by our brother.

Tuesday evening an attentive audience listened to a sermon preached by Bro. H. L. Hastings, from Psal. 126:6, applied to the Christian ministry, in which were presented the qualifications of a servant of God and the spirit in which he should engage in his work—his trials in the ever-varying circumstances of his history, with the assurance of success, and joy to be realized when he should return "bringing his sheaves with him."

Wednesday morning dawned upon us refreshed by sleep, and joy in our hearts. The sun rose clear and peace sat on every brow. At 10 o'clock A. M., Bro. M. Batchelor preached from 1 Pet. 4:17, and in the afternoon Bro. E. Burnham delivered a discourse from 1 Jno. 3:3. Subject—The Christian's hope. His first question was—What hope—and after supposing various hopes which are like the spider's web, he presented the hope by referring to the preceding context. He dwelt some time upon its nature, and importance, and concluded by presenting its foundation and objects. This "hope" appeared to be, as it really is, a blessed hope, and all who listened could easily discover that the possessor of it must be pure.

Wednesday evening Bro. H. L. Hastings preached from 1 Jno. 14:3. Subject—The coming of the Lord. It was clearly demonstrated that he would come—1. Personally. 2. Visibly. 3. Literally. 4. Gloriously, in the discussion of which he presented us with a synopsis of our creed from Titus 2:11-14. Article 1. Self-denial—denying ungodliness, &c.—Art. 2. We should live soberly, righteously, &c.—Art. 3. Looking for that blessed hope, and Art. 4. The atonement—He gave himself for us, &c. The children of God were indeed comforted, as in the conclusion he presented the objects of his coming.

Thursday morning Bro. J. T. Wadleigh from N. H., preached on the subject of time from Dan. 12:12, 13. He presented the subject in the spirit of love and spoke as one would, deeply convicted of the truth of his subject. It would be impossible for us to give a report of his argument, as numerous quotations were made from various histories. All who wish to examine them can do so, by writing to him at Bradford, N. H. P. M. Bro. E. Burnham preached from Matt. 24:31. Subject—Ministry of angels. In presenting it the following points were faithfully established. 1. The angels are multitudinous. 2. God has employed them in the affairs of earthly government. 3. Of the church. 4. Of individuals, and 5. Will do so in the judgment. It was very comforting to the saints. In the evening Bro. I. Adrian preached from Rev. 8:13. Subject—The three woe trumpets. He presented the fulfilment of the fifth and sixth, faithfully warned the sinner to prepare for the judgment, as had the brethren in their previous discourses.

Friday morning Bro. M. Batchelor preached on the subject of Immortality, from 1 Cor. 15:53. After dwelling some time upon the fact of our present mortality, and attendant evils, he presented the opposite, to be enjoyed at the resurrection of the dead, when we should have our reward—namely, glory, honor, immortality, and eternal life. At 2 P. M. Bro. E. Burnham preached by request upon "the sufferings of Christ." Text, 1 Pet. 4:13. He however had only time to finish his first proposition in consequence of a shower, which was the only interruption of our services from any source during the encampment. Bro. W. Pratt addressed the audience at 7 P. M. from 1 Tim. 4:10. Subject—Universal and special salvation. The latter only obtained by faith and obedience.

Saturday morning Bro. J. Howell preached from Eph. 4:31. Subject—Conversation. May the Lord help all to bridle the tongue, lest their religion be a vain one. At 2 o'clock P. M. an attentive audience listened to a sermon from Luke 21:31, preached by Bro. S. G. Mathewson. Subject—The kingdom of God. The following points were clearly proved. 1. The kingdom will be literal. 2. It is future. 3. It is to be desired. 4. What will it take to constitute a kingdom? 5. Where is it to be located. 6. The King. 7. Subjects. The hearts of the way-worn pilgrims were cheered while listening to the discourse, and longed to be there. In the evening Bro. M. Grant addressed the audience from Luke 21:31. Subject—The signs of the times. In which the physical, moral and political signs indicating the speedy approach of the King in his beauty were faithfully declared. It was encouraging to the little flock to hear repeated the good news of Jesus coming in glory.

Sabbath morning dawned, and it seemed while in the tented grove, as though every element in nature conspired to make us happy. As brother met brother—and sister met sister, exchanging their warm expressions of Christian sympathy and affection, it reminded us of our home, and seemed an antepast of its bliss. And then the love feast. How blessed. Our prayer and class meetings had been very interesting—spiritual, and profitable, but this surpassed them all. All felt that it was good to be there. The Spirit of God was shed forth upon us, and tears of joy and Christian affection were shed by many a pilgrim. Such peace—such union we seldom meet with.

At 10 o'clock A. M. Bro. Adrian lectured upon the 11th of Daniel. Text, Dan. 10:21. Subject—The history of the world. In discoursing upon it he presented the fact that we are near the coming of the Son of man, and afterwards proved it by exhibiting the accomplishment of the prophecy, he faithfully exhorted all to prepare for the hour of judgment. Just before the afternoon sermon Bro. Sylvester H. Rice was set apart for the work of the ministry, by prayer and laying on of hands. Bro. R. appears like a good faithful brother and worthy of the confidence of the lovers of Jesus. Bro. E. Burnham then came upon the stand, and finished the discourse he commenced on Friday. Text, 1 Pet. 4:13. He discoursed the following points. 1. Sufferings of Christ. 2. The church participates in them. 3. The glory to be revealed. 4. The exceeding joy. The Lord was with him, and an audience estimated by some as high as 8,000 in number listened attentively.

Bro. P. Morgan addressed the audience on Sabbath evening, from 2 Cor. 6:1. He presented the necessity of our co-operation with Christ, in the great work of reconciliation. He presented some of the many excuses made, for not doing more, as that, my gift is so small I cannot do much, &c., and entreated all to make a proper use of their talents. Here closed our public services at the stand. After this the children assembled around the table, and commemorated the death of our Saviour, and by the same anticipated his coming again. It was a profitable season. Before leaving for home on Monday morning the brethren and sisters formed a parting circle. It was a solemn season. A few that remained during the forenoon assembled in one of the tents, and held a conference meeting. And it really seemed that the best of the wine was reserved till the last of the feast. Brother wept tears of joy with brother—and sister with sister, while some who did not enjoy peace of mind, unitedly decided to go with us, and at our Monday evening prayer meeting at Bro. Grant's, arose and testified that they had found Jesus. Thus closed our camp-meeting. During the whole of it the blessing of God rested upon us. The Holy Spirit caused the children to rejoice in hope of speedy glory, and peace was in our borders from the beginning. Good order was one of its prominent characteristics. Those who came to the meeting were quiet, and the only law by which any effort was made to retain order on the ground, was kindness. It proved effectual in every instance, for we were treated kindly in return.

The meeting has exerted a deep influence in all this region, and we trust an abiding one. The very common expression of those who were present, and many of them not particularly interested in our faith is—we never attended a meeting so good and orderly before. One who was present, and had attended upwards of a hundred camp-meetings said, that it was the best one he ever attended.

Quite a number were converted to God, and we trust that many more as at the close of our meeting last year, will confess that their conviction was received at the Winsted camp-meeting. May the Lord aid all who were present to insure a home among the blessed for ever.

JOHN HOWELL.

West Winsted, Sept. 16th. 1852.

I've no abiding city here, no pleasant lovely spot,
Where roses bloom without a thorn and sorrows are forgot,
No place where happiness is found without a fear the morrow
Will overturn my cup of bliss, and fill my heart with sorrow.

No place where love fills every heart nor hate nor envy come
Within that sacred casket where they ne'er should have a home,
No dear elysian fields are here where rest and pleasure reign,
And disappointment never comes to blast my hopes again.

No place is found the world around, where friends all faithful prove,
Where no harsh word is ever heard, but every thought is love,
Where joys distil and ever will from every passing shower,
And pride spreads not o'er every spot its desolating power.

Ah no! for I had planned my schemes with purest pleasure fraught,
Romantic schemes they might have been, but Oh! the bliss they brought

When fondly I believed them true; I thought not that the morrow
Would blast my fondly cherished hopes, and fill my heart with sorrow.

But hopes and schemes are blasted, and my spirit turns away,
And seeks beyond this vale of tears a brighter, better day.

Where night and sorrow never come, where joys and light are given,
Where Christ has promised me a home, a rest with him in heaven.

There disappointment never spreads her dark and heavy wing,
There life, and love, and peace, shall reign, there saints and angels sing,

There robed in light and glory I shall dwell for evermore,
And sorrow ne'er shall reach me on that happy, happy shore.

C. W. COOK.

Burrville (Ct.), Sept. 6th.

Letter from Luther Edwards.

BRO. HIMES:—The Lord has wonderfully blessed the labors of Bro. S. Chapman, who has been preaching the gospel of the kingdom constantly and extensively in the State of Illinois for more than a year, to the great joy of very many who have turned from the fables of this generation to the truth, and cease not to bless God that they now see from God's word that the Nobleman is soon to return.

Bro. Chapman was in this vicinity, i. e., Hampton, Rockland county, on the 4th of July, to help us celebrate the day as it was never celebrated here before, i. e., by contemplating on another day the day of our Lord's return to take the kingdom. A resurrection day, especially of the righteous. After having preached to us seventeen times and administering the Lord's supper on the 18th of July to about one hundred communicants, he left us to go to Henry and Knox counties, by urgent request from brethren of kindred faith there. It is surprisingly strange to us that Bro. C.'s lungs do not wear out. Brethren in the ministry of kindred faith come over and help us.

Hampton (Ill.), Sept. 10th, 1852.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in AUGUSTA, Me. September 13th, CHARLES JAMES, only son of Bro. Isaac Wight, aged two years and five days. His disease was dysentery of the most malignant kind, causing great pain during all his illness, which was one week. But he suffers no more, he has gone to rest, soon to be raised from the cold grave, and rescued from the ruthless embrace of death to immortal life and beauty. By this sudden and severe stroke, Bro. and sister W., with three affectionate daughters, are caused to mourn the absence of little Charles, whose opening mind was daily gaining a stronger hold on their affections, for he was a very interesting child, yet they "sorrow not as those who have no hope." The promises of God afford a strong support to our dear brother and sister in this time of trial. And the blessed hope of the speedy coming of Christ to redeem his people from death, and loving our children that are dead from the land of the enemy, affords them great consolation in their affliction, causing them "to glory in tribulation" with such a hope.

I. C. W.

Sister PERRE WILCOX of North Scituate, R. I., fell asleep in Jesus Sept. 9th, 1852, after a sickness of two months, aged 43 years and four months. Sister Wilcox embraced the Christian faith about twenty-two years ago, and soon after joined the Free-will Baptist Church in this place, of which she remained a constant and faithful member until she embraced the Advent faith. In 1843 she heard the Advent doctrine and most heartily embraced it and ever since has exemplified her faith by a consistent and steady Christian life. Her deportment and conversation have been such as to recommend the truth to all, and the hope of seeing Jesus and of immortality has been her great support and theme. She used to say that the coming of the Lord was the only bright hope she saw for this world. She was not aware of her end until about two weeks before her death, and then talked calmly in respect to it desiring and longing to be at rest. She remarked that there were some duties and ties which bound her to earth and for them she would prefer to live, but if it was the will of the Lord to release her she was ready to depart. Death has done its work and she is confined to her narrow house for a season. But he who is the resurrection and the life will soon appear, and she will then come forth to immortality and life in the kingdom of our God.

Asleep in Jesus, O how blest,
Angels protect her ashes here,
When 'wakened from her hallowed rest
With Christ in glory she'll appear.

Asleep in Jesus, O how sweet,
To be for such a slumber meet,
Till he shall break death's icy chain,
She'll then with him for ever reign.

O. R. FASSETT.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1843; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;" "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1 cent, for each ounce or part of an ounce under 300 miles, and 3 cents over that, at the Post-office where it is received.

Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 50 cts. (3 ounces.)

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WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)

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FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its countless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)

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ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

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BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

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THE ADVENT HERALD.

BOSTON, OCT. 2, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8 ; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

POSTAGE.—Subscribers will remember, that by paying at the Post-office where they receive their paper, in advance, they will receive the *Advent Herald* for four cents a quarter, seven cents a volume, or thirteen cents a year anywhere in the State of Massachusetts ; and for seven cents a quarter, thirteen cents a volume, or twenty-six cents a year, anywhere in the United States out of Massachusetts.

MASSACHUSETTS SECTIONAL CONFERENCE.—A Conference will be held at Haverhill, Mass., commencing October 19th, at 10 A. M. (For the brethren.) L. OSLER.

The *Musical World and Times*.—The proprietors of this very able journal are, we are happy to see by their weekly list of new subscribers, reaping a rich harvest, in return for furnishing the best musical paper in this country. The last number is an excellent one, and contains, in addition to the usual four pages of music, No. 4 of Mr. Willis's "Musical Studies for the Million," an interesting account of Church Music in Holland, by Lowell Mason, a letter from Paris about Madame Sontag's astonishing vocal powers, with specimens of some of the chromatic difficulties that she surmounts, Musical reviews, and a good selection of miscellaneous articles. Those who wish to commence the study of music, or have just commenced, could not do better than subscribe for the *World and Times*, beginning with the new volume, Sept. 4th, which contained No. 1 of the Editor's "Musical Studies for the Million." These "Studies" commence at the foundation of musical instruction, and are designed to give the learner a thorough understanding of the subject. These articles possess the rare merit of being written so as to be within the comprehension of the "million." The *World and Times* is published every Saturday, at 257 Broadway, New York, for \$3 a year, in advance, two copies for \$5, and five copies for \$10. The music it furnishes during the year would alone cost \$25 if purchased at the stores.

We did not receive the number for Sept. 18th—will the publisher please to forward us a copy.

THE CHOLERA.—While the Asiatic cholera seems to have become acclimated (so to speak) in some parts of this country, it is again gradually approaching over its accustomed routes from the East. The foreign papers contain numerous accounts of its ravages in Poland and Prussia, where it is pursuing a wayward course, decimating some towns, missing others, and frequently returning upon its tracks, seemingly bent upon completing its remorseless work. We hear of its ravages in Warsaw, (Poland), Pleischen, Jurocin, Newstadt, Dobrzyca, Klonowo, Philadelphia, (Duchy of Posen), and in Dirschau, Dantzie, Elbing, and Marienburg. It has also entered Silesia. The following account of its ravages in Asia Minor is from the *London Morning Chronicle*:—"We have intelligence from Tabreez of the 31st of July. Cholera morbus, of the most malignant type, is raging in its vicinity, as well as at Sooldooz and at Song Boulak, notwithstanding the prevalence of unusually cold weather. In and about Orooniya, upwards of 3000 have been carried away by the epidemic. At Sooldooz, which is ten hours' distance from Orooniya, and has a population of about 6,000 souls, as many as sixty a day are carried to their graves. The American missionaries, who now form a colony some two score strong, have retired to a mountain retreat at

Seir, two and a half hours' distance from town, leaving there only, at his own request, Dr. Wright, whose assistance to the sick and dying merits much praise."

The London correspondent of the N. Y. *Tribune* remarks, that Russia is steadily pursuing her schemes of territorial aggrandizement with a view to secure the Straits of the Dardanelles and a harbor in the Mediterranean. Before winter her army will again occupy the Danubian principalities. He adds:—"It is not enough for Russia to find a pretext for the occupation of the principalities ; it is also necessary to direct the attention of England and France toward another part of the globe, and to involve them in quarrels with the United States. The fishery question has been settled, but Louis Bonaparte has already proved his intention of meddling in American affairs ; he has sent his friend and minister, M. de Persigny, to London, in order to bring about an understanding as to the state of things in Mexico, and he has declared that he is ready to maintain the right of Peru to the Guano Islands, which has been called in question by Mr. Webster ; and as Lord Malmesbury is the personal friend of Louis Bonaparte, there is no doubt whatever that Russia will succeed, through him in involving England and France in difficulty with the United States. The first thing is, of course, the meddling with the affairs of South America."

THE CASE OF DR. KING.—The *Journal of Commerce* contradicts the statement that Mr. Marsh, American Ambassador at Constantinople, had, after visiting Athens, left for Trieste, entirely satisfied that Dr. King had been properly tried by the courts of Greece, to whose decision he was bound to submit. The *Journal* says that Mr. Marsh visited Athens, and thoroughly investigated the whole affair ; that he was satisfied that great injustice had been done Mr. King, and he made up his report, which was at once forwarded to the United States Secretary of State. Mr. Marsh then left for Upper Italy, to await the decision of his Government.

A Crucifixion.

Bonn, as probably many of our readers know, is a pretty little German city of some 13,000 inhabitants, beautifully situated on the banks of the Rhine, twenty miles above Cologne. It is the seat of a Prussian University, which annually counts more or less of the scions of princely houses among its students. Prince Albert was educated there, and the heir apparent of the Prussian throne was lately recorded on the *Pedell's* books. There are two faculties of Theology connected with the institution, totally distinct from each other—the Protestant and the Catholic faculties. Since the revolutionary movements of 1848-9, the severity of the Governments having driven the people from politics, their excitement is forced into other channels, and has taken, to a great extent, a religious form. Enormous masses of people are to be met with in summer, in long processions, under the guidance of clergymen, bound to the hundred holy places where are carefully preserved the wonder-working relics of canonized saints, long since mouldering in their coffins. Very naturally, this excitement is in some cases carried to great extremes, and we translate from the *Westfälische Zeitung* a remarkable instance of this character, which lately occurred near Bonn, in the beginning of August last :

"A young theological student of this place (Bonn) went out to Godesberg, (a village some four miles south of Bonn) taking with him four nails eight inches long, a hammer, and a file. Having dined at the Hotel Blücher, he walked out into a neighboring grove, sought out a tree, which bore some resemblance to a cross, and crucified himself upon it. First he nailed his feet fast to the tree, driving each nail four inches into the wood. He then, after driving a nail into a branch on the right, and filing its outer extremity sharp, nailed his left hand to the opposite branch. Having thus fastened both feet and his left hand to the cross, he struck his right upon the sharpened nail. The first attempt appears to have been unsuccessful, as his hand was sadly torn. Whether, overcome by pain, he now called for assistance, or that people by chance passed by, it matters not ; he was soon after found, fainting away, hanging from the nails. As, however, those who found him had no tools to draw the nails from the tree, they cut it down and carried it into the village of Godesberg. Here he was separated from his cross, put on board a steamboat, carried back to Bonn, and placed in the hospital, where he is in a fair way of recovery. The writer gives the physician who attended him as his authority, and adds that the facts are well known throughout the city."—N. Y. *Herald*.

SUMMARY.

Two more sufferers by the explosion on the Reindeer have died—Thomas Quigley and his daughter, at Malden.

The Grand Jury of Westchester county, N. Y., have found another indictment against the officers and owners of the Henry Clay for manslaughter in the first degree.

Michael Krantz, an itinerant musician, stabbed a colored man named Tom Miles in the street in Washington. Krantz asserts that it was done in self-defence. Miles did not live a minute.

A letter from the Hague states that two cases of hydrophobia have been cured there by the employment of sulphate of quinine, combined with opium. A full statement of the two cases is to be published.

The Milwaukee News of the 20th ult. says that nearly the entire population of Melville, Grant county, has been swept away by either the cholera or ship fever. In one family six, and in another the majority of the members have died. The disease was communicated to the place by a company of emigrants who passed through the county.

The Owego Gazette states, that the community in that neighborhood have been in an unusual excitement recently, on account of the discovery of an organized band of villains. Thirteen burglars, counterfeiters, and incendiaries, men, women, and children, black and white, were arrested and locked up. Some of the prisoners had hitherto been considered most respectable persons.

The N. Y. *Journal of Commerce* of last Saturday says:—"Already this week there have been eight cases of murder, homicide, or deadly assault, in this city, by the knife, the pistol, or brutal violence, and three of the sufferers are already dead. A gentleman was twice fired at in Broadway yesterday morning, at four o'clock, and the bone of his arm was badly shattered."

At the camp-meeting at Bethel last week, it was noticed that some "New Testaments" which were hawked about near the camp-ground, sold rapidly, especially to the unconverted ; and it turned out that they were "earthen vessels" in the form of books, filled with liquor. Two persons who were engaged in the business were arrested, and fined \$10 and costs each.—*Portland Advertiser*.

At Lexington, on the 21st ult., a young unmarried man named Hiram Read, fell from an apple tree a distance of twenty-five feet, and broke his back. He remained on the ground an hour and a half before he was discovered. He lies in a situation similar to that of Esty, the Charlestown fireman injured at the burning of the Tremont Temple.—*Herald*.

In Southbridge, on the 18th ult., three boys at the Globe Village, in that town, stole about three pounds of powder from some men who were blasting rocks, and as one of the boys was carrying the powder under his arm, another set fire to it with a match, and all three were so badly burned by the explosion, that they are not expected to live. Two of the boys were brothers by the name of Horton, and the other was a French boy named La Moix.

The London Daily News states, that on the last voyage of the Cunard steamer Canada from Liverpool to New York, it narrowly escaped destruction by fire. After leaving Liverpool, it was found that one of the passengers was insane, and he had to be put under restraint. The person appointed to watch him having left the cabin of the madman for a short time, it was immediately discovered to be in flames, and it was only by the most strenuous exertions that the fire was extinguished.

The Traveller says, that a night or two since Mr. Edward Harding, of Dorchester, was returning in a wagon from Neponset, when he was attacked by two men. One of them was armed with a heavy club, and attempted to stop the horse. Mr. Harding succeeded in keeping on his course, and the rogues followed him for more than a mile. He however reached home in safety, and arousing the neighbors, went in pursuit of the men who attacked him, but could find no trace of them.

About 6 o'clock P. M. yesterday, says the Transcript of the 25th ult., Patrick Fuller, a laborer employed on Dudley's ledge, having fired the fuse connected with a charge for blasting rocks, started to run away, but had hardly proceeded three feet when a premature explosion took place, by which his left thigh and leg were terribly lacerated and fractured. Dr. H. A. Martin was called, and after such adjustment as was required, accompanied the patient during his conveyance to the Massachusetts General Hospital, where he died about five o'clock in the morning.

An amusing incident occurred on the Worcester railroad on the morning of the 21st ult. Two men were walking upon the track where it crosses the Back Bay, when two trains hove in sight, one on each track. The steam whistles were blown, and the men looked hither and thither for a place of refuge, but having very little time to spare, they finally leaped into the water at the side of the track, which fortunately was not deep enough to endanger their safety. It is to be hoped that their narrow escape will cure them and others of the dangerous practice of walking upon railway tracks.

Mr. John Pike, of East Salisbury, a highly respected old gentleman, about 81 years of age, quite infirm, was found dead on Saturday forenoon, near a brook about twelve rods from his house. When discovered his head was in the water, and it is supposed that he accidentally fell, and not being able to rise, was drowned. Mr. Pike has left a widow and ten married children, six daughters and four sons, all of whom were present when the coroner reached the house. The case was so obviously accidental, that it was deemed unnecessary to summon a jury.

The Albion (Ind.) Observer says that on the 10th ult. a Mrs. Myers, residing in Jefferson township, that state, while her husband and sons were laboring at a distance, sent her younger children out of the house, and taking an axe, seated herself upon the floor, and commenced chopping her head. In this fearful operation she was discovered by the children. Their cries alarmed the neighbors, who rushed to the spot, and found the unfortunate woman weltering in her blood—the scalp and outer table of the skull literally chopped to pieces. She had inflicted more than fifty ghastly wounds on her head, rendering it a perfect mass of mutilated flesh, bones, and scalp, detached fragments of which were scattered upon the floor ; and yet, strange as it may seem, none of the blows had penetrated to the brain. Insanity is assigned as the cause of the act. She is not expected to recover.

On Friday last a horse and chaise, belonging to Dr. McGowan, was left standing in Swan-street while the doctor made a professional visit. While thus standing, a train of cars passed on the Old Colony Railroad, frightening the horse so that he started on the run towards the water, dragging by his mouth a heavy weight to which he was fastened. Crossing Foundry-street, he plunged into the water, and swam with the heavy chaise and weight attached to him a distance of nearly an eighth of a mile to the foot of Ontario-street, where he landed in safety and was caught. Not the least damage was done either to the chaise or the horse.—*Traveller*.

Yesterday noon, Sept. 26th, as the schooner Ann, Sawyer, of Cherryfield, was getting under way in our harbor to proceed to sea, in hoisting up the topsail the runner parted, and let down the yard, which in falling struck a seaman, George W. Tenny, who was in the topmast rigging, and broke his thigh. He managed, however, by extraordinary fortitude, to retain his hold in the rigging until assistance could reach him, when he was lowered to the deck. The block, in falling upon the deck, struck the cook upon the head, inflicting a severe wound, and knocking him senseless. Both of the unfortunate men were brought ashore as soon as possible, and their injuries attended to by Dr. E. B. Peirson.—*Salem Register*.

We are called upon to notice a most melancholy instance of mortality, in which the family of Mr. Daniel R. Rall, excepting an infant a few months old, have been swept away. A few days since the death of Mrs. Rall was noticed. Mr. Rall was subsequently attacked with the same disease, and after a brief sickness died early on Monday morning, and at the same time his eldest son expired, two other boys having previously died. Within a few days, Mr. Rall and his wife, and their three sons, aged 13, 7, and 4 years, have died. The two younger children were attacked on Friday night, the father and eldest son on Sunday morning, about nine o'clock. All died between 7 o'clock on Sunday evening and five o'clock Monday morning. The wife died on Thursday last.—*Rochester (N. Y.) Democrat*.

In Andover, Weston, Londonderry, and thereabouts, there is "a very plentiful lack" of food for cattle. The grass crop was very short by reason of the drought, and the grasshoppers, as numerous and almost as destructive as the locusts of Egypt, devoured not only a great deal of grass, but also of oats, and even of corn. Oats will not average more than half the usual crop, on account mainly of their ravages. Many fields were harvested while yet green, to save as much as possible. In consequence of the scarcity of food, a great panic exists among the farmers, and cattle are sold at ruinously low rates. More than four hundred head have been sold and driven away within three weeks. Calves have been sold from sixty-seven cents to a dollar, yearlings from three to five dollars, and cows from six to ten dollars. One man sold eighteen yearlings and a pair of six years old oxen, all in good condition, for \$110. In many cases payment has been received, not in cash, but in pedler's goods at full prices. The potato crop promises to be unusually good. The dry weather has prevented the attack of the rot, and the potatoes are more numerous, larger, and in better condition than at any other time for several years.—*Brattleboro' Eagle*.

"Youth's Guide."

The Sept. number (No. 5, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chaps. 6, 7.) Whaling Adventures.
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Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Bro. Himes will preach as follows :
Montgomery, Vt., Oct. 5th and 6th—two days.
Richford, Oct. 7th, evening.
South Troy, Vt., Oct. 8th, evening.
Derby Line, Sunday, Oct. 10th.
Barnston, C. E., Oct. 11th, at 11 o'clock.
Sugar Hill, N. H., Oct. 13th, evening, and continue over the Sabbath.
Bro. Orrock will accompany Bro. Himes, and do part of the preaching.

The friends in Kennebunk, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.
The friends in Peacedale, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days.
EDWIN BURNHAM.

I will preach in Champlain Sunday, Oct. 3d, at 10 A. M. : at the stone school-house in Odelltown, one mile west of Bro. Cronk-wright's, at 3 P. M. ; and in the school-house near Bro. Robinson's in the evening.—D. T. TAYLOR.

I will preach at the Outlet, C. E., Sunday, Oct. 10th ; Cabot, Vt., evening of the 20th, and continue over the Sabbath.—J. M. ORROCK.

Elder Wesley Burnham and myself will hold a conference in Waterboro', Me., Oct. 8th, where Bro. Wm. Taylor may appoint, to continue over the Sabbath.—CHAS. TAYLOR.

I will preach at Lansingburg, N. Y., Oct. 5th ; West Troy, 6th ; Albany, 8th, and remain over Sunday.—N. BILLINGS.

The Lord willing, I will preach at Nashua, N. H., Sabbath, Oct. 5th.—L. D. THOMPSON.

Bro. J. P. Farrar will preach in Teno, Mass., the first two Sabbaths in October.

A Conference of believers in the second personal advent of Christ at hand, will be held at Sugar Hill, N. H., commencing Wednesday evening, Oct. 13th, and holding over the following Sabbath, day and evening of each day. Bro. J. V. Himes and J. M. Orrock will be in attendance to preach the word, which, by the blessing of God, we hope will make our meeting of unusual interest and profit. We cordially invite all who wish to avail themselves of hearing the word of God duly dispensed, to participate with us. We shall expect a large representation of the friends from abroad. We ask an interest in the prayers of the faithful, that our meeting may be blessed to the reviving of the church, and the conversion of sinners.
(For the church.) I. H. SHIPMAN.

There will be a Conference at Waterbury, Vt., on Wednesday and Thursday, Oct. 6th and 7th. The object of this conference will be to transact such business as may be deemed necessary to promote the general interests of the Advent cause in this State. It is desirable that Advent ministers, and others interested, should attend. The conference will be opened for business each day at 10 A. M. Preaching and devotional exercises may be expected.—E. L. CLARK, D. T. TAYLOR. (on behalf of the church in Waterbury.)

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$200, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 26th.

Business Notes.

S. G. Matthews—Sent you books to New Haven, Conn., the 22d, by Adams & Co.

A Barlow—We don't recollect sending any bill to you. Your paper still goes, and we have not been making out bills. We think there must be some mistake. We will wait till spring.

FOR THE DEFENCE.

Previous Donations	1303 41
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The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 3 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of Postage to the line, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2 25 a year, pre-paid, or \$1 13 a vol. of six months ; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2 50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that for sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 12 cents a year to any part of Massachusetts, and 25 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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Receipts from Sept. 21st to the 28th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 560 is to the end of the first six months of the present year ; and No. 606 is to the close of this year.

S. S. Sayles, 618 ; W. Parsons, 612 ; W. C. Hall, 600, and tracts ; J. F. Chamberlain, 612 ; D. Wiley, 606 ; N. Knight, 612 ; J. Harris, Jr., 619 ; J. Harwood, 603, and tracts ; J. Schiger, 606 ; F. W. Walcott, 606, and tracts ; Mrs. Burdell, 632 ; J. H. Osmond, 586 ; D. Eoddy, 622 ; J. Beeman, 606 ; J. T. Loring, 628, in full ; J. D. Shumway, 623 ; J. Smith, 619 ; D. Guild, 586—sent tracts ; A. J. Blackman, 586 ; Mrs. P. Lunt, 606 ; B. Cooper, 612 ; C. Hodges, 619 ; S. Dickinson, 619 ; R. Darling, 619—each \$1.
S. Perry, 603 ; S. Parker, 625 ; J. M. Clapp, 625 ; S. G. Matthews, 612 ; D. Glazier, 650 ; R. Glazier, 644 ; J. Fowler, 646 ; H. Snover, 619 ; P. H. Lawrence, 637 ; A. Thorn, 612 ; C. S. Emerson, 586 ; E. Smith, 635—each \$2.
A. Johnson, 604—\$4. C. Phelps, (five copies to self, and one to W. D. Sands), 606—\$5. W. Frost, 619 ; F. Wales, 620—each \$1.20. C. D. Lord, 620—\$1.25, and also \$2.30 on old acct. G. Bangs, (by books returned to J. V. H.),—\$3.28. A. Higgins, 619 ; R. Clumpet, 606 ; E. Nickerson, 593—each 50 cts. Asa Leighton, 648—\$2.40.

ADVENT



HERALD

Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, OCTOBER 9, 1852.

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JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

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* * For terms, &c., see last page.



WAKE WITH NATURE.

Would you know a pure delight?
Would you feel the sense of sight?
Would you breathe fresh, balmy air?
Would you gushing music hear?
Would you feel a thrill of life,
Full of peace, with rapture rife?
Rouse you with the rising day,
View calm nature's grand display.

Would you like to gain an hour?
Would you rob sloth of its power?
Would you cheerfulness obtain?
Would you cheat toil of its pain?
Would you duty make a pleasure,
And insure an hour's leisure?
Rouse you at the break of day,
Wake with morning's twilight ray.

Would you free yourself from care?
Would you find a time for prayer?
Would you take your cross each day?
Would you walk in "wisdom's way?"
Would you feel God's grace within,
Helping you to conquer sin?
Rise, and at the dawn of day,
Take an hour—read, sing, and pray.

Christian Intelligencer.

The More Excellent Name.

HEBREW 1:4.

(FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY.")

(Concluded.)

His name is *healing*, yea, it is full of health. What Peter testified concerning the poor cripple who lay so long at the gate of the temple, may also be said concerning millions of healed souls. "His name through faith in his name hath made this man strong whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Acts 3:16. Sin is a terrible disease, all the maladies to which the human body is incident are types, and only types, of its fearful triumphs in the soul of man. Sin takes the forms of raging fever, fiery madness, debilitating palsy, loathsome and incurable leprosy. It is blindness, deafness, lameness; yea, all that is hideous and painful. It deforms the soul, and robs it of all strength and beauty, and is ever dragging it down to the eternal putrefaction of the second death. All human means fail to arrest its ravages; men have produced what they called infallible medicines, but nothing has succeeded, they have proved "physicians of no value." The pestilence hath still progressed, and must have done so for ever, had not the great Phineas stood between the dead and the living, and stayed the plague. His name is heaven's sovereign remedy. Millions of sick and dying creatures have stood around his cross, and sung, "By his stripes we are healed," and while they exult in their own spiritual cure, and rejoice in health restored, in the possession of peace, of joy, and a desire to glorify Him, and all his gifts, they herald his name and delight to tell its sovereign virtues. Believer, thou art in a convalescent state, bless God for this; but daily live on the name of Jesus, or your wounds will break out afresh, your strength will decline, your spiritual senses will all be weakened. You have a conflict to wage, and may be wounded sorely; you have a wilderness to pass through, and may be torn by its briars or bitten by the serpents and savage beasts which roam there: make constant use of this healing name. If guilt is contracted, if temptation prevail, if cares gall your soul, if human unkindness wounds you, fly to the name of Jesus, and from his merit strength, sympathy, and faithfulness, you may obtain strong consolation.

The name of Jesus is *fragrant*. Hark to

the testimony of one who loved him: "Because of the savor of thy good ointments, thy name is as ointment poured forth." The Saviour is here presented to us as the *Anointed One*, and as the result of his anointing, his name is likened to a sweet perfume. God hath "anointed him with the oil of gladness above his fellows, and all his garments smell of myrrh, aloes, and cassia." He was anointed at his baptism, and what a name did he soon obtain, a name still full of fragrance. Immediately after the Holy Spirit had descended on him, we find him victorious over Satan (Matt. 4:1-11), distributing all blessings among the sick and sorrowful (vs. 23-25), and then teaching the most consolatory truths, showing who are blessed; and inviting the wretched to share that blessedness (Matt. 5:1-12). For more than three years his name, as a conqueror, physician, teacher, was "poured forth" like a rich ointment. "A good name (says wisdom) is better than precious ointment." But the same authority tells us "that dead flies cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom and honor."—Eccles. 10:1. But in Jesus there was wisdom without folly, holiness without sin, tenderness without unkindness, sympathy without forgetfulness, and love without the possibility of a change. How fragrant is his name! As Mary's ointment filled the house, so does the name of Jesus fill that noble temple of truth which the Holy Spirit reared by the hands of the four evangelists. "Sweet is the breath of early morn," sweet indeed must it have been in the bowers of an un-fallen paradise, but sweeter still to the spiritual senses of God's people is the savor of the name of Jesus in the field of inspired truth. Blessed are those who love to trace all his sayings and doings, and who abide among them in loving meditation as the bee in the fragrant bower.

When Jesus ascended up on high he was again anointed, and the savor of his name as our great High Priest fills the upper sanctuary, and also the tabernacle below. The sweet savor of his atoning sacrifice (Eph. 5:1, 2), of his much incense (Rev. 8:3-5), of his unbounded sympathy and unutterable tenderness (Heb. 4:14), is indeed most pleasant.

Oh, to have this name so poured out before us by Him who glorifies Jesus as to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Oh, to have it so poured out upon us that "our heads may lack no ointment," that others may take knowledge of us that we have been with Jesus. Let us aim to be holy and chaste, and seek grace to be "vessels to bear his name;" yea, to manifest the savor of his knowledge in every place. In thus acting we shall imitate the blessed (Rev. 5th), and be followers of God. (Heb. 1st.) If we would act thus, let us seek to know him as the Rose of Sharon, the Lily of the Valleys, the Branch, the Tree of Life, and Plant of Renown.

His name is an *enriching name*. How suited is it to those whom He came to save! The sinner is rich in misery, and poor as regards happiness. Rich in wrath, but destitute of all claim on the Divine goodness, and this because he is rich in guilt, and poor in righteousness, rich in enmity, and destitute of love. Yet before this destitute and desolate creature the whole choir of prophets stand, and they all testify concerning Jesus, "that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.) Yet again, a solo, grand as the voice of the archangel, is heard, "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in Him." (2 Cor. 5.) Higher yet rises the testimony!—"As many as received him to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12.) Once again, hearken: He who spake as never man spake confirms and consummates the whole, and invites all the sons and daughters of poverty, every bankrupt child of Adam to whom the tidings came, to share the blessed-

ness. "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38.) Who can reckon up these treasures! reconciliation, remission, righteousness, relationship, reception of the Holy Spirit; how wonderful! And then think of the firm friendship established, the joys of pardon in the heart, and the knowledge of salvation,—what it brings, of the privileges of adoption, the claim upon infinite and paternal love, the witnessings of the Holy Spirit, and his outflowings from the heart and character for the good of others, and all without money and without price, all in the face of the greatest unworthiness, all to God's highest glory, all through the name of Jesus, and all in believing on his name.

The name of Jesus is a *joy-inspiring name*. It is said of the blessed people who know the joyful sound, "In thy name shall they rejoice all the day." It is his name which makes the Gospel a joyful sound. The Gospel is the record of his mighty acts, an exhibition of his glorious person and spotless character, a proclamation of the blessings which dwell in him, and an announcement of his coming glory and everlasting reign. Here is complete harmony, and blessed are the ears which are attuned to delight in the same. "The God of hope fills them with joy and peace in believing." Believing in Him whom now we see not, but whose name we may study, "we rejoice with joy unspeakable and full of glory." In all seasons and under all circumstances, this name can fill the heart with joy. He who wears it is the true Noah, "the consolation of Israel." The followers of Christ are sometimes brought into the wilderness of gloom and sorrow, in order that they may more fully know the virtue and the value of the name of Jesus; and often when bereft of all, when called to dwell solitary, or to be familiar with scenes of trial and death, the name of Jesus has peopled the wilderness with joys, and turned "the shadow of death into the morning." "Rejoice in the Lord always," is God's gracious command, and having given it, He reveals the name of his Son,—his beloved One, and our Brother, and then amidst all life's sorrows, and death's terrors, the believer's heart responds to the Divine command, and sings sweet "songs in the night" to the praise of the name of Jesus.

This joy is an earnest of that overflowing rapture and triumph which shall be realized when the name of Jesus shall be read in the light of glory. His name shall be the procuring and sustaining cause of all the joy of eternity.

In order for it to be a joy-inspiring name, we must know it as a *justifying and sanctifying name*. "This is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." And again it is written, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11.) How glorious is that righteousness, how completely are those justified who are arrayed in it! How real is that sanctification! His name is a fountain most pure, most cleansing, and withal incapable of pollution, and ever accessible to the guilty and filthy. Those who rest on it for acceptance, and who make use of it for cleansing, shall be washed from all stain of sin, and be presented faultless before the presence of God's glory. On such He will write his own name, yea, the inscription on his priestly mitre shall be placed on their foreheads, and by the virtue of his name, "HOLINESS TO THE LORD" shall be inscribed on their entire nature, body, soul, and spirit.

Such will testify that his is "a *worthy name*." (James 2:7.) When on earth He won a worthy name, but man did all he could to rob Him of his glory, and injure his fair fame. Men called Him what Satan bid them, and in so doing, contradicted God, and turned the Rock of Ages into "a stumbling stone, and a sign to be spoken against." Through life He was hunted by reproach; He was maligned in death; and his memory loaded with scorn. He was crucified as a deceiver, and his name became among the nation a synonyme for impostor. Mark the

contrast! "He was led like a lamb to the slaughter," amidst the jeers of the nation; but hark! what sound is that, mightier than many waters, louder than ten thousand thunders, yet sweeter than the softest melody? Clearly and distinctly, from ten thousand times ten thousand voices, rolls the glorious anthem, "WORTHY IS THE LAMB." This is the unanimous verdict of the heavenly world; saints redeemed by blood, and angels upheld by omnipotence, all unite in it; and their concurrent testimony is not only in complete contrast with that of earth, but is an echo of the testimony of God. How cheering the thought that the Almighty Spirit, the glorifier of Jesus, hath engaged to lift up on high his vilified name, and to espouse his slighted cause; and that He is training up on earth a goodly company to witness from age to age, that Jesus is worthy, and to swell at last into a fuller burst of harmony the praises of the upper sanctuary. May all who lip his worthy praise show that they count Him worthy of their trust, their confidence, and service, as well as of their testimony.

Well may that name, from which such blessings flow, and where such beauties shine, be called "*wonderful*." It is such, for it is infinite. "Thou shalt call his name Immanuel; God with us." (Isa. 7:14.) He in whom the divine and human natures are united; He who can fill up all relations, sustain all offices, and be at once a fountain of glory, grace, and government; filling heaven with joy, saving sinners on earth, and overruling the rage and malice of devils, is indeed *WONDERFUL*. His name is comprehensive of all knowledge; "in Him are hid all the treasures of wisdom and knowledge." His name has been termed "God's encyclopædia," and furnishes matter for eternal study. His name effects the greatest wonders. It was the Holy Spirit who taught the Church to pray, "that signs and wonders might be done in the name of the holy child Jesus" (Acts 4:30); and this prayer has been largely answered. Mountains of guilt has it rolled away. It has dried up seas of pollution, and stilled the tempest of angry passions in millions of bosoms. Hosts of devils have fled before it, and Death himself has been conquered by it. And soon we shall see greater things than these. That name shall destroy the last enemy, death; forever crush the power of the old serpent; and fill this groaning earth with the glory of God. Would you behold Jehovah as a God doing wonders; study Him whose name is *Wonderful*. Surely then the name of Jesus is a *glorious name*. It tells of what He is, hath done, is now doing, and will yet perform. In it we see God revealed; by it God is communicated, and through it God works. Look at that name, and what do you see? *GLORY*. Mild, majestic, heart-melting, soul-transforming glory. What flows through it? Life and salvation, including pardon, peace, holiness, adoption, and eternal joy. What does it effect? It frees, it quickens, it beautifies, it cheers through life, and solaces in death. Is it not glorious? If sinners are saved by it—if God is manifested in it, and glorified by it—if it gladdens all heaven and conquers death and hell—is it not glorious—a name above every name?

Rejoice we then that this glorious name is an *everlasting name*. Many names once great and renowned have faded from remembrance; but the name of Jesus lives, and must forever flourish. Some names are remembered only as terms of infamy; but He is remembered by his virtues. Time makes it shine with still brighter lustre, and through the cycles of eternity it shall increase in glory. Are we identified with it—have we life there? Is his name our refuge, our home, our treasure, our all? Join we then our song with that of the sweet singer of Israel: "His name shall endure forever, his name shall be continued as long as the sun, and men shall be blessed in Him: all nations shall call Him blessed."

"Search me, O God."

The Psalmist prayed, *Search me, O God, and*

know my heart. Did he comprehend the import of that prayer? Do we comprehend its import when in our most pious frames we repeat the petition? To come to the knowledge of ourself, to go down to the foundation of one's character and hopes, to fathom the depths of eternity, this is a more serious and earnest matter when God answers the prayer, than we imagine when we utter it. It is like descending the shaft of a mine; your first descent is by an easy flight of steps, and the novelty enlivens, and the coolness refreshes you; but at the bottom of these you come to a narrow archway, through which you must creep to the next descent, which is by a slender perpendicular ladder that trembles beneath your weight; you grow dizzy and wish yourself safely out again; the air grows more chilly and damp, and you are wet and soiled with the drippings of the varicolored strata through which you pass; again you crawl through a yet narrower passage, tearing your flesh at every motion, and now you are on the verge of a deep well into which you must be lowered by crank and bucket; you look down into the awful unbroken gloom, you cast in a pebble and listen nervously for the distant plash. You ask the guide, "Are there ever explosions there?" His affirmative answer does not nerve your courage. You ask again, "Do rocks ever fall there?" Again the answer is in the affirmative, accompanied with the details of a recent accident. "Does the rope ever break?" "Yes," again. Your knees smite together as you launch into the abyss; the bottom reached, you here find countless avenues with mystery on mystery. Now your breath is stifled; now your frame is chilled; now your flesh is wounded; now your sight has gone; again and again you wish yourself at the surface, yet cannot brave the perilous ascent. Who would have imagined that under the smooth grassy mound, the fragrant clover, or the teeming orchard, such wonders and such dangers lay concealed?

It is even so with the heart of man. Yet must we at such times take the candle of God's word, or better still, the guidance of God's Spirit, and fathom its utmost depth. Though it chill our blood, and palsify our nerves, and sicken our brain, yet must we go down, down into the caverns of the heart. What find we there?

Self-examination is apt to be an occasional and very superficial work. We look into ourselves enough to see that there is evil there, and in the gross we make confession of sin and purpose repentance. But we shrink from the details. To tell the number of our sins is an unwelcome task; we avert our eyes from them, we seek to cover them, we hope to outgrow them, and feel assured at least that death will emancipate us from them and make us pure. This is a wretched policy. "He that covereth his sins shall not prosper." We cannot get rid of sin by any such process. It cannot be concealed; it will not die out; it cannot be outlived; death will not cancel it. Where sin is harbored in the soul, suffered to live on without repentance or correction, what is there in death to destroy it? Nay, the soul that comes to death with cherished sin must needs go to judgment without repentance and without pardon. Death works no such miraculous transformation. Let me not delude myself with such a thought. Search me, O God!

Sometimes God searches us by an array of providences that exposes us to ourselves; he holds up on every side a mirror, and whichever way we turn some phase of our own heart is reflected upon us. Sometimes he deals directly with the heart, and probes it gently, but to the quick; sometimes he tears it open with one gaping wound, and as it lies quivering in its black deformity, we must look on while conscience guided by his hand lays bare this evil motive, this self-interest, this idolatrous affection, this impure imagination, this envious desire, till as in the chambers of imagery that Ezekiel saw, we discover within us every abomination. Such a searching is like the attempt to cleanse a well whose waters have become turbid and foul. You draw out a few buckets, and give time for the pure water to flow in and settle; you then draw again, but to your surprise it is still turbid; you empty bucket after bucket till a deluge of slime is heaped around you; the pure water is flowing in, but so foul is the well that it is continually discolored; and again and again must you empty it before it will send up a limpid pail, and reflect the clear azure of the overhanging sky. Blessed be God, if in the heart blackened by sin there is a deep well-spring of life, that after all this wearisome and loathsome emptying of self, will bubble up pure, and from its placid depths mirror forth the light of his countenance. Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

N. Y. Independent.

Witchcraft.

That there are strange things transpiring at the present time—whether it be effected by some

undefined principle in electricity or magnetism, or by real spirits, cannot be denied. The testimony of truthful witnesses is too strong to admit of doubt. I am undecided as to which of these it should be attributed.

But if it really is the manifestation of spirits, we have but one key in the Bible with which to unlock it. It is witchcraft—an abomination. I shall not affirm that those who pretend to be mediums now, are wizards, witches, but if they are what they pretend to be, I am unable with the light of truth to guide me, to assign them any other place.

It would be well, perhaps, to consider the difference between Divine communications, and the supposed communications of the present time.

Divine communications were made through "holy men of old, who spake as they were moved by the Holy Spirit;" these are made, through infidels, knaves, and prostitutes. The witch of Endor was certainly no match for some of those engaged in this holy (!) business.

Divine communications were made about matters of importance, these about matters the most insignificant and trifling.

Divine communications were made always consistent; these are contradictory.

Divine communications were always true; these are generally false.

Divine communications were not made at the option of men in general; these are made at the option of men without respect of character.

The whole affair, beginning, middle, and ending, is unlike anything God ever did. The removing of tables and chairs, and the "raps," rather indicate "the spirits of devils working miracles," than the work of the "finger of God" in raising the dead, healing the sick, and doing good to fallen humanity. The work of God is like himself; the work of the devil is like himself. By their works we know them. The Christian's Lord is not in all this. Let Christians beware, lest being led away with the error of the devil, they fall from their own steadfastness. There is a passage from the apostle to the Gentiles, that I conceive pertinent to the present time. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, given heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1.

As his time grows shorter, his wrath will become greater, and his wiles become more artful, and his agents, seen and unseen, will be more vigilant in the work of seducing souls. May God speed the day, when he and his minions shall be bound, and God's saints shall reign in peace!

Christian Evangelist.

"Consulting witches or diviners of any kind, real or pretended, is a malignant or ignorant attempt to gain intelligence or assistance from some creature, when it cannot be had, or is not sought from the Lord in the path of duty; and is, therefore, essentially idolatry, and virtually the worship of the devil."

Dr. Scott.

Divine Authority of the Scriptures.

"If Jesus goes to dwell at Capernaum, it is, says St. Matthew, 'That it might be fulfilled which was spoken by Esaias the prophet.' chap. 4:14; if He reads in the synagogue the words of Isaiah, wherein the prophet speaks of Him, 'sent to heal the broken-hearted,' Jesus closes the book, and says, 'This day is this scripture fulfilled in your ears.' Luke 4:21. If He 'hath need of' the colt of Bethphage, this is done, 'that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass.' Matt. 21:4. If He cries, 'I thirst,' it is, 'that the scripture might be fulfilled.' John 19:28. If a spear is thrust into his side, it is because Zechariah, the prophet has seen and foretold this in the Scriptures, John 19:37. The life of the Lord, we might term fulfilling of the Scriptures. All that the Scriptures prescribed He accomplished; this He carefully points out, and his disciples also remark it.

But still further: It was in the Scriptures that the Lord caused His disciples to read His own history, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself," Luke 24:27. This point He urged on their minds, that in order to comprehend all that concerned Him, it was enough for them to believe the Scriptures: "O fools, and slow of heart to believe all that the prophets have spoken," Luke 24:25; and if, by his Spirit, he "opened their understanding," it was, "that they might understand the Scriptures," Luke 24:45. If the Scriptures were at first His directory, they were afterward His manual. It is from the written testimony, that He, who is Eternal Wisdom, Himself draws the instructions he delivers.

Moreover, the Lord establishes the perfect sufficiency of the testimony of the Scriptures to give eternal life. On their authority, it is His will that faith should rest: "Search the Scriptures; for in them ye think that ye have eter-

nal life: and they are they which testify of me," John 5:39. And when, in His sublime teaching, He transports us into the invisible world, wishing to give men a striking lesson, He makes father Abraham, into whose bosom the angels have carried the beggar Lazarus, declare: "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16:29, 31.

But more: the Lord declares, that truth, absolute and eternal, is found in the Scriptures, and that they can never lie. "The Scriptures cannot be broken," John 10:35. On this he insists, "One jot or one tittle shall in nowise pass from the law, till all be fulfilled," Matt. 5:18. Recurring to the same point, He cries: "It is easier for heaven and earth to pass, than one tittle of the law to fail," Luke 16:17. And he affirms this, not only of the words of the Old Testament, but of those of the New Testament likewise. "Heaven and earth shall pass away, but my words shall not pass away," Matt. 24:35.

More than this: the Lord has recourse to the Scriptures to prove the doctrines which He teaches. If it be required to establish this point, that, although rejected, He is the Corner-stone of salvation, and the Head of the Church. He says: "Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" Matt. 21:42. And when the Lord wishes to convince heretics, when He desires to prove the resurrection to the incredulous Sadducees, to what authority does He appeal? To the Scriptures. "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living," Matt. 22:32. Yes, this rule of Holy Writ bore, in the eyes of Jesus, an authority so great, that He was not ashamed to prove His own doctrine by the Scripture, He, who was the Truth, who was God Himself!

Still more: the Lord declares that the source of error is the neglect of the Scriptures. As, when the sun disappears man mistakes his road, so does the mind of man go astray, when the Scriptures are no longer at hand to illumine his path: "Ye do err," He said unto the Sadducees, "not knowing the Scriptures," Matt. 22:29. And when He desires to justify the acclamations of the children, it is still to the Scriptures that He appeals: "Have ye never read," says He, "Out of the mouth of babes and sucklings Thou hast perfected praise?"—Matt. 21:16.

Finally: the Lord shows us why He appeals incessantly to the Scriptures; it is because it is God, even the Holy Spirit himself, who has spoken through its authors: "How then doth David in spirit (that is, through the Spirit) call him Lord?" said Jesus, in Matt. 22:43; and again, according to St. Mark, "David himself said by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."—Chap. 12:36.

Merie D'Aubigne.

Family Prayer in a Palace.

The city of Shushan was the winter palace of the Persian monarchs. The Ahasuerus of the Bible is probably the Xerxes of profane history. This feast which introduces the reader of the sacred writing to this monarch, is supposed to have been the dedication of the city of Shushan as a royal residence. There was amid the gay scenes and brilliant pleasures of that metropolis one sad heart. It has been the lot of the people of God in almost every age, whether like Ezra, Daniel, David, Nehemiah, or Mordecai, all of whom dwelt under the shadow of palaces, to go through life as weeping pilgrims. The season of festivity to the Persian king and nobles proved to one of the elect of God, who sat at the king's gate, probably as an officer of state, an hour of darkness. He had maintained an erect mien when a certain nobleman daily passed by. That proud lord was an Amalekite, and his fierce nature, kindling his passions through mortified pride, converted all his honors, all his treasures, all his power, and all his splendor, into naught but bitterness and ashes. What a picture of the lover of earth! How many there be—for their name is legion—who cannot rest, cannot smile, cannot live in peace, until their vindictive pride sweep their course of every rival! But Haman did not know that to put Mordecai out of the way he must put the ONE he served aside, and paralyze the arm of the Almighty.

His plan was, however, humanly speaking, well laid, and promised all the success the bloodiest monster could have desired. The child of grace, notwithstanding, bowed himself in fasting and prayer that the counsels of the crafty, cruel Amalekite might be defeated. The Jewish race remaining in Persia, to the number, it is estimated, of seventeen thousand, were doomed to perish. They had a representative in the palace itself. The fair daughter of the Captivity, selected for her beauty and her grace,

had doubtless been advanced by Providence to that exalted station to act as the advocate of her people. Esther (signifying the star Venus, called also Hadassah, meaning a myrtle) was evidently a true daughter of Abraham. She was a model of filial piety. An orphan, yet she obeyed her uncle with all that loveliness of affection and devotion, and with the same exactness, while on the throne of the Eastern world, and while adored by all the females of the empire as a goddess, as she did in her childhood under that uncle's roof. Such piety in little children may never go unrewarded. Either in this world or the next, each obedient child fearing her Maker will wear a crown far more brilliant than that which pressed the brow of the Queen of Persia.

Her piety was not laid aside when she became rich and received many honors. Her family properly consisted of her maidens, and with them she used her influence to avert the impending dangers, and secure the Divine protection for herself and people.

The cruel edict of Haman leads the writer of this delightful book to behold a rare thing in this world,

FAMILY PRAYER IN A PALACE.

The sacred record is plain. *I, also, and my maidens, will fast likewise.* She had just requested her relative, Mordecai, to unite with all the Jews in that vast city to FAST, AND NEITHER EAT NOR DRINK THREE DAYS, NIGHT OR DAY! Now we ask, if any one doubts whether the queen prayed with her servants, to point us to a solitary individual who ever humbled himself for three days and nights without touching food, who failed to bend the knee in prayer? He that has the moral heroism to fast will never neglect the less duty of asking for blessings at the mercy-seat.

What a picture of splendor and royalty is glanced at in the first chapter! Amid the gorgeous draperies—"where were white, and green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble; the beds were of gold and silver upon a pavement of red, and blue, and black, and white marble"—might have been seen the Queen of the East, bending in lowly, fervent prayer with her servants. There was also an angel sent in mercy to that palace, in answer doubtless to the fervent prayer of that holy female. He suffered not slumber to approach the eyes of the monarch on that night, when captive Judea cried to God for help. He pointed the king, not, like Saul, to a minstrel, for music to lull his troubled spirit, but to the chronicles of the empire. That angel directed the reader to the passage which disclosed the plot. Thus the queen and her maidens are saved, and a nation rescued from impending ruin by the listening ear of God, attending to the voice of supplication as it ascends from the mourning but heaven-trusting FAMILY AT PRAYER IN A PALACE.

Christian Intelligencer.

The Purpose of the Roman Catholic Church.

A week or two since we said, in our Missionary Department, that an alliance had been forming during the last fifteen years, and has recently been completed in Europe, between the absolute governments and the Roman Catholic Church. We stated that the object was to use all political and ecclesiastical power jointly for the extinguishment of liberal principles in governments, and the Protestant religion, which is the fountain of these liberal principles. We gave an example or two. And we stated, that we alluded to this subject, because it was directly connected with the great cause of Protestant missions throughout the world.

We recur to it again, because we see increasing evidence in Europe and America, that the alliance, mentioned above, is beginning to be felt in the social and most intimate circles of society, and in the domain of common education in the form of public schools. That the people of this country may become sensible of what is going on, we allude to two or three things which have recently transpired. The only constitutional government on the continent of Europe is that of Piedmont. The whole power of the Roman Catholic Church is brought to bear upon this government to crush it. By the laws of the State, marriage is a civil contract, as in England and the United States, and is under the protection of the State. This takes away from the Church one of her so-called sacraments, and greatly reduces her power in the family. In the extract below, from a Turin (Italy) paper, we see how the Church conducts herself towards the State. An American naturally asks the question, Will she not so conduct herself in the United States, if she should ever obtain the power? But to the extract:

"The archbishop of Chambery, and the bishops of Aosta, Tarantasia, Moriana, and Annecy, have followed the example of the high clergy of Piedmont, and published a declaration, which has been posted up in all the parishes under their jurisdiction, in which they condemn the civil marriage bill as unconstitutional, immoral,

anti-social, and anti-Catholic, and declare, 1st, That every Catholic of their dioceses who shall dare to contract matrimony under a form different from that prescribed by the Church, shall on that sole account incur excommunication in the highest degree; 2dly, That he shall be deprived of the sacraments during life and in the hour of death, unless he take the course of rehabilitating his matrimony canonically, or of sending away from his home 'the person whom' the Church cannot consider as his wife; 3dly, That if he die without effecting his reconciliation with the Church, he shall be deprived of ecclesiastical burial; 4thly, That the offspring of such unions shall be considered illegitimate for all canonical purposes."

Some years since the Roman Catholic Church in Europe commenced her opposition to the public school system, which has been regarded the brightest star of the nineteenth century. Far from the centre of her authority and power, she acts slowly and cautiously. Hence, she began in the United States, by objecting to the Bible in the public schools, then proceeded to forbid the children of Roman Catholic families to attend these schools, and now she unofficially attacks the whole system, and will shortly be in open and professed hostility to it. As evidence of what we say, we quote from the *Freeman's Journal*, of New York, August 28. This Journal is known to speak the sentiments and foreshadow the policy of the Roman Catholic Church in the United States on Church questions. It is under the immediate influence of the Catholic Archbishop of New York. In an article in the number of August 28, headed, "Who shall have the child?" the Journal says, the simple question is, Whether Roman Catholics shall send their children to their own schools or to the public schools, which are called, "Schools of the world and of the devil." Then come the following sentences, which the people of this country ought to read and ponder well: "Think of this you Catholics who even yet suffer your children to frequent schools against which the Successor of St. Peter has warned the Church; and which the Bishops of this country, as well as of every other, have pronounced to be hostile to the faith. Think of this, and act on the thought quickly, or harsher epithets will be due you than those of *sleepy Catholics, ignorant Catholics, stupid and short-sighted Catholics*."

"Once more let us be up and doing. The work that is before us to do for ourselves, for our children, and for our country, is perfectly plain. Infidelity, if it triumph, will be the ruin of our country as well as the perdition of our children. But infidelity now reigns supreme in the State education of this country. What we Catholics must do, and must do now, is first to get our own children out of this devouring fire. At any cost, at any sacrifice, we must deliver the children over whom we have control from those pits of destruction which lie invitingly in their way under the name of Public or District Schools. We must, wherever there are enough of Catholics together to render it possible, organize Catholic-Parish schools. Where this is impossible, at parents withdraw their children from these places where they are certain to learn evil, and probably very little but evil, and, if they cannot have them taught elsewhere, let them be set to honest labor, or kept from the ways of the destroyer under their parents' eyes. This withdrawal of Catholic children everywhere from the Godless schools should be the first step—it is lamentable that it has not long ago been taken."

"Next we must set to work, patiently, calmly, resolutely, perseveringly, break off from our necks the yoke of State spotism, put upon them by Jacobins, in the name of the school-system in this and other States. This we can do if we will."

Has the reader carefully noted and considered the words "the work before us—for our country?" Has he carefully noted the closing words of the extract, which plainly declare it is the purpose of the Roman Catholic Church to destroy "the school system in this and other States?" Are the people of this country prepared for this? Let this be accomplished, and the lights of the common people go out; and our missionary liberty as Protestant will soon thereafter be extinguished.

Romish Reliques.

A resident of this city has received a letter from a friend traveling in Europe. We are permitted to make the following extract, which may amuse and interest our readers:—

"We left Coblenz at 8 o'clock this morning and had a short and dull trip down to this city, (Cologne), and have spent the remainder of the day in seeing its strange sights. The magnificent unfinished Cathedral, where among other treasures, are preserved the skulls of the three Magi Kings, who went to worship the infant Saviour!! These three skulls are in, fact, crowned with pearls and enclosed in a richly gilt coffer inlaid with all sorts of precious stones.

But the Church of St. Ursula is the place for relics! It is a quaint old church, whitewashed within and hung with very grotesque and antique paintings on wood—of the History of the Virgin and her companions, and higher up around the walls, are glass cases of the legs and arms of the "Blessed Eleven Thousand," looking in the distance and dim light like bundles of dried herbs and huge poppy heads in an Indian doctor's shop. In an inner chamber—the "Golden Chamber"—are preserved, as the guide books state, the mortal remains of St. Ursula and a "select few." These "few" prove to be *seven hundred and thirty* skulls, arranged on shelves around the room, some reposing on velvet cushions, some in velvet caps, and all with a bit of tinsel or an artificial flower. There were many gilt and silver busts too, and some of carved wood, the crown of whose heads lifted off and revealed some precious skull in each, wrapped in a red silk handkerchief. Then there was a table spread out with various fancy boxes and cases, all containing relics. Two stiff silver casts of arms, containing St. Ursula's arm bones, stood erect like candlesticks, and a little glass cylinder held bits of her dress and linen. Quite a large box was filled with the "Eleven Thousand's" blessed teeth, which I first mistook for popped corn. Another box had Stephen the Martyr's bones! When the old sexton came to this and to an alabaster vase, which he said had served at the marriage in Cana of Galilee, I could not take in any more, so we turned away, agreeing that we had seen marvels enough."

Gospel Messenger.

"The Iron Cross."*

In a city where remaineth
Still the customs of gone time—
One whose calm old age retaineth
All the glory of its prime—
Once my wayward footsteps wandered;
And, while gazing day by day,
Oft my chastened spirit pondered
On the ages passed away.

Not with weak and vain lamenting
O'er the splendor passed away,—
For Time's hand, though unrelenting,
Sheds a halo o'er decay:
Calm, majestic, grand, yet holy,
Rise old towers and temples grey,
Far surpassing all the glory
Of their youth-time, bright and gay.

Little knew I of its history,
But of legendary lore
I had sought to read each myst'ry
Handed down from days of yore;
And methought the garden's radiance
Mocked the gloomy college walls,
And the blossom's breeze-born fragrance
Fainted in the dim old halls.

All things real, all things present,
Faded in the shadowy past,
And with hasting step, incessant,
Ancient sages gathered fast,
Poets—painters—mythic teachers
Of the power of human love,
Mingled with the martyred preachers
Whose calm hearts were set above.

And great sculptors—those expounders
Of each fleeting thought and mood—
Knights and priests and kings and founders
In a strange commingling stood.
But the One great lesson, flowing
From their teachings manifold,
Still within my heart is growing,
Nurtured with a love untold.

Oh! it was a grand old city:
Domes, and towers, and cupolas—
Like we read in ancient ditty
Of some country fabulous,—
There were sculptors old and hoary,
Knights and warriors laid in state:
And a solemn shadowy glory
Streamed on pavements tessellate,
Glanced o'er grotesque faces grim,—
Glean 'neath groined arches dim,—
Fell from windows quaint and olden—
Ruby-tinted, blue, and golden.

Since, awakened from the dreaming
Which their influence o'er me cast,
Now my busy brain is teeming
With dear memories of the past;
Of all its scenes of beauty,
The most oft doth meet my view,
Lifting up my path of duty
With fresh impulse, strong and new.—
Oh, doth dwell my heart the nearest,
Fraught with counsel—wisest—dearest.

* Near Magdalen Church, in the city of Oxford, stands the "Martyr's Memorial," an exquisitely proportioned monument, seventy-three feet high, erected in 1841, in memory of the martyrdom of the three Reformers—Cranmer, Ridley, and Latimer. And in Broad-street, about a hundred yards from the "Memorial," a small iron cross let into the ground, marks the very spot where those Christian heroes suffered.

Lo! a solemn monument,
Calmly rising towards the skies,
Tells, in language eloquent,
Of the martyrs' victories:
And, into the broad street turning,
Seeking low, we find a cross,—
Hence-from rose the martyrs' burning—
Here was silver freed from dross,—
On this earth-stained cross so lowly
Died three spirits, pure and holy.

And not all the silent splendor
Of this city famed of yore—
Not its paintings sweet and tender,
Nor its piles of sacred lore,—
Not the sculptors laid in state,
Nor the pavements tessellate,—
Not its stained widows fair,
Nor the carvings quaint and rare,
Chain my heart and memory
Like that voice that speaks to me
From the clear and cross-crowned height
Of the Martyrs' pillar bright.

And the ivy-mantled towers,
Arches dim, and fragrant flowers,
Are not half so dear and holy
As that iron cross so lowly—
Whence—like voices of the angels—
Ever soundeth life's evangels.

EMMA S. MATHEWS.

Bristol, May, 1852.

Downfall of the Papacy.

In the Aug. number of the *Protestant Magazine* there is a characteristic letter from the Rev. G. S. FABER, from which we give the following passages. It will be seen that Mr. FABER supposes that the year 1864 will be an eventful one in the history of the Papacy. Mr. F. is a veteran student of Prophecy. No man in England has written more than he on this great and exciting subject. But let us read his remarks on the signs of Rome's approaching downfall.

American and Foreign Christian Union.

"1. So far as respects the progress and growing insolence of Popery, the circumstance itself is only an indication that we now witness the last efforts of the irreclaimable monster.

"Unless it experienced a considerable revival before its ultimate extinction at the close of the 1260 years, I see not how prophecy could receive its due accomplishment.

"In close alliance with the secular powers of the Apostate Empire, the Romish False Prophet, evidently in possession of great strength and influence, is finally consigned to utter destruction. (Rev. 19: 19, 20.)

"Now this could not be, unless the False Prophet, shortly before his destruction, had re-acquired such an amount of domination as to make him an important and influential ally of the Roman Wild Beast, then acting under his sword-slain but revived Seventh Head: a domination, plainly enough, from the very terms of the prediction, extending over the banded kings of the Latin Earth, or World, no less than over their Feudal Imperial Chief.

"2. But such a re-acquisition of power and influence, on the part of the False Prophet, we not only see in actual progress, but we also behold its occurrence about the very time when it might have been anticipated. Here, facts concur with chronology.

"We have much reason to believe, that the fated 1260 years will expire in the now rapidly approaching year 1864: and the recent portentous growth of the Papal Power we may see with our own eyes.

"3. Nor are these two the exclusive signs of the times.

"The principle of God's moral government appears to be, never to execute judgment instantaneously, but to give the offenders ample time for repentance and reformation. Thus we read, that, in the days of Abraham, the Amorites were still spared: and the reason assigned is, that *their iniquity was not yet full*. (Gen. 15: 16.)

"Popery having been spared so long in its career of cruelty and idolatry, we may conclude, that the *fulness of its iniquity* had not as yet arrived. Nevertheless, when we now see such evident tokens, in the two points of *facts* and of *chronology*, that the time of its final extinction must be at hand, we are naturally led to ask, what that particular deed can be, by which its long-permitted iniquity is brought to the full.

"Nor have we far to seek for an answer. The villainous principles and practice of Jesuitism were long since exposed by a member of the Church of Rome itself, the inimitable Pascal: but, though the Pope was ready enough to avail himself of the services of this unscrupulous Order, still, on the part of the Romish Church there was no direct adoption of their *principles*; and their *practice*, in foreign missions, was more than once even reprehended. They at length became such a perfect and intolerable nuisance, that the Order was formally suppressed by the

Pope himself, who, in recompense of the deed, is commonly, I believe, thought to have been poisoned.

"But the vile principles of the dominant Order did not become extinct. In our own days, they have been openly revived by the infamous Alphonsus Liguori: and to a systematized scheme of falsehood and dishonesty, he has added a regular plan of conducting the confessional, in a mode so grossly and even so beastially obscene, that no decent controversialist would venture to cite it evidentially, if cite it at all, save in the disguise of the original Latin.

"And now, relatively to this disgrace of humanity, what has been the conduct of the Church of Rome?

"Hitherto she was wont, as it might be convenient, to disclaim the speculations of any individual, or any body of individuals; and, so far at least, she was not, in her corporate capacity, formally a partaker in the guilt. But this prudent reserve is now at an end. Her entire approbation of Liguori has been publicly shown by the worse than ridiculous farce of his canonization: and, as if that were not sufficient, she has regularly declared, through her own constituted authorities, that, after a diligent perusal of the new Saint's very remarkable works, twenty times repeated, she *fully approves*, and thus makes her own theological property the whole of their contents.

"Under such circumstances, she unblushingly stands forth, in her own person, as the avowed patroness of *systematized dishonesty* and *brutish obscenity*: in the graphic language of prophecy, she openly appears 'the Mother of Harlots and Abominations of the Earth.'

"How she can advance beyond this last step, it is not very easy to conceive. He that runneth may read, that *her iniquity is now full*.

"Let this third note be added to her remarkable recent progress and to the near termination of the 1260 years; and the devout student of prophecy will scarcely hesitate to pronounce that the predicted day of her final destruction is close at hand.

"It must be admitted, that the germ of that immorality of falsehood, which has been brought to full maturity by Alphonsus Liguori and the Jesuits, appeared long before the present time, in the Sixteenth Canon of the reputed infallible Third Council of Lateran.

"Oaths which are contrary to ecclesiastical utility, are not oaths, but perjuries.

"In this Canon, 'ecclesiastical utility' not being defined, it is obviously left to the authorities of the Romish Church to pronounce *anything* which may cross their purposes contrary to ecclesiastical utility, whence, at their option, they may determine *any oath* that displeases them to be *ipso facto* null and void.

"Such a regulation, no doubt, involves a principle of convenient dishonesty. But still, this limited treachery prepenes, in the first place, respects only what may be called theological questions; and, in the second place, no person is bound to take an oath of this description, when he is morally sure beforehand that its validity would not be allowed by the Popish priesthood, as being contrary to what they deemed ecclesiastical utility.

"For instance, when an oath to refrain from every attempt to injure or destroy the Church of England is imposed upon each Romanist as the condition on which he takes his seat in Parliament, he is not bound to take it; and as being *quite sure* that it is contrary to the Popish estimate of ecclesiastical utility, he ought, as an honest man, decline any such perilous obligation. In willingly taking the oath, therefore, and afterwards in deliberately breaking it, he showed himself, on his own principles, to be doubly a knave.

"Hence, it is only just to say, that, under the Sixteenth Canon of the Third Lateran, no person either born or elected to be a member of the Legislature, needs to be perjured, save by his own free and deliberate choice. To this extent, therefore, so far as that canon is concerned, we must admit Rome to be blameless; for, in truth, by a fair construction of the words of the canon, she only cautions her members against taking any such oath, as must, on her principles, whether kept or broken, involve them in the guilt of perjury. The whole double-dyed rascality of taking such an oath and then breaking it, clearly appertains to the Honorable Gentleman who thus by his own free-will binds himself to the commission of inevitable perjury, however he may chose to act; and on this very ground a really honest Romish gentleman, as I have been incredibly informed, broadly declared that Catholic emancipation left him as much excluded from Parliament as ever; for if he took the oath he must inevitably be perjured, whether he kept it or broke it.

"So much for the Sixteenth Canon of the Third Lateran. But no such explanation can serve the well-calculated and minutely-defined rascality of Alphonsus Liguori. In the ordinary concerns of life, where there is no suspicion and no warning, he elaborately teaches how falsehood and trickery between man and

man may be most advantageously practised, and how far cheating and stealing on the part of tradesmen and servants may be venially carried on without incurring mortal sin.

"The whole of this system of scoundrelism the Roman Church has now formally made her own; and at the same time, she has no less formally given her infallible sanction to the monstrous obscenity propounded by Liguori, and by him recommended to the practical adoption of the priests, and in conducting the vile mysteries of the confessional.

"Some most awful disclosures of the working of this 'Mystery of Iniquity' are given in a small pamphlet recently published by Mr. Connelly, in a letter to the Earl of Shrewsbury, under the title of 'Reasons for Abjuring Allegiance to the See of Rome.' This gentleman, under the not uncommon delusion of the necessity of an infallible judge of doctrine, found no difficulty in receiving all the dogmatism of Popery; but when its shameless dishonesty and gross immorality, now made the Church's own property, were revealed to him, he rightly judged that, although points dogmatical might admit of controversy, points moral could allow no dispute; and the happy result was, a secession from the incurably depraved Church of the Apostasy.

"To conclude: if such an utter abandonment of all moral obligation as that inculcated by Liguori and the Jesuits; an abandonment now formally adopted by the Church of Rome, after a perusal of the Saint's instructive writings twenty times repeated, amusingly enough a precise double of the *Decies repetita placebit*; if, I say, such a shameless abandonment does not prove that the Iniquity of Popery is full, it is hard to pronounce what ulterior drop can be added to the cup of the Harlot's abominations and filthiness."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 9, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XIII.

(Continued from the Herald of Sept. 25th.)

7. DIVERS AND STRANGE DOCTRINES.

V. 9—"Be not carried away with various and strange doctrines: for it is a good thing for the heart to be established with grace; not with meats, which have not benefited those, who have been busied with them."

These are variously rendered, mixed, or foreign doctrines, such as are new to those who promulgate them, and are sustained by no apostolical authority. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 Jno. 4:1. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:14. "Let no man deceive you with vain words: for because of these things cometh the wrath."—1b. 5:6. "And this I say, lest any man should beguile you with enticing words. . . . As we have therefore received CHRIST JESUS the LORD, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST. For in him dwelleth all the fullness of the Godhead bodily."—Col. 2:4, 6-9.

Some of the doctrines which PAUL alludes to more directly, are those pertaining to the Jewish rites, which though entirely superseded, some of the Christians were disposed to adhere to. Those he terms *meats*—i. e., those offered on Jewish altars, which are contrasted with the *grace*, i. e., the doctrine of the gospel. Those who offered Jewish sacrifices were permitted to eat of some of the meats offered. "And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning."—Lev. 7:15. "Unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand,

and your vows, and your free-will offerings, and the firstling of your herds, and of your flocks: and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee."—Deut. 12:5-7. Some of the Jewish zealots would have adhered to these, and they condemned those who refrained from them. And so PAUL writes to the Colossians: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of CHRIST."—Col. 2:16, 17. These did not profit those who were occupied therein, "for the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect."—Heb. 10:1. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17. These were no longer to be observed; they were superseded by "a better covenant, which was established upon better promises."—Heb. 8:6. Therefore PAUL adds:

8. THE CHRISTIAN ALTAR.

V. 10—"We have an altar, from which those, who serve the tabernacle, have no right to eat."

The "altar," is a metonymical expression for the sacrifices offered on it of which those who served the tabernacle partook. "Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?"—1 Cor. 10:18. As those offerings typified good things to come, longer to observe them was to deny that the things which they typified had come. As those who served the tabernacle, thus denied the Christian sacrifice they could not partake of the Christian altar, which was done by feeding on the emblems of CHRIST's broken body and shed blood. "The cup of blessing which we bless, is it not the communion of the blood of CHRIST? The bread which we break, is it not the communion of the body of CHRIST? For we being many are one bread, and one body: for we are all partakers of that one bread."—1 Cor. 10:16, 17. "For I have received of the LORD, that which also I delivered unto you, That the LORD JESUS, in the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner he also took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the LORD's death till he come."—1b. 11:23-26. This was instituted by the SAVIOUR, who "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:26-28. Those who partook of meats offered on heathen altars, also excluded CHRIST, and therefore could not worthily partake of the Christian altar. "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the LORD, and the cup of devils: ye cannot be partakers of the LORD's table, and of the table of devils."—1 Cor. 10:19-21.

While the meats offered in certain sacrifices were eaten by the offerers, yet the flesh of the sin-offering might no man eat:

V. 11—"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."

The law commanded that no "sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burned in the fire."—Lev. 6:30. "The skin of the bullock, and all his flesh, with his head, and with his legs, and his inward parts, and his dung; even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt."—1b. 4:11, 12. "And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung."—1b. 16:27.

V. 12—"Therefore Jesus also, that he might make atonement for the people with his own blood, suffered without the gate."

The sin-offering which in the wilderness, was burned without the camp, was, when the temple was located in Jerusalem carried "without the gate of the city"—hence the change in the form of expression. Therefore when Jesus was to suffer, they "led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him,

and two others with him, on either side one, and Jesus in the midst."—Jno. 19:16-18. As he thus died a reproachful death without the gate, to bring the people to God,

V. 13—"Let us go forth therefore to him without the camp, bearing his reproach."

The early followers of CHRIST rejoiced "that they were counted worthy to suffer shame for his name"—Acts 5:41. They suffered shame because they would not partake of the Jewish sacrifices. For this cause they were "punished oft in every synagogue and compelled to blaspheme," and they were "persecuted even unto strange cities."—1b. 26:11. But like Moses, they chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of CHRIST greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:25, 26. PETER said: "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of CHRIST's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of CHRIST, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4:12-16. And the SAVIOUR has said: "Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. 5:10-12.

V. 14—"For here we have no continuing city, but we seek one to come."

"They build up Zion with blood, and Jerusalem with iniquity."—Micah 3:10. "For our conversation," i. e., our citizenship "is in heaven; from whence we also look for the SAVIOUR, the LORD JESUS CHRIST: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21. God "hath raised us up together, and made us sit together in heavenly places, in CHRIST JESUS: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through CHRIST JESUS."—Eph. 2:6, 7. Thus ABRAHAM "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:9, 10. These and the other worthies "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (1b. v. 13), desiring "a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—1b. v. 16.—(To be continued.)

HARMONICAL PHILOSOPHIC LOGIC.

Does or does not the Bible forbid, such manifestations and practices as those claimed by the "Spiritual rappers?"

To justify themselves in attempting to communicate with the departed, they must either deny the authenticity of the Scriptures, or deny that they prohibit such communications. Accordingly a writer, who signs himself "Didymus," in the *Spiritual Telegraph*, attempts to show that necromancy is not now prohibited. He commences with the proposition that

"The Bible contains no passage condemnatory of these manifestations, but many which predict and are fulfilled by them."

He adds:

"It is undoubtedly very sincerely believed by many that the Bible is strong in its condemnation of these things. They understand Dent. 18:10, 11, as prohibiting all intercourse with the dead. At least, have seen it in the public prints so quoted."

To show the relevancy of this scripture we give it in full, viz.

"When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do."—Dent. 18:9-14.

Didymus grants that the above scripture "did for-

bid the Jews from seeking unto those that had familiar spirits, or unto the dead." But he inquires, "What then? Will it follow that it is wrong for us to receive communications from glorified spirits if God pleases to grant them?"

This last interrogation is perfectly useless,—the question at issue not being whether it is right to do what God sanctions, but whether God has, or has not forbidden it. And even Didymus anticipates the objection thus:

"But God would not grant what he has forbidden; and, therefore, these things cannot be a grant from heaven; if there is anything superhuman in them, they must be from the evil one. This is sound logic, and I think the following equally sound; if God has permitted glorified spirits to communicate with their friends on earth, he has not forbidden it, and those who apply this passage to these things misapprehend its spiritual design. . . . But let us look a little more closely into the bearing of this passage upon spiritual manifestations. The question is not, did it forbid the Jews from seeking unto the dead; but does it forbid us from receiving communications from disembodied spirits? I am not one of those who suppose, simply because a precept was given to the Jews, that therefore it is not binding upon us; for that would do away with the greater part of the Old Testament. Nor do I believe, because a precept is found in their law, that, therefore, it is binding upon us. For then I should not dare to eat swine's flesh, nor leavened bread on certain days, nor to do many other things which I in common with all Christians am in the daily habit of doing. We are to look into the moral reasons of those laws, and if they are now the same as then, they are binding upon us. If not, they have passed away as 'contrary to us,' and are of no more force. The bulk of the Jewish law has ceased to be of force, not by direct repeal, but by the cessation of the reasons for its enactment. The question then recurs, What were the reasons of this command? And are these reasons existing with us? If not, the law has passed away. We may not be able to develop all the reasons of that law, but we think the following are plain: 1. The age in which this command was given, was an age of revelations; and the people to whom it was given, the people chosen to be its depositories; during the continuance of this age God dwelt sensibly among them; and could be directly appealed to on all questions, and answers received by Urim, and Thummim, and Prophets. There was, therefore, no need of communications from the disembodied, yet finite. The infinite was there, speaking through the mouths of the prophets, the breast-plate of the High Priest, and from between the wings of the cherubim. 2. The people had as almost unconquerable tendency to idolatry. This in written upon almost every page of their history. And notwithstanding all the demonstrations of the supreme godhead and power of Jehovah, how often did they forsake him, and go in pursuit of other gods? This tendency was so strong that God even hid the body of Moses, lest his bones should be deified by them. Is it likely that, in a people so given to this came all the wonders of Jehovah wrought among them could not restrain them from it, they could have been restrained from paying supreme homage to glorified spirits, had they been sent to communicate among them? It seems to me the character of that people was such, as we gather it from their history that such manifestations would have completely defeated their object, and instead of leading them to God would have led them farther away from him. God fully understood this, and therefore, 3. Would not allow good spirits to communicate with them. And hence if they had any spiritual communications, they would be from wicked, lying spirits, styled in Scripture 'familiar spirits.' How forcibly, then, the reasons for this command upon them, and how evident that it is wholly inapplicable to us.

It cannot follow that if the first position is sound, the other is also; for the second is the converse of the first. That God has forbidden such communications, is admitted; and with his admission the question is narrowed down to one of mere repeal i. e., whether it be now binding.

The first reason given why it was binding then, is that that was an age of revelations, and that the people to whom it was given were chosen of God for the depositories of those revelations. This was evidently not the reason; for the surrounding nations were destroyed because they did consult with familiar spirits, and resort to wizards and charmers, and did do all these abominations; and none of those nations were favored with any special revelations, nor were they made the depositories of God's revelations. As the prohibitions were equally binding on them, without being possessed of those peculiarities, as they were on the Jews with, it follows that those additions were not reasons why such a prohibition was binding on the Jews, and not on us.

In addition to the above, the fact that the former inhabitants of the country were destroyed because they practiced those abominations, shows that they were not prohibitions addressed particularly to the Jews, but were addressed to all. God declared them to be abominations, whether practiced by heathens or by Jews.

The only enactments which have ceased to be operative, are those which either had only a national significance, or then typified future events, which having since transpired leave the types no longer significant. Among those there was nothing of a moral character. Whatever was abominable to God at one time, was so in all ages. Lying and stealing and necromancy being alike abominable in the sight of God, they alike continue to be prohibited by him. It may

be objected to the foregoing, that the penalties for the commission of penal offences were greater then than now. That is true. Necromancy was then punishable with death, and we have no reason to suppose that God requires us thus now to punish. But while the punishment being made lighter for other offences, does not make them any the less heinous in the sight of God, it does not follow that this is less an abomination now than then.

The second reason advanced for supposing it was prohibited only to the Jews, is the proneness of the people in that age to idolatry.

To this we reply that the idolatry of that age took this precise direction. "All Pagan antiquity affirms," says Dr. CAMPBELL "that from TITAN and SATURN, the poetic progeny of CÆLUS and TERRA, down to ÆSCULAPIUS PROTEUS, and MINOS, all their divinities were the ghosts of dead men; and were so regarded by the most erudite of the Pagans themselves." The familiar spirits which they consulted, they consulted as their gods, instead of worshipping JEHOVAH. They sacrificed to demons and not to God. They sacrificed to demons in preference to God, because they would not recognize God; and one great reason why they knew not God was, because they substituted the worship of demons for that of Him.

As the prevalence of and tendency to idolatry in that age, was a prevalence of and a tendency to these very manifestations; it follows that if that was a reason for its prohibition then, that the same reason exists for its prohibition now. And the greater tendency, so much greater would be the obligation to have no fellowship with it,—it being a fellowship with demons, which God hates. PAUL testifies that "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God;" and he adds, "I would not that ye should have fellowship with demons. Ye cannot drink the cup of the LORD and the cup of demons; ye cannot be partakers of the LORD's table, and of the table of demons."

At the present day we find the prevalence of these manifestations, cause the receivers of them to speak disparagingly of the God of the Bible. They often refer to him as a hard, cruel, capricious Being (A. J. DAVIS); and as they are thus led away from God now, the very reason which then existed, exists now for the prohibition of necromantic and pythonic practices. And thus the third reason, that God would not let good spirits communicate, is still in force; so that if there are any communications, they are from "familiar" "unclean" or "lying spirits."

THE GODS OF THE SPIRITUAL RAPPERS.

"If the Lord be God, follow him, but if Baal, then follow him."—1 Kings 18:21.

At a meeting at the Melodeon, in this city, one Sunday in August last, according to the *Spiritual Telegraph* of Sept. 4th, ANDREW JACKSON DAVIS preached to a large audience. Mr. A. J. DAVIS is one of the more prominent of the new school; and where does the reader suppose he took his text? In the Gospels? or Epistles? In the Law? or the Prophets? In the Old Testament! or in the New? Nay, dear reader, do not suppose that so antiquated a book as the Bible, would afford a text for the new theology! He took his text from *Shakspeare*! and spoke from these words: "All the world's a stage."

His object was to prove a future existence, which he thought the "old theology" *i. e.*, the Bible, "had never satisfactorily done." "He was impressed to say, that the world, so far as it has become good or Christianized, is altogether indebted for the same to philosophical developments, scientific discoveries, music, and painting, in spite of the skillful preaching of theologians for the past 1800 years." Thus the Bible he entirely ignores. "The most popular theological idea of God, he said, made him a fiendish monster." The "Quaker God" he thought was a different idea; the "Universalist God," was "a more heavenly character still;" but his idea of the true God is these spiritual rappings.

In a review of Dr. BUSHNELL DAVIS speaks of the Scriptures, as "the paper and ink relics of Christianity" p. 21; and he there speaks of God as, "the cruel and capricious God, generally worshipped by Bible Christians."—p. 47. "The Jewish God," he says, "is cruel, capricious, and tyrannical," whose "kingdom is more despotic and more contracted in principle, than the present government of the Russian empire."—p. 61. He adds: "The Old Testament idea of a Deity, is the outgrowth of the despotic stage of human mental development," and "a superannuated monistic conception."—p. 62.

Thus rejecting the God of the Bible, there remain only the demons which the heathen worshipped, for Mr. DAVIS and those who believe with him, to receive for their gods. These are what the "Harmonial Philosophers" would substitute for the God of the Bible! Is it possible that we live in a Christian country; and that such worshippers in it pass for Christian teachers!

When our holy religion is undermined by such blasphemies, and men and women by hundreds and

thousands are embracing such Pagan views, need we wonder that Christians are alarmed at the prevalence of such teachings.

Definition of Bible Names.

Elijah the Tishbite—Signification—God the Lord, that turns back.
Ahah—The brother of the father.
Gilead—The heap, or mass of testimony.
Cherith—Cutting, piercing, slaying.
Jordan—River of judgment.
Zarephath—Ambush, or crucible.
Zidon—Hunting, fishing.
Samaria—His lees, his prison, his throne.
Obadiah—Servant of the Lord.
Jezabel—Island or dung-hill of habitation.
Carmel—Harvest or vineyard of God.
Baal—He that rules or subdues.
Jezreel—Seed of God, God spreads the evil.
Beer-sheba—The well-fountain of the oath, or well of satiety.
Horeb—Desert, solitude, destruction, dryness.
Damascus—A sack full of blood.
John—He that is, or exists.
Elisha—Salvation of God.
Shaphat—Judge, or judging.
Ben-hadad—Son of noise, clamor, or cry.
Syria—Sublime deceiver.
Gilgal—Wreck, revolution, or heap.
Bethel—House of God.
Jericho—His moon, or month.

A MISSIONARY'S DESCRIPTION OF NEW MEXICO.

At the Baptist Missionary Convention, held at Cleveland, a statement was made by Rev. Mr. REED, who had been in New Mexico three years as a missionary. His account will be found interesting.

He left three years ago last April, with his wife, as a missionary to California. After meeting with the many hardships, trials, fatigues and sufferings—surmounting the ten thousand obstacles which at that time obstructed his path, he reached Santa Fe, New Mexico. Upon his arrival he was visited by the chief men and women of that city, and was sent for by the commander of the United States troops stationed there, to visit him, who held out all the inducements possible for him to remain there and labor in that wide-spread field. After taking everything into consideration, and finding that the road there terminated, he concluded to remain, as it was totally impossible for him to go on at that time.

He found there some 6,000 Mexicans who had never heard a gospel sermon. There were numbers of American traders there, and a host of gamblers. The state of society was most deplorable and alarming. It does not materially differ from the society of some of the other heathen territories. Ignorance, superstition and idolatry were prevalent in such a degree as he had never before heard of in any uncivilized country. There never had been a school-house or institution of learning of any kind for the instruction of the youth, neither were there any school-books of any description.

He remembered while in Boston, of hearing a gentleman assert that there was not more than one of every three persons in New Mexico that could read, but he could tell him with equal truthfulness, there was not one out of three hundred that could read a single word, or tell their own age. It was lamentable and deplorable, but such was the fact.

The population of New Mexico is divided into three classes. There are about 100,000 Mexicans, 200,000 Indians, and a few Americans. The Indians were like other tribes, uncivilized and warlike. He had had conversations with the chiefs of the tribes, who expressed a willingness to be ruled by their great father, the President. He also found they were not destitute of religion. They believe in a Great Spirit, and expect when they die to enter a beautiful paradise, where there are wide plains, large forests and hunting grounds, and beautiful lakes and rivers adorned by everything that is lovely in nature. For this reason they bury with their dead their hunting and fishing implements, thinking they will be wanted in their pilgrimage in the land beyond the skies.

THE DARK DAY OF MAY 19, 1780.

A friend recently placed in our hands a letter, written more than seventy years ago by Dr. CALEB G. ADAMS, of Exeter, N. H., to General NATHANIEL FOLSOM, of that town, who was at the time a member of the Provincial Congress at Philadelphia. In the following passage, that well-known phenomenon, the "Dark Day," which spread alarm, and in some cases, consternation through this part of the country, is described, with details which must prove deeply interesting to many of our readers. The letter is dated Exeter, May 27, 1780: Boston Journal.

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy, till about nine o'clock, when the clouds broke away and the sun appeared, but very red.

After nine the clouds grew very thick, with the wind from southwest, in light breezes; at half past ten it was uncommonly dark, the clouds appearing of a yellowish hue. At eleven the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark that we could not tell one person from another in a room with three large windows. In short, it was midnight darkness at noon-day! The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time before, the wind having been at east for four or five days, which drove the smoke back to the westward, and when the wind shifted it brought it all down in a body, which, together with the dense clouds, caused the darkness, which lasted till three o'clock P. M. before it began to grow light."

"Thousands of people who could not account for it from natural causes, were greatly terrified, and indeed it cast a universal gloom on the earth. The frogs and night-hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark. At nine o'clock it was darkness to be felt by more senses than one, as there was a strong smell of soot. Almost everybody who happened to be out in the evening got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had full the day before."

Mohammedanism in Western Africa.

A French resident upon the Cazamance, in Western Africa, states that since 1830 a religious war has been raging, in which the Futa-Djalos, at the instigation of the Mohammedan Mandingoes, have enslaved the heathenish Mandingoes, and intend to extend the area of their kingdom to the sea. They have sent requisitions of tribute to several trading-houses in the country. The whole region was appalled at the rumors of their terrible valor. At first the heathenish Mandingoes sought to make a stand against the onset; but they were scattered by the Futa-Djalos, who retain possession of the whole Mandingo country, excepting a few villages near the French fort Sedhiou. Before their arrival, no Mohammedan village was palisaded or defended. The pagan inhabitants of any district had generally only one or two family names, which were universal. Among the Mohammedan inhabitants, each had his peculiar family name; so that, apparently, the country was inhabited by many families under one head, and did not extend—while the Mohammedan religion was recruited by numbers attracted to trade for amulets, &c., of the Mohammedan faith. Thus they increased and extended, and this is the general method of the advance of Mahomet's religion in the interior of Africa. The Futa-Djalos have been long of that faith, and are now masters of all their fellow-believers. They have extended the villages of the true faith, and destroyed those of the heathen. Upon the banks of the San Domingo Rio Gela there are multitudes of Mohammedans, but depending upon the Sanniques or Pagans. Yet all the people brought in contact with the Mandingoes, gradually assume their customs and language, and are finally entirely mingled with them. So the nation accumulates its numbers at the expense of the neighboring tribes, and so the faith spreads.

It is noticeable that this faith is propagated by avarice, and not by a desire of proselytism. The Futa-Djalos were attracted by the hope of plunder, and threatened, unless the orthodox Mandingoes paid heavy tribute, to desert to the heathen. If Mohammedanism has benefited religion here, it is less by any direct influence, than by the advanced civilization which accompanies it. The trading Mandingoes push in among the Pagans wherever they can make a bargain.

N. Y. Tribune.

Not in My Seat.

"I shall not be in my seat in church to-morrow," said a brother lying on a sick-bed to his pastor who visited him on Saturday; and he added, "what a privation!" Ah, thought the pastor, if all the members of the church only appreciated the ordinances of God's house as does this afflicted brother, what encouragement there would be to preach the Word! Then he would never say despondingly, "Who hath believed our report?" Alas! that in this land of precious privileges there should be so few who can say with the devout Psalmist, "One day in thy courts is better than a thousand!" Religion must indeed be in a very low state in the hearts of those who can rarely find time to attend the weekly services of the sanctuary, and who are constantly prevented by trifling obstacles, or by a vain curiosity to hear some new thing, from being in their place on the LORD's day; or who feel that when they have attended once, they may be excused from the duty of going a second time. How little there is in such a heart that indicates preparation for the constant, delightful service of God in heaven! How beautifully the revival of true religion is exhibited by the prophet Isaiah, when, looking forward to the latter day, he represents many

people as saying one to another, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of JACOB; and he will teach us of his ways, and we will walk in his paths."

Presbyterian of the West.

How Quick Passages are Made.

The following professes to come from a passenger by the *Pacific* on her last trip from Liverpool:

"In order to make the shortest passage that was ever made on the 'great circle,' Capt. NYE took the northern route, and ran as far north as 52 degrees; he relaxed nothing in his speed when enveloped in those fogs off Newfoundland, which must be seen to be appreciated. They are like the thick black smoke of a furnace. He ran so close to Cape Broyle that he crushed to pieces with his wheels a boat and its crew, who were fishing in fancied security; and just as he was going 'bows on' to those rocks, hundreds of feet in height, and thirty fathoms of water at their base, a sudden cry of 'Stop the engine—starboard your helm—hard a-starboard!' was all that saved the *Pacific* and her passengers from instantaneous contact with a rock five hundred feet in height; and when the helm was put a-starboard, and the bows cleared the fearful barrier by a sudden sheer, the hull of that immense ship swept, with power that made one giddy, within ten feet of the precipitous rock—and the most timid, as well as the boldest, held his breath for a time."

The following extracts are taken from the Catechism of the Council of Trent:

"The voice of the priest, who is legitimately constituted a minister for the remission of sins, is to be heard as that of CHRIST himself, who said to the lame man, 'Son, be of good cheer, thy sins are forgiven thee.'"—p. 180.

"The form of absolution is this, I absolve thee."—p. 181.

"Unlike the authority given to the priests of the old law, to declare the leper cleansed from his leprosy, the power with which the priests of the new law are invested is not simply to declare that sins are forgiven; but as the ministers of God really to absolve from sin."—p. 182.

"The penitent must submit himself to the judgment of the priest, who is the vicegerent of God."—p. 183.

BRO. HIMES:—I would be very glad to know your views on vs. 1 and 2 of the 32d chapter of Isaiah. The question arises in my mind, Shall we need Christ as a hiding place from the winds, and a covert from the tempest, when he comes to reign? And what must we understand by princes ruling in judgment? In giving your opinion upon these verses, you will confer a great favor upon D. V.

Chicopee, Sept. 28th, 1852.

ANS.—We regard those expressions as similes, teaching the entire absence of anything to hurt or destroy in all God's holy mountain.

NOISY CHRISTIANS.—Uncle Jack, a colored divine, said to his hearers, "You noisy Christians remind me of the little branches after a heavy rain. They are soon full, then the noise, and as soon empty. I had a great deal rather see you like the broad river, which is quiet because it is broad and deep." Again he said, "When the wind blows hard, the dry leaves make a great deal more noise than the green ones." "The joy of the hypocrite is but for a moment.—Job 20:5.

TELEGRAPH FIRE-ALARMS.—A beautiful and wonderful system of fire-alarms has been invented and put in operation in Boston. The city is divided into seven fire-districts, and numerous signal stations are provided, from each of which telegraphic wires extend to the city buildings. At each of these stations is a small cast-iron box placed on the side of a building, the key of which is kept by a responsible person near by. When a fire occurs, the crank in the box is turned, and instantly the intelligence and precise locality is registered in the city buildings, when the operator there, by the same wonderful agency, strikes all the nineteen bells in the alarm circuit. It seldom requires a minute to convey the alarm of fire to the centre, and from there to the circumference of the city; and with the same facility notice is given that the fire is out. By the same means, a person in any part of the city can ascertain the number of the station in any district from which the alarms proceeds, and can thus know the position of the fire within fifty rods.

A SINGING MOUSE.—A family having rooms in the American Hotel, lately left town for a few weeks. On their return, they found that a mouse was in the habit of constantly visiting the cage of a canary bird which had been left in the room during their absence, having taken the opportunity of forming the acquaintance during the unusual stillness of the apartment. To the surprise of the members of the family, it was soon discovered that the mouse had taken lessons in singing of its musical friend, and would constantly give forth notes in exact imitation of the canary's tones, but low and sweet. The little creature now nightly visits the cage, eats of the seed, and endeavors by its singing to excite the attention and call forth the notes of the bird.—*Buffalo Commercial*.

MASSACHUSETTS SECTIONAL CONFERENCE.—A Conference will be held at Haverhill, Mass., commencing October 19th, at 10 A. M. (For the brethren.) L. OSLER.

CORRESPONDENCE.



ENOCH'S TRANSLATION—A SERMON

BY L. D. MANSFIELD.

"By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. 11:5.

The only authentic record of the antediluvian age, which has come down to our times, is that which is contained in the Holy Scriptures; and these only contain the briefest outlines of biography, and the most meagre sketches of history.

For a thousand years from creation, we have scarcely the name and deeds of one to a century, placed on record, while the pages of post-diluvian history sacred and profane, are loaded with the records of noted characters, and great and important events.

We look back therefore to the era before the flood, as into a land of darkness, illuminated by four great lights; where the poetic conception of John can almost be realized—"a land of darkness . . . without any order, and where light is as darkness."

By the aid, however, of the Bible we are able to see the glimmers of a few stars in the remote distance, whose scintillations redeem that period of time from its otherwise cheerless and impenetrable gloom. The mind naturally longs intensely for a knowledge of that period, which was inaugurated at the epoch of the world's creation and man's introduction upon it; but God has for wise reasons declined to gratify our unbounded curiosity, and yet, has revealed enough to lead us to anticipate our union with the saints of that age, with delight when we shall talk with the persons who were then actors on the stage of life.

Among the illustrious characters which illumine those obscure times, that of Enoch shines forth as a star of the first magnitude—though little is said of him—that little contains volumes. We shall notice—

I. *Enoch's genealogy.*—Jude speaks of him as the seventh from Adam, to distinguish him from Enoch, otherwise called Chanoth the son of Cain.

He is the seventh from Adam including Adam, as will be seen by the genealogical account in Genesis 5th, and Luke 3d. Adam—Seth—Enos—Cainan—Malaleel—Jared—Enoch.

Adam was still alive when Enoch was born, and they lived contemporaneously more than two hundred years. Enoch could therefore have known from Adam himself, the whole history of his residence in Paradise; and their temptation, sin, banishment, and agony—were perhaps the theme of discourse, which might have served to produce in Enoch the fruits of holiness which were so remarkably developed.

He was still on the earth when the progenitor of our race paid the penalty of his disobedience in Paradise, and expired at the venerable age of 930 years; the first man who died a natural death.

Enoch is honored too, by being in the direct line genealogy from which our Lord Jesus Christ descended. But he is not chiefly remarkable in respect to his birth and its attendant circumstances:—let us therefore consider those particulars, which have made his name illustrious, and have redeemed it from the oblivion which covers his contemporaries.

II. *Enoch's character.*—It is worthy of remark, that no one of the first seven names mentioned in the genealogical chapter, is designated as religious, but Enoch; while the language employed to characterize him shows him to have been a man of extraordinary purity.

1. *"Enoch walked with God"* (Gen. 5:22-24).—What volumes of commendation are contained in this sentence! God has inquired in his word—"How can two walk together except they be agreed?" and the question conveys its own answer, that it is impossible.

Enoch was therefore at one with God,—there was no clashing—no jarring—no want of acquiescence in God's plans—no antipathy to any of God's attributes. All was harmony!

While the mass of his contemporaries were fast verging towards that appalling state of wickedness, which is described in the 6th chapter—this man stood forth as a friend of God, his own character of course corresponding to the Divine, for God, who has commanded us not "to walk in the way of the ungodly," would not walk with Enoch were he not holy.

Noah is the only one of the antediluvians besides Enoch whom the Bible thus describes: "And Noah walked with God . . . and was just and perfect in his generations."—Gen. 6:9.

2. *Enoch was a man of faith.*—In the 11th chapter of Hebrews, he is mentioned as the second "man of faith." Abel precedes him, but no man of his

genealogy before him is "spoken of on account of faith." "By faith Enoch was translated, that he should not see death." It would seem from this text, that "faith" was both the *reason for*, and the *direct cause of* his translation. It was no easy thing to believe God in the midst of the infidelity of those times, without a single companion, at least so far as the Bible informs us. His faith therefore rendered him worthy of this distinguished privilege, but it also seems clear, that he had faith in respect to this specific thing. As the faith of Abel related to his offerings, the faith of Noah related to the necessity of preparing an ark, and the faith of Abraham to his going out into a strange land; and as the same form of expression is used—"by faith Enoch was translated," it would seem that Enoch's faith was not only general, but that it related specifically to his translation, as much as the faith of those just named, related to the subjects specified.

On another point, this position will be further illustrated.

3. *Enoch "pleased God."*—When we consider the holiness of the Divine character, we are impressed with the exalted tone of piety in Enoch which led Jehovah to furnish him with the "testimony that he pleased God."

How this testimony was given we are not informed; whether by open revelation or by the "witness of the Spirit," no matter indeed—it was a reality to Enoch. How it must have sustained him in the midst of abounding wickedness and persecution to have been assured that God was pleased with him.

Those who are seeking happiness by endeavoring to please others and not God should be admonished by Enoch's example.

It was by Enoch's faith, that "he pleased God," as we read—"For before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

How vain are all the efforts of moralists and formalists to please God, while they do not confide in him! Outward obedience without "faith" is mere hypocrisy!

4. *Enoch was a prophet and teacher.*—In the Epistle of Jude, 14th verse, we are informed that "Enoch the seventh from Adam prophesied—saying, Behold, the Lord cometh with ten thousands of his holy (angels), to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

This graphic and alarming prediction of the judgment, no where excelled in the Holy Scriptures, for its adaptation to arouse men from their sins, and check them in their vituperation of the character of God; was enunciated by the seventh man from creation!

This is the earliest announcement of the judgment of ungodly men; and so far as we are informed, Enoch was the first to preach that doctrine which has been derisively called "Millerism;" but if priority of publication gives the right to affix the name to a doctrine, it is plainly a misnomer to call the doctrine of Christ's coming to judgment by the name of Mr. Miller—it should rather be called by the name of Enoch.

From what source Jude obtained this fact, we are not informed, as the record of this prophecy is not found in any part of the Old Testament. He might have received it from our Lord Jesus Christ in some of his discourses on that subject, as Jude was one of the apostles, and Christ said so much, that, "the world would scarcely contain the books," if all were written, which he spoke. Or Jude might have received it by inspiration; or possibly by tradition sustained by inspiration. No matter which way it was received, it is sufficient for us that it is true.

Enoch stands forth as the first of the prophets, and his prophecy has survived the deluge, and the lapse of five thousand years has not defaced it, and it is now thrown across the pathway of atheistic revilers of God, as it has intercepted the same characters, for five millenaries, and endeavored to check them in their pride and blasphemy.

While every material relic of antediluvian skill or power has been lost in the chaos of the past, this thrilling prophecy from the inspiration of God and the lips of Enoch, has been preserved to add its influence to the numerous other similar predictions of God's word, to deter men from "rushing upon the bosses of Jehovah's buckler."

And the thought is one of deep solemnity, that we are now living at a period, when, we may confidently look for the fulfilment of this ancient prediction, and when we may say, "Behold the Lord cometh!" with more emphasis even than was given by this holy man!

We shall consider what were probably—

III. *The reasons why Enoch was translated.*

1. The particular design of God in translating or taking Enoch, was to secure him from death. "Enoch

was translated that he might not see death."—Heb. 11:5. The account in Genesis 5:24 says: "God took him," i. e., God conveyed him away bodily.

It is common now in speaking of the death of saints—to say, "God has taken them," but this seems to be without Scriptural precedent. God "took" Enoch, "that he might not see death," not by death itself. Again it is often represented as a desirable thing, to get rid of the body, and emerge from this prison of clay a pure spirit; but if this be the case, then Enoch's translation was a curse rather than a blessing to him personally, being still tied up to a material body, rather than allowed by death to expatiate in the purely spiritual world, divested of the "mortal coil."

But as this holy man was translated because he "pleased God" and as a "reward" for his faithfulness, it is but just to conclude that,—translation was the greater good.

Enoch knew that death was God's curse for man's disobedience, and not God's stepping stone to a higher sphere of existence, and whether it came by violence as in the case of Abel, or by the slow though not less certain process of corruption, by which Adam was brought to "the dust from which he was taken," it was equally appalling,—and he "diligently sought" the Lord for exemption from this calamity—and found that his faith in "the rewarder of those who diligently seek him" was not misplaced.

2. But there is much reason to believe, that Enoch was in danger of a violent death from the hands of the wicked.

There was no immediate occasion for his translation to save him from death, and he was only three hundred and sixty five years old, only about one third the age of his predecessors most of whom still lived, and his son Methuselah lived longer than any other man, nine hundred and sixty-nine years.

Abel the only man "spoken of on account of faith" before him, was so hated for his righteousness, that not even the ties of fraternity could save his life, and he died by the hand of violence, and Enoch, being at a period even more degenerate, approximating the time when "the earth was filled with violence," had reason to fear the same result.

The bold and startling tone of prophetic denunciation, in which he delivered his message, indicates that there was, in the circumstances by which he was surrounded, something alarming.

"Behold the Lord cometh with myriads of his holy angels to execute judgment upon all, and to convince all that are ungodly of all their hard speeches which ungodly sinners have spoken against him!"

Surrounded by blasphemers and haters of God, and hated himself because "he walked with God," he would be likely to give utterance to the prophecy of a coming judgment—in the abrupt and graphic language of this text.

They spake "hard things" against God, and of course would speak hard things against his friend, who "walked with him," and as they could not harm Jehovah, they might vent their malice toward Him, upon his faithful servant.

3. *Enoch was translated, because "he pleased God."* God could not deny the request of one who walked with him as Enoch did. It was doubtless true then, that—"whatsoever we ask we receive, because we keep his commandments and do those things which are pleasing in his sight."—1 Jno. 3:22.

God wanted him with himself, or at least if not in his immediate presence, (for the Saviour said, "No man hath ascended into heaven") yet were holy beings were, to whom Enoch was assimilated, where he might be exempt from death, that great appalling curse, which hung portentously over the whole human family after the apostasy of man, and which, as we have observed, now seemed to be impending, by the hand of his enemies.

4. *Enoch might have been translated also to admonish his wicked contemporaries.*—Had they killed him, his voice of admonition would have soon been forgotten, and they would have become more callous and desperate. But when God translated him, he set the seal of divinity to his denunciations; and when those old veterans in crime, who were developing into giants in stature, not only, but into giants of depravity, asked derisively, "Where is that prophet who has been wont to denounce such judgments upon us?" they would stand aghast, when informed that God had taken him up bodily into the heavens.

The influence of such an occurrence, can hardly be realized unless we endeavor to place ourselves in the midst of the darkness of the antediluvian age.

5. It has also an important influence upon the world, by punishing an instance of that very phenomenon, which shall occur to a whole generation of living saints, at the period of the Lord's coming—when "we which are alive and remain shall be caught up . . . to meet the Lord in the air."

As the resurrection of Christ fortifies the faith of the church in reference to the resurrection of all his people, so the translation of Enoch and the subse-

quent translation of Elijah, furnish to the whole world an evidence of God's ability to translate his saints according to his promise.

6. The record of Enoch's translation and the testimony of God to his exalted piety, seem to admonish those who look for the Lord's coming and expect to be translated, that they also must "walk with God," "must please God," and must be men of "faith." Yes, my brethren; we who cherish that most sublime hope—that we shall be translated without seeing death, should see to it that we "walk not after the flesh" nor "after the course of this world," but "with God." Amen.

LETTER FROM J. T. LANING.

BRO. HIMES:—I have been permitted to enter the field again, and to engage in the work of preaching the gospel of the kingdom.

I left Philadelphia on the 27th of last May, and spending two Sabbaths in the city of Newark, N. J., and three in Morris and Yardleyville, I started for Centre county, whence I had received a call from the churches.

I arrived here safely on the 3d of July, and was delighted to meet again with the brethren and sisters with whom I had formerly spent such pleasant seasons. The churches here, I found to stand in need much of pastoral labors, and I think that attention to this department is quite essential in some places.

Bro. Litch has furnished you with a report of our camp-meetings, in this and Elk counties, up to the time of his departure for home, which was the Sabbath evening over which the camp was held in this county. This meeting continued to increase in interest from that time until it was closed. Numbers were converted. Some were buried with Christ in baptism, among whom was Emiline, eldest daughter of Bro. Gates. Two new societies were formed, one comprising sixteen members, near Unionville, (the principal part of the ground affected with a spirit of division, consequent of the late troubles here,) while our brethren and sisters were quickened, and permitted to rejoice in prospect of near redemption.

The second Sabbath after the close of our camp—I spent in Cooper's Settlement, Clearfield county, where I found an interesting little society, and was three times permitted to address as many as the house would contain. The people there seem anxious to hear Scripture truth, and listen with respect and attention to the presentation of it.

After an experience of seven years, since I embraced the doctrine of the Advent, I can say that I have not lost my interest in the least upon the subject, but the more I reflect upon it, and the more I understand of God's word, the more am I convinced of the safety of the position which we occupy, and the more do I love that cause, which above all others has for its object the maintenance of those truths, that are so essential to the formation of a perfect and consistent system of Scriptural theology, or to afford the suffering, down-trodden followers of Christ a ground of consolation adequate to their present groaning condition.

I love the Advent doctrine, and the more I test its sustaining efficacy the more I love it, and the more I feel my interests blended, and identified with those of the cause which defend it. I believe that I was providentially called to this part of the vineyard, and trust that I shall be useful while I remain, so that in the day of Christ I may rejoice that I have not labored in vain. Yours in that blessed hope.

Milesburg (Pa.), Sept. 20th, 1852.

CONSUMPTION.

BRO. BLISS:—I observe in the *Herald* of September 25th, an article headed *Consumption*, on which subject I wish to present a few observations.

Some medical men have long supposed that *Phthisis Pulmonalis* might, and often did, originate from *Scrofula*, but even now it is not considered the only cause, although the effect is of the character of *serosis*, or accumulations in the glands of the *serous* membranes. Rheumatic affections may also be classed in the same list, only that the effect is on the *serous* membranes which envelope the fibres of the muscles instead of the membranes of the lungs. These accumulations of matter in the small glands of those membranes are now thought, perhaps, to be *scrofula*, and those accumulations called *tubercles*. They may affect any organ, even to the brain. But my object is to speak of the effect of climate, &c. as remedial agents for consumption.

Europe has long sent her consumptives, for summer to the different Balthics, especially those of the Pyrenees; and, for winter, to Italy, Madeira, and the Isle de Hires in the Mediterranean. From the damp climates of England and the northern coasts the changes are probably beneficial from a dryer atmosphere independent of the change of temperature.

But times and seasons change—physicians, and patients, must have something new. I recollect hear-

ing a Professor remark, in a lecture in one of our medical colleges, "There is fashion in medicine as well as in everything else," and after enumerating the various professed specifics formerly used for consumption, said he, "Now it is the fashion to cure every species, and in all its stages, with cod liver oil." At last it seems true that fashionable treatment is expected to the consumptive. But that treatment often varies with the times. When the great watering places of Europe, or even their resorts for invalids, become so easy of access, and the terms of accommodation such that the mass can visit them, they lose their charm to the more wealthy and aspiring on whom it confers no distinction above others, and those places are wholly forsaken for others less accessible to the mass. So with resorts for consumptives, when the mass of them have access to the same remedy or resort, it is often forsaken by certain classes that something different may be done for them from what is done for the poor invalid. The poor, ready to copy their example, soon render another change necessary.

A consumptive of New Brunswick visited England, and was told by physicians he could not recover, but might prolong life for six months or a year by a visit to the south of France. He visited de Hires, and for the first few months his principal diet was rose leaves. He returned in strong health. A consumptive from Chili died on her passage to Liverpool. A person in Vermont, far gone with consumption, started on horseback for Boston, and by the exercise, the change, or physicians there, he recovered, though with the loss of one lung. A consumptive in Michigan came to Rhode Island, and was cured by the change or the treatment. Bro. Jones left New York for Charleston, S. C., and was cured. A consumptive from Massachusetts visited the country back of Charleston, and recovered. A consumptive from Charleston died on his passage to Cuba. One from Buffalo to Florida returned to die at home. One from New Hampshire to Georgia returned and expired in the embrace of friends—and most deeply do we lament his loss. Another visited Georgia with the latter and yet survives. A consumptive at St. Jean de Luz, on the Biscay, died on brown sugar, and recovered. One in one of the British hospitals, had a tumor gather in the throat which nearly suffocated him, and the efforts for breath caused great exertion of the lungs, and, when the throat recovered from the tumor, the lungs were found recovered. To imitate the action of the tumor, the physicians prepared a band of silver, with a ball of ivory upon its inner surface, and placed around the neck of consumptives so as to press the ball upon the windpipe so as to obstruct the respiration as the tumor had done. This caused much expansion of the chest and lungs, and the patients recovered. From this originated the inhaling tube, which has also relieved many.

Prof. Mapes remarked, in one of his philosophical lectures, that a case of consumption was never known in the city of Mexico. He assigned as a reason that from its high elevation, the air was so rarified as to contain so little oxygen, that the lungs were required so much exercise to oxygenate the blood that they were kept so constantly expanded that tubercles could not form in them. Some have recommended a cold, and the extreme cold, dry air, drawn through a tube, from outside the window to the patient, at least for some little time three times a day. Because the air being more dense, contains more oxygen, and does more in purifying the blood.

The causes of tubercula of the lungs are various, the effects various, and various the required treatment. Causes may be external or internal, and even mental or physical. Where the causes are external, the whole system, except the lungs, may be in health. When the cause is internal, the whole system may also be diseased. So also with mental and physical causes, and the physician should understand both cause and effect.

Tubercula from compression of the lungs may be benefited by respiring cold air, because as it expands by the warmth of the lungs it expands the lungs also. Tubercula from an impure state of the blood may also be benefited by the density of cold air, as it contains more oxygen, and does more to vitalize the blood, and purify it. In the former case mechanical treatment may be of great service. In the latter, the sea-board, or a sea voyage may be of service, especially if we admit that there are any particles of saline matter held in solution in the sea-air. Salt produces the same visible change in the blood as oxygen—changing the color of the venous to the arterial. If salt is brought into the lung, in solution, in the air, it serves to give vitality, activity, and nourishment to the blood.

If the disease produce irritation, or susceptibility to irritation of the lungs, or spasmodic, or nervous cough, breathing cold air may do great injury, especially if it is also damp. In such cases a soft atmosphere is very desirable, and even though it be damp, it relieves the irritability of the lungs and relieves the severity of the cough. But, other cir-

cumstances being equal, a dry atmosphere is decidedly to be preferred. Some may require a warm, and others a cool climate.

The animal system generates heat proportioned to its necessities from the temperature of the surrounding atmosphere, when it is not brought too suddenly into that temperature. Consequently an invalid, who remains North until the cold of winter has set in, and then goes suddenly South, to any extent, may expect to feel the heat there and its relaxing effect. An invalid who goes from the Canadas or New England to Florida, or New Orleans, must expect to find the change severe upon his constitution, but might find a location at Philadelphia, or even the Carolinas desirable. (Some now think Philadelphia about the most steady and healthful climate of our country for the consumptive.) While one from those places might profitably visit Florida, or even farther south.

Invalids going South should avoid the crowded cities to prevent the effect, upon the nervous system, of the jar, noise, and confusion, and to escape their unhealthy atmosphere. They should avoid a location on the coast, especially on low lands, to avoid the damp atmosphere caused by the evaporations from the water in a warm climate. In land, they should avoid the rice regions, which are always marsh or swamp, and all sections marshy, swampy, or even a clay soil. From these there is not only a constant damp atmosphere, but the gasses produced by decaying vegetation and from other causes are unwholesome.

They should seek an inland location somewhat elevated, upon dry or sandy soil, in evergreen, or black timber. In such a location the atmosphere is comparatively dry, while the exhalations of black timber give it also a healthy influence.

From the absorption of oxygen from the air by respiration, it would soon become unfit to sustain animal life were not the deficiency supplied by the respiration of vegetation, whose leaves perform functions similar to those of the lungs of animals, only that they inhale carbon and impart oxygen, while it is the reverse with animals.

The forest trees cannot breathe without their lungs or leaves, and, of course cannot when leafless in winter supply oxygen to the air, thus a residence is preferable where the forests are of such trees as do not cast their leaves in autumn.

Major Shadd, of Florida, recommends to the people of the North to prepare a southern residence for their invalids, and he offers to furnish grounds gratuitously for that purpose. Its advantages may be inferred from the fact, that Northerners often suffer much, (and doubtless many lives are lost that might otherwise have been spared) from want of the comforts of a home while they have the benefits of a southern climate. There one does not find northern friends, nurses, waiters, cooks, diet, house conveniences, and society, all of which are very essential to the recovery of the invalid. These he cannot obtain, unless he furnish them, and these would be furnished with much less trouble and expense if his location and residence were previously arranged.

C. B. TURNER.

P. S. By the kindness of sister Murray, who has done what could be done for my recovery, I have spent near three months in the most lovely location which I have seen in Newport. My health has improved slowly, and I have so far regained the power of speech that I can converse a little with carefulness, in a low tone. As cold weather advances I must seek a warmer climate.

C. B. T.

LIFT THE HEART AND PRAY.

When night's grim veil is drawn aside
To welcome the Aniorian bride,
And her first glad streaks of light unfold
A radiant sky of burnished gold;
And a myriad voices hail her ray,
Lift the heart and pray.

And when the noon day hours come round
With busy life and bustling sound,
Filling the heart and head with care
To draw the soul from God and prayer—
Lest from the path of right you stray
Lift the heart and pray.

When the first pale star peeps from the west
Trembling on twilight's shadowy vest,
And all is hush, save brook and rill
That ripples when man's voice is still—
And spirit tones chant, the dirge of day
Lift the heart and pray.

Where afflictions deepen day by day,
And the loved are borne from earth away
To silent chambers of the dead—
And sad and lone life's paths we tread,
Look unto Christ, the Life—the way,
Lift the heart and pray.

When love's light dims in friendship's eye,
And friends once loved—pass coldly by,
And cast contempt on our name
To satiate dark envy's flame,—
To win them back—without delay
Lift the heart and pray.

When in the moral atmosphere
Terrific clouds are hovering near,
And earth seems reeling to and fro
Drunken with crime and human woe,—
Then turn to God while 'tis to-day,
Lift the heart and pray.

No more, when earth and sky and sea
Resound with Gabriel's minstrelsy,
When sun and moon and stars, shall cease
To shine in their accustomed place,
Shall man, in pleading accents say
Lift thy heart and pray. ABIE.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Southboro', Sept. 20th, ALANSON SHEPHERD, only son of HARRISON and HARRIET OUTHANK. The afflicted parents deeply feel their loss, and it is hoped that this afflictive dispensation of God's providence will be blessed to them for their spiritual and everlasting good, so that at the coming of the Lord they may be prepared to meet their little son, to be separated no more forever. The funeral services were attended by the writer, and a short discourse given from the words of David and Jeremiah, 2 Sam. 12: 23; Jer. 31:15-17.

C. R. G.

ELMIRA B. wife of ASA WIGGINS, died in this city on the 24th ult., of dyspepsia. She was born in Stratton, and converted in Woburn, N. H.—She connected herself with the Christian church in W. After her marriage she came to Salem, and associated with the Christian society of this place, and continued a member until the dissolution of that society. In July 1851 she became a member of the Advent church of this place, and remained an honorable member until her death. She was 48 years old. Her health had been failing for six years, but since the 4th of last July, she has been confined to her room. She leaves a husband, two daughters, brothers and sisters, to mourn her loss. The hope of the gospel was hers while living, and it did not fail her when dying. She has taken God as her rod, and staff into the valley of the shadow of death with her, and when she has travelled its dark abode through, she will come out leaning upon the power of him who is the resurrection and the life.

L. OSLER.

Salem, Sept. 25th, 1852.

DIED, at North Scituate, R. I., July 23d, 1852, WILLIAM BRADFORD, eldest son of Bro. James C. and sister Mary R. Pray, aged six years eight months and thirteen days. Little Wm. B. was a very intelligent boy for one of his years. He had an earnest desire to acquire a knowledge of things around him which led him to be almost constantly asking questions, that he might understand the why, and wherefore, and purpose, of every new object that came to his view. He had also a very high estimate of truth, honesty, and moral integrity, very certain to notice a wrong or wicked word, or act, in his playmates, and others around him. In short he seemed to be fitted for a holier clime than this. And I would say to our beloved brother and sister in the language of the poet,

"Cease to mourn, O parents dear,
For this your little son,
Our blessed Saviour will appear,
And call his children home.
"O then refrain from weeping more,
For he will rise again,
May we prepare with him to dwell,
When he with Christ shall reign."

O. R. FASSETT.

BRO. HIMES:—It becomes my painful duty again to inform you that another member of the little church of Advent believers in this city, BRO. JAMES TEWKSBURY, has fallen a victim to death the 7th inst., quite suddenly, at 59 years. Though he had been complaining somewhat of indisposition for some weeks previous, and had one or two ill-turns, yet he was able to attend to the ordinary duties of his avocation, and on the morning of said day he went to his workshop after breakfast, apparently as well as usual, and shortly after, at nine o'clock, a person having occasion to pass through the room where Bro. T. had been working alone, he found him lying senseless on the floor, having died probably about twenty minutes before from a disease of the heart, without a struggle or pain, according to the opinion of the physicians that examined the body. Bro. T. was a native of Hopkinton, N. H., but a resident of this place for the last nine years. He had enjoyed the witness of his acceptance with God for thirty-eight years, and since 1842 was a firm believer in the speedy and personal coming of the Lord, which formed the frequent theme of his conversation. He also delighted much in meditating and conversing about the glorious resurrection of the just as the object of his hope through faith in the Son of God. Though not able, from the peculiar circumstances of his death, to leave any dying testimony, he gave, what is even far better, a constant living one of his attachment to the cause of God, and of his sure hope of a blissful immortality: and thus, though dead, he yet speaketh. A most affectionate husband, modest and unassuming, gentle, kind, and faithful in all the various relations he sustained. Bro. T. was loved and respected by all who knew him in life, and much lamented in death. His surviving widow, (with whom he had spent thirty-seven years of joy and sorrow in love) though most deeply affected by this sore bereavement, yet cherishing the same faith of her beloved companion deceased, feels supported by the grace of God, and mourns not as those that have no hope, but rejoices in the blessed assurance that soon "death shall be swallowed up in victory," when she will meet again all she loved before, that have fallen asleep in Jesus. The Lord speed that blessed day, and prepare us by his grace for a participation in its glorious felicities!

J. F. HUBER.

Middletown (Conn.), Sept. 29th, 1852.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak: and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1 cent, for each ounce or part of an ounce under 300 miles, and 2 cents over that, at the Post-office where it is received.

These ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babelylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (5 oz.)

ADVENT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of his coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (3 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith," with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-birds, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 185; Morrisville, Pa.—Sam'l G. Allen, Lydius street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—Dea J. Pearson, sr., Water-street. Buffalo, N. Y.—John Powell. New York City.—W. Tracy, 246 Cincinnatti, O.—Joseph Willson. Broome-street. Clinton, Mass.—Dea J. Burditt. Norfolk, N. Y.—Elder B. Webb. Danville, C. E.—G. Bangs. Philadelphia, Pa.—J. Litch, 704 Danham, " J. M. Orrock. North 11th street. Durham Line, Vt.—S. Foster, jr. Portland, Me.—Wm. Pettigill. Detroit, Mich.—L. Armstrong. Providence, R. I.—A. Pierce. Edinboro, Me.—Thos. Smith. Rochester, N. Y.—Wm. Busby. Farnham, C. E.—M. L. Dudley. 215 Exchange-street. Hallowell, Me.—I. C. Wellcome. Salem, Mass.—J. L. Osler. Hartford, Ct.—Aaron Clapp. Toronto, C. W.—D. Campbell. Homer, N. Y.—J. L. Clapp. Waterbury, C. E.—R. Lockport, N. Y.—H. Robbins. Hutchinson. Lowell, Mass.—J. C. Downing. Worcester, Mass.—J. J. Bigelow. L. Hampton, N. Y.—D. Bosworth.

FOREIGN NEWS.



England.

The English papers are filled almost exclusively with biographies of the late Duke of Wellington, whose sudden death from epileptic fits took place at Waiem Castle on Tuesday afternoon, Sept. 14th. His son Marquis Douro, has been sent for from Germany. The public are calling for additional funerals, and extension of the patent of nobility to the female heirs. Lord Mahon is understood to be his literary executor. By the Duke's demise, a number of valuable officers fall into the gift of the Ministry. Prince Albert, the Duke of Cambridge, and Lord Fitzroy Somerset, are already named in connection with the appointment of Commander-in-Chief. Military men would rather see the office bestowed on Lord Harding, or some other soldier.

Parliament will meet for the dispatch of business early in November.

A new palace for the Queen is to be built, at a cost of one hundred thousand pounds, at Balmoral, Scotland.

There is a great scarcity of silver coin in England, as large shipments continue to be made by emigrants to Australia, and also for India and the Continent. The deficiency is to be met immediately by a new issue from the Mint.

Harvest, generally speaking, is over, and fulfils the expectations of plenty.

France.

Louis Napoleon left Paris on his proposed tour to the South and West. The papers contain little else than accounts of his receptions, which have all the resemblance, at least, of being enthusiastic. Along the whole route he was received with cries of "Vive l'Empereur!" with which it is stated he appeared much pleased. When last heard of, he was at Nennes.

In Paris, a petition to the Senate is circulating among the poorer classes, purporting to be the memorial of fathers of families and laborers, for the re-establishment of the empire in the person and family of Bonaparte. In reply to an address of the Council General of Neva, in favor of a new imperial regime, Louis made the significant answer, "When the general interest is at stake, I will try to anticipate public opinion, but I follow it in the case of an interest which may appear personal."

The *Constitutionnel* has an article on the present state of the French steam navy, in which it assumes the possibility of a successful invasion of England.

As a matter of curiosity it is worthy of note, that the *Paris Patrie* and the *Presse*, in announcing the death of the Duke of Wellington, indulge in remarks deprecating of the deceased. The *Debats* gives his biography, without comment. The *Constitutionnel* praises him. The *Pays* takes a middle course. The *Union*, the *Assemblée Nationale*, and other papers, merely announce his death.

The *Akbar*, Algerian paper, has an article, evidently put forth as a feeler, respecting the liberation of Abdel Kadir, on condition that he shall reside at Mecca. The *Akbar* insinuates that it would be dangerous to liberate him at all.

There is no truth in the reported conclusion of a free trade treaty between France and England.

Italy.

The intrigue of Sir Henry Bulwer in Italy caused the Austrian Government some anxiety.

The garrisons of Florence and Bologna are to be reinforced. It is announced in the *Italie Populo*, that the Democratic Mazzinian committee of Tuscany and the Roman States have formally united.

Letters from Catania of the 30th ult., describe the damage done by *Etna*. One stream of lava had flowed towards Zaffaroni, fifteen miles from the crater, and another towards Mula, devastating the vineyards in both directions. Prayers had been offered in all the churches.

At Milan, two girls of the ballet have been whipped for their politics, and sixteen Milanese shot.

Turkey.

The correspondent of the London *Daily News* states that the Porte is exerting itself with much earnestness to procure a modification of the jurisdiction now exercised by foreign consuls in Constantinople over citizens of their respective nations.

The difficulty with England respecting an attack on the ship-of-war *Modesta* has been adjusted.

Spain.

Five of the Madrid papers have ceased to appear, their publishers being in prison. The *Giaro* announces that henceforth it will appear only as a literary sheet.

Nothing later regarding Cuba.

ADVANCE OF THE CHOLERA IN EUROPE.—The accounts from Warsaw are of the most distressing character. The cholera has raged there with unprecedented violence. On one day the number attacked was 402, of whom 207 died, and 1,474 cases were under treatment in the hospitals of the city. From the first appearance of the disease, about one half of the attacks had proved fatal; but a slight improvement in the returns gave some hopes that its fury had abated. But, however distressing these accounts are, it is far more alarming to learn that this frightful malady is advancing westward. From Landsberg it seems threatening Breslau, and its progress towards Berlin is watched with deep anxiety; whilst northwards, along the whole course of the Vistula to the Baltic, the inhabitants of the numerous towns and villages have been carried away in great numbers. In some villages, two-thirds of the inhabitants have perished. At Berlin the alarm is very great, and medical men have been despatched to the frontiers to use their efforts to stay the pestilence. As the course of this destructive disease is precisely that which marked its track in former years, the next accounts are looked for with great anxiety.

THE ADVENT HERALD.

BOSTON, OCT. 9, 1852.

NEW WORK.

"*The Phenomena of the Rapping Spirits, &c.* : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decemregal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

What a Little Light will do.

J. V. HIMES—DEAR SIR:—While I resided in — county, N. Y., I subscribed for your paper six months, and paid one dollar; but the paper was sent to me nearly or quite two years, as near as I can recollect. I left that place three years ago next month, and have neglected remitting you the pay from time to time, notwithstanding my own conscience has often reminded me that I ought to delay no longer. I hope you will pardon my neglect. I enclose you three dollars, which I suppose to be about the amount your due. If there should be any error in this footing, you will please notify me, and it shall be rectified, for I design to be prompt and just in my dealings; and I exceedingly regret that I have not been in this case, and the only apology I can offer is, that I have not been in the enjoyment of the religion I have long professed. But I have reason to thank God that his light has again broke into my benighted soul.

Yours in the love of Christ.

Sept. 23d, 1852.

[We hope that a few more of the same sort, may be similarly enlightened. We suppose that the majority of those who withhold pay, are actuated by the cause referred to in the foregoing.]

POSTAGE.—Subscribers will remember, that by paying at the Post-office where they receive their paper, in advance, they will receive the *Advent Herald* for four cents a quarter, seven cents a volume, or thirteen cents a year anywhere in the State of Massachusetts; and for seven cents a quarter, thirteen cents a volume, or twenty-six cents a year, anywhere in the United States out of Massachusetts.

THE RAPPING SPIRITS.—The second edition of this being exhausted, we have not yet filled several of the late orders sent us. The third edition will be out the present week, when we shall immediately send to those ordering. We find that this work is attracting the notice of those who are not Adventists.

The *Old Farmer's Almanac* for 1853 is still published by Jenks, Hickling & Swan in Boston, and sold by booksellers generally. It is the 61st edition, and presents the same old familiar face, and its usual variety of sound and useful information.

The October number of the *Christian Parlor Magazine* has been issued by Jas. H. Pratt & Co., 116 Nassau-street, New York.

SUMMARY.

During the last quarter, more than one million of dead letters were being opened by the Post Office Department at Washington, and in which more than \$11,000 were found.

Five deaths from yellow fever were reported in Charleston, for the twenty four hours ending at noon on the 28th ult.

The late heavy rains, together with the army worm, have done considerable damage to the cotton crop in Louisiana and Mississippi.

On the 22d ult., an engine drawing a passenger car, was thrown from the track of the Georgia State Railroad, near Chickamanga Creek, and the two firemen instantly killed, and the engineer badly scalded.

Dr. Allen, of Northfield, was committed to jail in Greenfield on the 25th ult. for stabbing Clark Cutting, of Northfield, during a fracas. He stabbed Cutting in four different places. He will be tried in November.

A woman named Jane Kelly was found dead in her bed at a house in Lee Place on Sunday. Coroner Smith held an inquest on the body, and the jury returned a verdict of "died in a fit." Rum did it.—*Journal*.

It may not be generally known, that the common house-fly and cockroach are not natives of this country. They were originally imported from the West Indies. The former have spread over the country, and become as numerous as the sands of the desert, but the latter are still confined to the sea-board cities.

The wife of John Stafford, who resides in Lancaster-street, was found dead in her bed on Monday morning. Her face, arms, and body were covered with bruises, clearly showing that she had been most cruelly beaten by some one. Officer Spoor arrested Stafford and committed him to jail, upon suspicion of having caused the death of his wife.

A letter from California says:—"A man from Illinois has just arrived from Independence, having driven the entire distance two thousand turkeys, all hale and hearty. They cost him about fifty cents a-piece in the States, and the cost of feeding them was nothing—they fed themselves. He has been offered eight dollars a-piece."

Mr. Frederic Kregur, of Shelburne Falls, in the employ of Lamson, Goodnow & Co., was instantly killed in their new cutlery building on the 1st inst. He was drawn round the drum, and thrown with great force about twenty feet against the side of the building, dislocating his neck, breaking his limbs, and badly crushing his body. He was a German, a good citizen, and industrious. His age was 27. He has left a wife.

A telegraph dispatch from Rochester, New York, dated the 28th ultimo, states that the cholera had disappeared, as an epidemic, from that city. The Board of Health had discontinued their reports a week previously. The "American" says, that "at least four hundred citizens have fallen before it; for weeks, silence and inactivity have prevailed in our streets, and business suffered to the amount of more than \$1,000,000."

A writer from Parisburg, Giles county, Va., says:—"At a distance of some three miles from this place, where some workmen were blasting rocks, having made an excavation of ten or twelve feet, the earth gave way, and all were plunged into a large room, apparently dug out. At the further extremity of the room, a human skeleton was found in a leaning posture, reclining, as it seemed, against the side of the cavern, and seated upon something resembling a chest. No clue, as yet, is known to get at the history of the human relic."

By a letter received from Mayaguez, P. R., dated the 10th ult., we learn that on the 5th, after a day of incessant rain, the river rose to such a height, that many of the stores were inundated, and a good deal of the property destroyed. The accounts from Ponce, and other southern parts of the island, state that much property and many lives had been lost in those vicinities from the same cause; and consequently, that the crops of corn, rice, and plantains have been destroyed. A scarcity of provisions will no doubt be felt all through the island.—*Phil. North American*.

A Welchman named Reese Evans murdered a man by the name of Lewis Reese at Wilkesbarre, Pa., on the 2d inst. The former had purchased some clothing of Reese, and on being pressed for payment by the latter, told him if he would cross the river with him (Evans), he should have his pay. While on the way in the woods together, it appears that Evans shot Reese with a pistol, and then beat him to death; after which he took from his person about \$100, and attempted to escape, but was arrested at Carbondale, and is now in jail.

Mr. William Colwell, keeper of the Almshouse in West Bridgewater, was struck by one of the paupers on the head with a hoe last week, while they were at work together digging potatoes. The assault was repeated, and before any one could come to the rescue, the unfortunate man was bruised in a horrid manner. It is thought by the physician that he cannot survive. Mr. Colwell was a very worthy and kind-hearted man, and his loss will be deeply felt by his friends and the community.

A strange will case was on trial last week before the Vigo (Indiana) Circuit Court. The testator had been a firm believer in witches, declared his children all wizards and witches, and that they had sought his life, and the destruction of his property. Under the influence of this delusion, he disinherited his children. The testimony was conflicting. The judge charged the jury that if they believed the testator was influenced by that delusion in making his will, it was void. The jury could not agree—one for the validity of the will, and eleven against it.

The family of Mr. Anthony Menkens, jeweller, of St. Louis, consisting of Mr. Menkens and his wife, their three children, their niece, Miss Kate Menkens, with her brother, and a young lady, a visitor at the house, were recently poisoned by arsenic, of which they partook in soup which was served up for dinner. At the last accounts, almost all the sufferers were in a fair way of recovery, with the exception of Mrs. Menkens, whose situation was considered yet critical. The poison was put in the soup by a servant, whether accidentally or designedly is not explained.

The last Legislature of Maine passed an act, making telegraph companies liable for error in dispatches, either in transmission or in writing out, to the amount paid for its transmission to its destination, both in and out of the State. In case of unreasonable delay to transmit or deliver, affecting the value of the dispatch, the amount shall be refunded. Damages for falsifying a dispatch, from twenty to one hundred dollars. Operators, agents, clerks, and other officers, are held liable for any fraud committed or attempted by means of a telegraph.

The traffic in ardent spirits is said to be almost universally attended with such fraud as would disgrace and destroy the followers of any other calling. Gin is improved by the use of sweet oil and vitriol, which give it a "head." Irish and Scotch whiskey are made of American, by the introduction of a little creosote, to give it the smoky (wang). Pale and dark brandies are made of whiskey, by the introduction of a little more or a little less of the coloring matter, &c. &c. We read lately in the papers that one of the delegates to the Cold Water Alliance, recently assembled in Utica, N. Y., in the course of a narrative of his experience, informed the delegates that he was once engaged in the distilling business, and had frequently made and placed on sale good brandy, rum, gin, and wine, from whiskey, in the short space of four hours, and could at any time make sparkling brandy from whiskey, which would deceive the palate of the upper ten.—*Philadelphia Telegraph*.

An Irishman working at the Pettibone tunnel, on the B. and O. Railroad, last winter, went to the magazine for powder, with a firebrand to light his way. An explosion of the four kegs of powder therein destroyed the shanty, and he picked himself up some one hundred and fifty feet down the hill, on which he started. He was but little bruised. A few weeks after he fell down a shaft, caught partially by a wall sixty feet from the surface, and then fell thirty feet more, receiving no injury but torn hands and a sprained ankle. Two weeks ago a heavy shower broke away the dam at the mouth of the tunnel, and the water came in a flood. Part of the men escaped over the embankment, or bottom out of the tunnel, and others leaped into the bucket and were drawn up. Our unfortunate man was too late to get in, but he seized the edge of the bucket with his hands, and swung up the dizzy heights, whirling in the darkness. His hands were

knocked off by the bucket striking the rim of the shaft, and he fell a distance of one hundred and sixty feet, upon the jagged rocks of the tunnel's bottom, from which his mangled body was afterwards gathered and buried.—*Wheeling Times*.

"Youth's Guide."

The Oct. number (No. 6, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chaps. 6, 7.) Whaling Adventures.
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A Drop. The Snake and the Crocodile.
Drowning the Squirrel. The Human Voice.
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Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Bro. Himes will preach as follows:
Derby Lane, Sunday, Oct. 10th.
Barnston, C. E., Oct. 11th, at 1½ o'clock.
Sugar Hill, N. H., Oct. 13th, evening, and continue over the Sabbath.

Bro. Orrock will accompany Bro. Himes, and do part of the preaching.

I will preach at Cabot, Vt., evening of Oct. 20th, and continue over the Sabbath.—J. M. ORROCK.

I will preach in Portland, Me., the third and fourth Sabbaths in October. My Post-office address is Roxbury, Mass.—N. BILLINGS.

A Conference of believers in the second personal advent of Christ at hand, will be held at Sugar Hill, N. H., commencing Wednesday evening, Oct. 13th, and holding over the following Sabbath, day and evening of each day. Bro. J. V. Himes and J. M. Orrock will be in attendance to preach the word, which, by the blessing of God, we hope will make our meeting of unusual interest and profit. We cordially invite all who wish to avail themselves of hearing the word of God duly dispensed, to participate with us. We shall expect a large representation of the friends from abroad. We ask an interest in the prayers of the faithful, that our meeting may be blessed to the reviving of the church, and the conversion of sinners. (For the church.) I. H. SHILMAN.

If the Lord will, there will be a conference in the brick meeting-house in Bowdoinham Ridge, Me., to commence Thursday evening, Oct. 28th, and hold over the Sabbath. Bro. Berick and Couch are expected to attend.—GEO. W. BROWN.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 26th.

Business Notes.

J. Wilson—The Postmaster sent back Mrs. Shepherdson's paper. How should it have been directed?

Wm. T. Moore, \$3—Sent books. Your own and Mrs. Graham's *Herald* are paid a year ahead. The others that go to your Post-office will owe \$1 each the 1st of Jan.

H. L. Smith—Have sent the Guide regularly, and again send the last two numbers. Have no such books.

M. C. Butman—Sent you books the 1st, as directed.

T. M. Preble—The postage on papers will be the same if paid at your office as here. That letter must have been mislaid. I recollect it but can't find it. Cannot you repeat it? Have sent Y. G.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Dr. M. DAVIS, of Charlestown, N. H., returns his paper, owing 4 00

The Postmaster at Vineyard, Vt., sends back the paper of DAVID GEORGE, who owes 5 50

Total delinquencies since Jan. 1st, 1852. 105 70

FOR THE DEFENCE.

Previous Donations 931 91

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 per 25 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the line, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2 25 a year, pre-paid, or \$1 13 a vol. of six months; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2 50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pay for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 12 cents a year to any part of Massachusetts, and 25 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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Receipts from Sept. 28th to Oct. 5th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

C. Barnes, 612; J. L. Gale, 619; J. Barry, 612; Dr. I. Colby, 609; G. Russell, 612; D. Hix, 606; Z. Russell, 606; R. Starkweather, 594, and A. B. Brant, 572; P. V. West, 612; Geo. Gay, 599; E. Brewster, 614; T. M. Wilcox, 620; Wm. S. Miller, on acct.; D. W. Johnson, on acct.; Elder B. Locke, 606; J. Stoddard, 626; J. Murray, 625; E. Ward, 615—each \$1.
S. Hewitt, 588; S. Geer, Jr., 630; Dr. F. A. Cutler, 684; E. Treadwell, 632; D. Bosworth, on acct.; A. P. Nichols, 616, and tract; R. Miller, 634, and tract; N. Miller, 612; R. Shalton, 645; T. Wheeler, 632; L. Robbins, 645; J. P. Watson, 645; S. Cawkins and D. Whitcomb, 645—each \$2.
D. Chatterton, 606, and Y. G., to 72; A. H. Higgins, 446; A. C. Geer, (25 for J. H. on Y. G.), 580—each \$3. J. Wilson, on acct.—\$8. Elijah Root, 586—77 cts. due Jan. 1st—86. J. Linn, 513—\$2.25. M. L. Clark, 606—\$1.17. W. Gilman, 632—\$2.17. Z. Reynolds, 641—\$2.62. M. L. Lawrence, 621—\$1.17. S. B. Munn, on acct.—\$4.25. C. L. Dossy, 606—60 cts. R. K. Dossy, 606—\$1.40.

ADVENT



Luke 9: 28-30

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, OCTOBER 16, 1832.

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JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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* * For terms, &c., see last page.



WAIT.

BY CHAUNCEY HALE SMITH.

Wait! for the day is breaking,
Though the dull night be long;
Wait! God is not forsaking
Thy heart: be strong—be strong!

Wait! and the clouds of sorrow
Shall melt in gentle showers,
And hues from heaven shall borrow,
As they fall amidst the flowers.

Wait! 'tis the key to pleasure,
And to the plan of God;
Oh, tarry thou his leisure,
Thy soul shall bear no load!

Wait! for the time is hastening
When life shall be made clear,
And all who know heart-vexing
Shall feel that God is dear.

Superstition.

An Essay read before the Alumni of the General Theological Seminary, by Rev. A. H. VINTON, D. D., June, 1832.

The subject of my essay may be entitled "Superstition with illustrations from the Church of Rome."

It is a subject, evidently of considerable breadth, whether in its theory or its application. For its theory embraces various conditions of the human mind, and its application strikes, as we Protestants suppose, many vulnerable points in the system of the Roman Church. A discussion of such dimensions cannot easily be compressed into an occasion like the present. The most that can aptly be said, would be hardly more than a sketch of the subject. Such a sketch, however, will present us with an order of thought somewhat like this, viz: 1st. The nature of Superstition. 2dly. Its ground and origin. 3dly. Its effects upon the character, religious, moral, mental and social.

1st. The nature of Superstition. A ready but not always the surest way to ascertain the nature of a subject is to trace the etymology of its name. When we have learned the constitutional parts of the word, we understand what radical ideas entered into its meaning; and, although custom, by enlarging the use of a term, often dilutes the original idea, yet the radical sense, no matter how thinly dissolved, will generally pervade all the changes of meaning and tinge them with one complexion.

Cicero explains the derivation of the word "superstition" from *superstes*, a survivor, and says that it refers to those persons who were accustomed to pray that their children might survive them. Another ancient explanation, however, and better for our purpose, is that of one of the Christian fathers. He derives the word "superstition" from the same source, but ascribes its peculiar meaning to the fact that the children, who outlived their parents, were accustomed to pray to their departed spirits, thinking of and acting toward them as if they were a sort of lesser deities. The radical idea of superstition is, therefore, the worshipping reverence for departed ancestors.

This feeling, once subsisting, would easily extend itself to other spirits of the unseen world, and hence the Latin word *superstitio* grew to be an acknowledged translation of the Greek term, which signifies the worship of Demons. Many a Pagan prayer and votive offering were rendered to that host of superior creatures, with which the hot and busy fancy of the Orientals peopled the grand space between man and God. The worship of these meditating creatures constituted, in fact, the very front and form of Paganism. And, although, the select few of philosophers and priests are supposed to have enter-

tained more simple and sublime views of religious truth, yet, to the outside multitude, this was the only acknowledged form of piety, and the body of Paganism was one huge system of demon worship.

Taking our clue from this derivation, we can follow the term forward through those extended meanings into which it has branched in modern times.

The essential principle of the Pagan superstition, that which made it superstition, was evidently the unwarranted introduction of a class of mediators between God and man. That same principle may work in the bosom of Christianity as well as in Paganism, and work itself out into as many faults of form and practice, until the spiritual faith of Christ shall be quite overlaid and concealed, and the system of salvation by the cross be hopelessly distorted. The same radical lie of supposing a mediation for man with God, beyond what is revealed, turns devotion into superstition and Christianity into Paganism. No matter what be the title of the mediation, and no matter whether it be animate or inanimate. A demon or a departed saint, a Pagan or a Christian priest, a heathen sacrifice or a Gospel sacrament may either, or all alike, be the forms of that one falsehood which underlies and supports all superstition. Now, when we look for the traces of this superstition in Christendom, the Church of Rome, as she presses her claims upon mankind with most assurance, must naturally undergo the first and strictest scrutiny. It may be doubtful, indeed, whether she could escape the inquest, even if her pretensions to authority were more modest. Her whole enormous bulk, overlaid with rites and services that seem borrowed from Paganism, yet bearing the title *Christian* in lines of light upon her front, strikes us so strongly with that feeling of revolt which contradiction always excites, that we cannot fail to notice her. From a principle of simple candor we wish that when she threw over her frame the thick cloak of her superstition, she had likewise veiled the title on her brow, that her paganism might be confessed. I do not scruple to say "her paganism," for if you obliterate the holy name with which she arches over her system, it would be impossible to distinguish her worship from the finished form of heathen rites. And if we trace back her peculiarities historically, we discover their actual transfer from Rome Pagan to Rome Christian. The ancient Pantheon was only the modern temple wanting the name of Christ. Its imaged gods and deified heroes answer without any change for the calendar of Christian saints and martyrs, hearers of prayer and the receivers of tribute. Canonization takes the place of apotheosis. Its worship is the same smoking incense, and the same muttered prayers of priests who mediate for the people, not pray with them. The sacrifices of the old system are replaced, indeed, by the sacrament of the Church, but this differing from those only in its form, not in its meaning. Both are propitiatory.

The Pagan priesthood is even more than matched by the Romans, for this has more of the element of mediation in it. The ancient oracle now utters itself from the lips of the infallible hierarchy, holding the souls and bodies of men trembling on his word. The Pagan priest offered atonement, the Christian does more, he absolves or condemns; shuts out the sinner from reconciliation with God, or shuts out God from punishing the sinner. Nay, his power penetrates the other world. He can change the destiny of souls. God can do no more. Through all these inseparable features of the Roman system there runs that cognate principle of Paganism which joins them in one monstrous superstition, viz: the principle of mediation, bringing in substitutes for God between God and man. The most fearful form, however, which this false principle has yet assumed in the Christian Church, or I apprehend among Pagans themselves, is that which exalts the Virgin Mary to a more than co-ordinate power and rank with the world's Redeemer and Lord. She is alleged to wield her maternal authority still over him who was once her child in the

flesh, but now glorified to the sovereignty of the world. She is the Queen of Heaven. So fast and far has this monstrous perversion grown in these last generations, that Romanism stands out to modern view distinguished by this one tenet more prominently than by any others. The system itself is, in its practice, becoming distinctively the system of Mariolatry, to which all other doctrines and influences of the system are becoming subordinated. This would seem to be the very perfecting of superstition, the exquisite form of that false principle which the apostle rebukes as voluntary humility, the worshipping of angels and the intruding into those things which they have not seen; vainly puffed up by their fleshly mind and not holding the head.

From the nature of superstition as traced in its etymology and witnessed in practice, let us now consider its ground and origin. The foundation of every wrong practice is laid of course in some false theory, since practice is principle made alive. Superstition being a foul religious practice grows, therefore, from false religious doctrine. What is the specific error which gives birth to superstition? In its most enlarged statement it may be described as error touching the moral attributes of God. I say *moral*, for I am not aware that His *natural* attributes are invaded or contradicted by any form of superstition, Pagan or Christian. The Divine power, knowledge and immensity are, in fact, assumed as the basis of all religions. It is of His righteousness, His justice, His truth, His mercy that men have conceived most inadequately. Of these which are the glory of his nature, and the majesty of his throne, the purblind reason has always erred most darkly. And it is the reconciliation of these with each other which has most bewildered the understandings of His unregenerate creatures. Not that every mistake of the moral nature of God necessarily begets superstition. A conception of Divine mercy, for example, may be so inordinate as to overshadow His truth and justice, and this error, instead of producing superstition, would, more naturally, lead to religious neglect, universalism, or infidelity. The mother error of superstition consists in mistaking what are called the sterner attributes of God, and specially the manner in which they are exercised toward His sinning creatures. No doubt, the question of grandest moment to an intelligent being looking forward to immortality is, How shall I make my immortality blessed? And his interest is sharpened into pain when, remembering his sins and their guilt, his conscience changes the question into "what shall I do to be saved?" As his thoughts glance from himself to God, he beholds that overpowering splendor of holiness which, in every flashing ray, is like the lightning of vengeance, and between the fire within him and the fire without, his religious thoughts take the form of simple absolute fear. Untaught in the Gospel, he inevitably distorts the character of God. In this one state of mind, I apprehend, are rooted all the forms of superstition. Or, as Hooker has expressed it, "a longing to be saved, without understanding the true way how, hath been the cause of all the superstitions of the world." Acting out this feeling, it is easy to perceive, how the anxious or terrified mind might catch the various devices of false religion. "Wherewith shall I come before the most High God, and bow myself in the presence of his terrible majesty." He will even "give his first-born for his transgression, the fruit of his body for the sin of his soul."

But even then God is no nearer to him, and this is his soul's plague and woe. And here comes in the grand idea of mediatorship, indicated by the felt necessities of the stricken soul; grander yet as realized in the divine plan of salvation. It is not that this error of the convicted soul is altogether a lie. No error is such. Nothing in human nature is more fundamentally true than that man is far off from God, and needs a mediator to obliterate the distance, and lay his hand on both. The error lies in a self-provided mediation; in substituting human devices for divine plans; resorting to imaginary

helpers in saints, and a priesthood, instead of a revealed and all-sufficient Christ; borrowing fictitious comfort from prescribed penances, sacraments, and absolutions, instead of receiving peace like a life from the covenanted indwelling of the Holy Ghost. This is the one mother of all superstitions.—(To be continued.)

The Wedding Garment.

The hour is at last arrived, the burden of so many prophecies,—the hour to which all other hours, are but preparatory,—the hour of the everlasting union and the everlasting separation.

"The marriage of the Lamb is come, and his wife hath made herself ready." "Blessed are they which are called unto the marriage supper of the Lamb;" yea blessed are they which are "called," for of the called few are the "chosen." And now the courts of heaven are peopled with the crowding guests of God, the multitude of those, to whom mercy and acceptance has been proffered, and who hence, in whatever spirit, professed to obey the call. Manifest, no doubt, and complicated, are the feelings in all that myriad host of candidates for glory. But Scripture ever takes large and general distinctions. They have, or they have not, the temper of heaven, the heart trained to the love, and fitted for the eternal service of God. They have, or they have not (for the single guest of the parable is, of course, but the representative of a multitude like him) the spirit of a holy sympathy with the ways and works of God, the rejoicing anticipation that exalts in the new scene of duty before it; for the happiness of heaven, is the happiness of everlastingly serving God, and is intelligible only to those who love that service. They possess, or not, the hope, the joy, suitable to this mighty spousal of earth and heaven, in short, the "wedding garment" of the soul!

Of this indispensable requisite, the need (which is, as we shall see, altogether unfelt by the wretched defaulter himself) is at once visible to the penetrating glance of God. "When the king came in to see the guests, he saw there a man which had not on a wedding garment." "A man,"—he is represented as single, to impress more perfectly the accurate scrutiny of the divine eye, detecting the individual amid the multitude; and also in order that each of us may more distinctly appropriate to himself the individual lesson. The eternal Judge, now about to purify his long defiled Church, beholds, the culprit, who dares to claim glory while unattired for glory. The awful eye, rapidly traversing the ranks of the blessed, pauses darkly upon him. You remember the memorable moment when "the Lord looked upon Peter," and the Lord looks upon the guilty now again. But O, difference dread and unspeakable! It is the same God that gazes, yet that look was of grace, this of judgment,—that to melt, this to scorch and consume. Uneasy, fearful misgivings glide into the heart of the wretched man; for the first time conscience is aroused, and her late awakening is terrible; for the first time he feels the hopeless distance of his own state from the purity of a world of holiness. Dim recollections return of warnings despised in that long-vanished earthly life, now so dream-like and so distant. Words that once seemed meaningless, the cant of superstition or weakness, come back upon him fraught with terrible truth. Even before the Judge has spoken he feels his ruin sealed. And yet the words are calm and untroubled: "Friend how camest thou in hither, not having a wedding garment?" Follower of mine! how is it thou hast thought to bring the defilements of the world, the garment spotted with the flesh into this home of holiness? A servant of mine,—where is the livery of thy service? A soldier of mine,—where is the uniform of the mystical warfare? Baptismally consecrated to be a priest of spiritual sacrifices, where is the vestment of thy priesthood? Called to be a king,—a sharer of the very throne of Christ,—where are thy royal robes? "And he was speechless." "Speechless!" It is the

terrible silence of conviction. Hardly the most thoughtless have ever read this Parable, and failed to be struck with the force and significance of this part of the representation. Of all that multitude of excuses, that now pass current to justify the world's forgetfulness of its Maker, not one rises to his lips.

Perhaps they have wholly vanished from his thoughts, in the unimaginable terror of that hour. Or he may remember them, but feels them too glaringly worthless to hazard now. He dare not address to the visible God those easy apologies for worldliness, on which he was willing of old to venture his salvation. He dares not avow to God in person those excuses for sin, which are themselves a worse sin than that which they are brought to justify; for the sin may be of sudden passion, but the excuse is of deliberate corruption. He dares not say—*dare we now to say*—we who shall yet stand beneath the same awful eye that froze his speech within him,—that, forsooth, the engagements of society, the necessities, however artificial, yet the necessities of station, the urgency of business, the more attractive urgencies of pleasure,—that these things detained him from the life to God. From one of our own hired servants should we tolerate such excuses as these for a neglected task? And is the Master of us all to endure them? "Business!" What business can compete with the security of an immortal inheritance? "Station?" What claims of social position can rival the claims of that eternal King, who summoned us to be the honored officials of His celestial administration? "Pleasure?"—but this is too futile. Alas! it is our deepest guilt that we find no pleasure in the true "ways of pleasantness," and look forward to none from Him at whose "right hand are pleasures for evermore."

But "he was speechless." He saw at last into the awful reality of things. Religion—the phantom of this world, substantiated in all its terrific truth, and the solid-seeming world the phantom in its stead. The ghastly reality so long evaded would be put by no longer. Conscience was to sleep no more. The vastness of the loss, the helplessness of the doom, the infatuation of the delusion, all burst upon him. His heart withered within him, and "he was speechless." But through all the horrible silence of the time, while all heaven was mute to hear, his ear could catch the awful voice, never to be again heard, but to leave its dread echo, for all eternity, within the heart: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

Sermon by Rev. Archer Butler.

The English Bible.

MR. EDITOR.—We propose, under the above title, to give the readers of the *Telescope* some things about the Scriptures worth knowing; and, for the knowledge of which, the common reader has not the adequate means of ascertaining. Many of these things are small, still, all who read the Bible should know them. It so happens, that being small, they are never dwelt on, to any considerable extent, by the living ministry. This circumstance, taken with the fact that many desire a new version of the Sacred volume, is our apology for introducing these topics at the present time.

The inspired oracles are frequently called "Scripture." "All scripture is given by inspiration of God."—2 Tim 3: 16. "Search the Scriptures."—John 5: 39. The word occurs about twenty times in the New Testament. The word *Scripture* is of Latin origin, and means Writing; it denotes, when used in the New Testament, the word of God, and is designed to distinguish between the productions of men and the holy oracles.

The title page of our common Bible reads: "The Holy Bible, containing the Old and New Testament." Bible, is a word from the Greek language, and signifies "a book." It is applied to the Sacred volume in particular, to convey the idea of pre-eminence or superiority to other books written by uninspired men, and it should be marked that it takes both the Old and New Testament, together, to make the Bible. Some persons are in the habit of applying the term to the Old Testament exclusively, and use the phrase the Bible and Testament, to designate the inspired volume. This mode of expression was first used by TOM PAINE, in his "Age of Reason;" and should be carefully avoided, from the fact that it is of the highest importance to impress fully on the popular mind, the idea that there is no Bible which does not contain the whole revealed will of God. It is also important to impress the idea upon the minds of all that the Old Testament is of equal authority with the New; because, there has sprung up in these last days certain sects which contend that the Old Testament is done away, and it is to be regretted that this sentiment meets with considerable encouragement in some quarters. Paul thought otherwise when he said, 2 Tim. 3: 16, "All Scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect: thoroughly furnished unto all good works!" He says to Timothy, in the 15th, "FROM A CHILD thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ." Now, to the man who knows anything about the time when the parts of the New Testament were written, it must be plain that Paul refers to the Old Testament, for there was but one history of Christ's life published, i. e. Matthews', when Timothy was a child—the remaining parts being written three or four years before Paul wrote this Epistle; and, of course, Timothy must have been grown up before all the New Testament was written.

The title says: "containing the Old and New Testament." The Hebrew Scriptures are called "THE OLD TESTAMENT," in order to distinguish them from those called by the appellation—"THE NEW TESTAMENT," and, "because the will of the Testator, Christ, was veiled, legally dispensed, and typically sealed by the blood of sacrificed hosts." The Scriptures, from Matthew to Revelation, is called the "NEW TESTAMENT," "because they contain the clearest and fullest revelation, and actual ratification of the covenant of promise by the death of Christ, the Testator."—Fisher.

There has been some difference of opinion whether these divisions should be called by the name of Testament or Covenant. The reasons for Testament seem to be strongest. The best way to determine the matter satisfactorily is by an appeal to the nature of the revelation and the true meaning of words. Covenant means an agreement between two parties, on certain conditions, such as that between Abraham and Abimelech, between Jacob and Laban. The covenant of works between God and Adam; the covenant of grace between Christ and God, the Father. This is the meaning of the word Covenant. Testament signifies the last will of a person, in which his property is bequeathed to his heirs. The original word, *kerett*, in Hebrew, and *diatke*, in Greek, means sometimes a Covenant, and also Testament, and should be translated by one or the other of these terms to suit the sense of the context. Upon the whole, the word Testament has been preferred; because, in the first place, Paul in 2 Cor. 3: 6, 14, uses the terms Old and New Testament, (*diatke*.) And the authors of the old Latin translation rendered *diatke* by the word Testamentum, instead of *testamentum*—this last word being the proper Latin term for Covenant. This is the way the term Testament came first to be applied to the volume of inspired truth.

2d. It is called Testament, from the usage of the Greek language; that is, the Greek word *diatke*, should be rendered Testament. 3d. From the nature and design of the WILL of God, which is called *diatke*—Testament. 4th. From various passages of the New Testament, which evidently admit of no other signification. 5th. From the notion of INHERITANCE or HEIRSHIP, under which the Scriptures frequently designate the same thing. All promises of eternal life being contained in the Bible; and, lastly, the consent and practice of the ancient church. Christ has died, and left us great and precious promises; a rich inheritance—even eternal life. The Holy Spirit is the executor of this last will or testament, for he takes of the things of Christ and shows them to us. In this view, then, there is a beautiful order.

There are certain books mentioned in the Bible, which have not come down to our time. Such as the book of the Ways of the Lord; the book of Jasher; the book of Nathan, the prophet; the book of Gad, the seer. These seem to have been books of historical record, in which the important acts of the nation were kept. There is no evidence that these books were considered of divine authority, and had there been an essential necessity for their transmission to us, it would have been secured by Him who watched over the others. We then may rest contented that the volume of divine revelation is not deficient for the lack of them. This contains the substance of some long discussions on the point referred to above. This view appears to us to be satisfactory. Some critics think that there is reference to the books of Judges, Samuel, Kings, and Chronicles, only the writer uses a different name. The matter is one of small importance, and need give us little uneasiness.

Due-west Telescope.

"Without Partiality."

It forms the mind by its renewing power after the mind of God, and leads us to judge of men as he does, not according to their rank in life, but their moral worth; not according to their particular party connection with ourselves, but their real Christianity and likeness to the Saviour. In the preceding chapter of this epistle, the apostle tenders a reproof to those who held the faith of our Lord Jesus Christ with respect of persons, and shows its inconsistency

with the royal law of love, and the orderings of God in the allotments of his grace. The wisdom which is from above is not swayed by these carnal considerations, knowing "no man after the flesh." It is without partiality in its judgments and actions towards others.

"Without Hypocrisy." This was an evil exceedingly prevalent among the Jews, and it appeared in all its glaring deformity in the character of those vain speculators who, under the pretext of zeal for truth, sought their own unhallowed ends, indulging in envying and strife, from whence followed "confusion and every evil work." But true religion, or heavenly wisdom is "without hypocrisy," being sincere and upright in its profession, its motives and aims, not seeking to appear otherwise than it really is, or different in the sight of men from what it is in the presence of God. The individual under its genuine power will always be a transparent character, "an Israelite indeed, in whom there is no guile." As he thinketh in his heart, so is he, being more solicitous to obtain the approbation of God, than the favor of men.

The apostle adds in the eighteenth verse, "And the fruit of righteousness is sown in peace of them that make peace." The fruit of righteousness we understand as comprehending *holy fruit* in general, the product of heavenly wisdom, the excellencies and graces already illustrated; that fruit "is sown in peace of those who make peace," i. e., genuine believers continue to bring forth these fruits in a peaceful manner, not in a noisy and contentious spirit, like the false pretenders to wisdom, but in the exercise of those heavenly tempers and disposition which characterize those who make peace, and entitle them to be called "the children of God."

Let us then inquire if this wisdom be ours? It is not the possession of mere knowledge or superior gifts that can determine this, for there is a knowledge that "puffeth up," and does not humble nor sanctify. Neither is it the clearness of our creed, nor the supposed or real scriptural nature of our religious worship and ordinances that can solve the important question. Nothing will prove that we are "new creatures in Christ Jesus," born from above, but those holy and heavenly dispositions which are the offspring of pure and heavenly wisdom alone.

Have we then felt its purifying power? Does it make us peaceable, gentle, easy to be entreated? Does it fill us with mercy and good fruits, and free us from partiality and hypocrisy? Do we sow those fruits of righteousness in peace, and thus make peace in the church of God, and manifest its holy influence before all? If so, we shall be blessed in the state of our own souls, and be a blessing to Zion and to our fellow men. We shall give evidence of the truth of the gospel more powerful than a thousand arguments, and be the happy instruments of diffusing it around us. But let a profession be made without these fruits, and we deceive our own hearts, act as injurious weights on the church, assist the infidel in his blasphemies, and incur the fearful guilt of assisting in the ruin of human souls. We shall be judged as individuals, and not as collective bodies, "every one shall bear his own burden." Let us, therefore, examine ourselves, whether we be in the faith, seeking by divine grace to "have our fruit unto holiness, that our end may be everlasting life."

Finally, all may here learn what that religion is which the gospel produces, and God approves. Judge not its nature nor its claims to your regard from the conduct of those professors which it condemns; look to the description given of true piety in the amiable characteristics of heavenly wisdom, and as these were exemplified in their perfection by Jesus Christ. He died for sinners, that through free grace flowing through his work, we might be pardoned and accepted through faith in his name; and, being delivered from the curse of the law, believers feel the renewing power of the truth in conforming them to the model of his character, who died for us, that he might "redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."

Satanic Device—a Hint for Tempted Believers.

When the eagle of the Alps would destroy the timid but fleet-footed chamois, he resorts to a curious device. He makes feigned attacks, darting down toward his prey as if to seize it. The frightened chamois flies from its assailant, to its accustomed place of refuge from the hunter—to some jutting crag on the edge of a precipice. To so dizzy a spot, no mountaineer, however bold, dare venture; and the hunted animal has often found safety there. But the same spot, which protects it from man, is fatal when the eagle is its pursuer. For the cunning bird now comes swooping down, in the might of his strength, and, with his huge wings, beats it over the crag into the fearful gorge beneath. Dashed to pieces by its fall it becomes food to its foe, which swiftly pouncing upon its remains, bears them in its talons to his eyrie in the tops of the rocks.

Satan has a similar device for the destruction of believers. He knows that he can do nothing but annoy them, so long as they receive his assaults at Calvary, in full view of a bleeding Christ. Hence, like the eagle, he drives them, if possible, to "Mount Sinai." He darts upon them with accusations of legal imperfection. He thrusts the law before them, and calls them to judge their lives and temper by its stern demands, and by its far reaching claims on the obedience even of the thoughts and purposes of the heart. By these means he moves the unwary disciple toward Horeb and Sinai; where, beholding nothing but the law, with its merciless terrors, hearing only voices of thunder and wrath, he sinks condemned and sorrowful to the dust. Shame covers his face. Strength departs from him, and he readily falls a victim to some new device of his malicious adversary.

Knowing this, the believer, when tempted, should obstinately refuse to judge of himself or of his safety by a legal standard. He should meet every accusation of Satan by immediately flying to Christ in an act of resolute faith. Every discovery of legal deficiency, of spiritual pollution, or even of actual guilt, should be followed by deep contrition of spirit, by confession, by an act of appropriating faith. However sore the temptation, however violent the assault, however fierce the attack, he must never allow himself to lose sight of Christ as his present Saviour. His victory depends on this. He must fight the battle at Calvary or be defeated. But contending there, defeat is impossible. Faith will spring up, grow mighty, irresistible and victorious in any heart, however tempted, that steadfastly persists in "looking unto Jesus." Failing of this, allowing himself to be driven to Sinai, like the chamois to the crag, he will be overcome, perhaps destroyed.

Go, therefore, tempted Christian, to Calvary. Your heart feels cold and hard; your soul is dark; you find it difficult to drag yourself to the act of prayer; and you seem forsaken of God; but, notwithstanding all this, you must fly to Christ and claim Him as your present Saviour. Lie, just as you are tossed, distracted, buffeted at Christ's feet with a prayer on your lips, a promise in your hand, and with your eye steadfastly gazing on His face, and your heart believing that for his own sake alone he does now accept and justify you. Do this; remain in this attitude patiently, stopping your ears against all the foul whispers of your foe, and, in a little while a sweet persuasion of his love, a delicious outgushing of affection, will spring up fresh as living water from the everlasting hills in your spirit. A tide of joy will roll through your happy bosom, and your disappointed enemy will draw back, leaving you to undisturbed fellowship with your approving Saviour. And in all his future endeavors to destroy you, meet him in the same manner, according to the apostle, who, speaking of the tempter says, "WHOM RESIST, STEADFAST IN THE FAITH."

Zion's Herald.

The Pearl of Great Price.

"Again the kingdom of heaven is like unto a merchant-man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it."—Matt. 13: 45, 46.

The merchant-man was seeking pearls when he found the one of great price. Not like the man in the preceding parable, who had the good fortune, without seeking, to stumble upon "treasure hid in a field"—as one who might accidentally come into church, thoughtless, and be cut to the heart, and all of a sudden, out of the midst of sin, be found crying for mercy.

The merchant-man, on the contrary, is looking for goodly pearls; he tries to find that which is good. "Good Master, what good thing shall I do that I may have eternal life?" He may, like Paul, strive after perfection by the law, and, after the straightest sect of his religion, live a Pharisee; or in a lower sense, may try to be a patriot, taking Washington as his file-leader; or a Philanthropist, such as Howard was; or a merchant, after some one of less note than they, but of equal integrity; or he may strive to be a perfect gentleman, self-denying, thoughtful, generous, pure; for all these things are good, and as the diamond dust which is scattered in cutting, so from Christianity have been scattered these notions of excellence.

Such are sometimes happy enough to find ONE PEARL of great price, one of greater value than ever they had pictured to themselves; that "the excellency of the knowledge of Christ Jesus" is in itself all that true value they seek after; that his patriotism, his generosity, his gentleness, his purity, his mind, are the chief good, the *to kalon* of this life.

The bare discovery fills with joy, for "happy is the man that findeth wisdom." "She is more precious than rubies; and all the things thou canst desire are not to be compared unto her." "Eternal life is in her right hand."

It is in this full admiration that the merchantman sold all that he had to gain possession of the pearl. The condition is, "If thou

wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The promise is, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Christ offers the sinner to pay the large debt which he owes, upon condition that all he has shall be given up. This is the *only price* marked upon the pearl, "ALL YOU HAVE;" your house, your bed, your ring, your name, your face, your all. It is truly of great price, if one only estimates what it costs to buy it—not to mention *our* little all, the friend of sinners, our friend, gave himself for it: "I am come that they might have life, and that they might have it more abundantly."

Willing was the merchant to obtain it at such price! See him as he went right away to sell what he had, that the chance might not escape him. O, if he had the world he would give it! And well he might, for his Saviour had paid ten thousand times more. "See," He said, "here I put on my crown, my vestments of glittering beauty, my immortal honor; all is paid down, and life and love is yours."

It is his! he has bought it. Strange fiction, not of the law, but of grace, to say so; how little, after all, has he given for it. He is amazed at his own success:

"The genuine, meek humility;
The wonder, why such love to me!"

And now, it does not lessen by possession, as do most goodly things. He says, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Every way he turns his precious gem it is beautiful, like the light of a jasper. It is the ticket, "a while stone," which entitles him to a high seat; for at those gates who shall be able to enter, save he that hath the pearl of great price?

N. O. Advocate.

The Proverbs of Solomon.

Were one to make choice of a pocket-book of prudential maxims, of every-day use and salutary practicability, for the regulation of life, it should neither be the *Enchiridion* of Epictetus—nor the poetical precepts of Theognis—nor the *Dissertations* of Antonius—nor the *Golden Sayings* of the Seven Sages of Greece—but the *Proverbs of Solomon* the son of David, King of Israel. Familiarized as we are from infancy with this precious manual, seeing it vended at penny-cheapness by itinerant hawkers, and carelessly thumbed at old women's schools by the vulgarst of village children, we little consider that it contains within itself a treasure of wisdom, worthy of the name of the Oriental Prince it bears. It is King Solomon's proudest trophy; it would do honor to the greatest monarch—the greatest philosopher—that ever existed. It comprehends, in compendious space all the most useful wisdom diffused throughout the voluminous dissertations and moralities and maxims of antiquity—the marrow, I may say, of the wisdom of all ages, and of all ages. Its rules for conduct are distinct and intelligible, without any sophistry; its observations on life strikingly just, without any refinements of speculation; its invitations to wisdom attractive, without any aim, artifice, or superficial embellishments. Even the memory, as subsidiary to the judgment, is assisted by the equally-balanced and contrasted clauses into which each verse is, like the Hebrew poetry, for the most part regularly adjusted. So simple are the precepts as to be comprehended even by the child; so profoundly wise as to command the reverence and sanction of the man of years and experience. Nor are they addressed to one sect of philosophers, or to one people; they are of universal application, and of immediate obvious reference to human conduct and affairs. There is not a day, not an action in our lives, to which they cannot be squared and adapted. They are accommodated to every country, every age and stage of life, every profession and class of society, every diversity of civilization. The king and the beggar, the simplest rustic, the profoundest statesman, may draw from them excellent counsel. And it may with confidence be asserted, that any man that sallies out into the complicated business of life, deeply impressed with the influence of this little volume, and taking its rules for his regulating chart, will conduct himself gracefully in every possible situation, and attain that honor, happiness, and prosperity, which are the necessary fruit of that prudence which it inspires.

What a glory is this for the royal sage, their author! His personal glory, that of his wealth and his conquests, have disappeared; but the fame of the man "who filled the world with proverbs" is fresh in every land. How much higher a glory is this than that of the multitude of vulgar kings and oppressors! The memorials of Assyrian monarchs, their towers, their walls, gardens, and sepulchres, are extinguished, mouldered down into the very soil that supported them, having left not a trace; the monu-

ments of Egyptian tyranny exist only as immense incumbrances on the earth, testifying to future ages their enormous inutility, and recalling (if they ever recall) the names of the founders only to be execrated as the debasers of the human race to the rank of beasts of burden; but the name of Solomon shall be ever uttered with admiration and blessing, as that of one who not only ennobled humanity by his splendid personal example, but still continues, by the influence of his heavenly wisdom, to refine and elevate and render happy our nature; a name imperishable throughout earth and her islands, so long as wisdom is "the principal thing."

The True Wesleyan.

Waters of Palestine.

The watercourses of the country, the wells and lakes, have never materially changed. A little distance from the ancient Sychar, now a most flourishing city for Syria, the traveller rests himself at "Jacob's well," looks through a fertile valley where Joseph's tomb is shown, sounds this most ancient spring, and finds it "very deep," and is satisfied to know that, time out of mind, no other name but Jacob's well has ever been given to it by Moslem, Christian, or Jew. Again, as you enter Nazareth from the east, a fountain is shown, bearing the name of Mary; and as those gentle and devout-looking village women draw their water at the spot, you are reminded of her whose spirit seems to have lingered among her sex around her own home, who no doubt exchanged many a friendly salutation as she obtained her supply of the beverage, perhaps wondered over the singular character of her child, and repeated his mysterious sayings. The "Pools of Solomon" are still visited near Bethlehem; and the excellent water furnished by them, travels through fifteen miles of aqueduct to Mount Moriah, supplying the fountain of Siloam, as it is believed, by some irregular, fitful, secret flow, reminding one by its sudden bubbling up of the "troubling of the water" not far distant in the now deserted Pool of Bethesda. In a country where so much suffering is experienced from want of water, where even the winter traveller is tormented by thirst, it is easy to understand the glowing eulogy of the Hebrew upon his inexhaustible fountains. It seems a very short-sighted prejudice to speak scornfully of Siloam because it is not always clear and deep. So near to the city, and so free to all, so cool and so inexhaustible, it deserved to be visited annually with chant and psalm, as "a well of salvation."

Notwithstanding the hymn,

"Thou sweet-gliding Kedron, by thy silver stream," the Kedron has ceased to flow even in the rainy season; the resident missionaries in Jerusalem have never seen any brook there; the common descriptions take for granted what has not been true for centuries. Following down its horrid ravine by the wild gorge of Mar Saba, we found the precipitous channel to be dry the whole way. The Kishon, however, and most of the other streams, make amends for this solitary failure by crossing the traveller's path with a deep flood, which in the rainy season has drowned many a muleteer, though in the fiery draught of the summer it shrinks into a shallow bed. Rising near Mount Tabor, it empties into the "great sea" at the foot of Mount Carmel.

The main water-beds of Palestine—the lakes Merom and Tiberias, the river Jordan and the Dead Sea—have been so recently and thoroughly explored by enterprising Americans, the results of the United States expedition especially are so satisfactory and so honorable, that the established facts ought to supplant the pious fictions so long shrouding the scene.

The Jordan takes its rise nearly twenty miles above Caesarea Philippi, the spot usually assumed as its fountain-head, and visited by Miss Martineau and others as such. The true source lies, says Rev. Mr. Thompson, an American Missionary, "nearly northwest from Hasbeya, and boils up on the bottom of a shallow pool some eight or ten rods in circumference. It at once forms a considerable stream. It meanders for the first three miles through a narrow, but highly cultivated valley, then sinks rapidly down a gorge of dark basalt for about six miles, when it reaches the level of the great volcanic plain, extending to the marsh above the Huleh [Lake Merom.] Thus far the direction is nearly south: it now bears a little westward, and in eight or ten miles enters the lake not far from its northwest corner."

In summer, Merom makes one of the largest marshes anywhere known. The Arabs pasture their wretched herds on the northern part, but the southern remains through the dry season an impassable swamp. In winter the water is excellent; wild fowl float upon it, water-plants fringe its edges, and numerous flocks of goats and sheep gather around. Nearly ten miles below this reedy marsh is the beautiful sheet of water now known generally and appropriately as the Lake of Tiberias, (Arabic pronunciation Tabarea,) from the only town remaining upon its border. Its size has been exagger-

ated it is hardly twelve miles long by half as many broad, is still subject to squalls, and has a depth at times of one hundred and sixty feet; but its loveliness as seen by moonlight in the winter season is not overdrawn. At a distance, the battlemented Tiberias seems keeping watch over the sleeping beauty, snowy Hermon pierces the clear north, the mountains around are gemmed with flowers, and the unruffled waters glitter like silver as they course wave after wave down to the solemn Sea of Death. Besides the associations which through the scene of the Saviour's principal teachings, which hush the voice and oppress the heart, a gravelike silence broods all around. No plash of the oar is any more heard, no net of fishes any more drawn. Except Tiberias, one of the four holy cities of the Jews, (of which the Talmud says, "Were Jehovah worshipped here no more, creation would come to an end,") and a few families at the ancient Magadala, mistaken by hasty travellers for Capernaum, Providence seems to have crowned with these mountain turrets the tomb of a once crowded life. Chorazin, Bethsaida, Capernaum, Gennesaret, have wholly gone.

Gibbon and the Apocalypse.

Mr. Barnes, in his recently published work on the Revelation, states the very singular fact, that, to his own surprise, he found, chiefly in Gibbon's *Decline and Fall of the Roman Empire*, a series of events recorded, which seemed to correspond to a great extent with the series of symbols found in the Apocalypse. The language of Gibbon, he thinks, is such as he would have used on the supposition that he had designed to prepare a commentary on the symbols prepared by St. John. So useful has he found the naked historical facts faithfully recorded by this confessedly infidel historian, in the elucidation of prophecy, not a word of which he believed, that Mr. Barnes thinks he has been raised up by an overruling Providence, to make a record of those events which would ever afterwards be regarded as an impartial and unprejudiced statement of the evidences of the fulfilment of prophecy. To the splendid work of Gibbon, now long rendered classical by its elegance of diction and faithfulness of narrative, he awards the very highest praise, and thinks it, notwithstanding its philosophical speculations and its sneers at everything connected with the divine inspiration of the Scriptures, the most candid and impartial history of the times succeeding the introduction of Christianity, ever written, and that it contains the best ecclesiastical history of those times to be found. It is most certain, that whatever use can be made of this famous history in expounding and confirming prophecy, must be regarded as fair and impartial, for this was a result which its author least of all men living contemplated, as may be seen from his elegant, positively infidel chapters on the Christian Religion. There never certainly was a more signal instance of God's making the wrath of man to praise him, than in this very instance. He has been the learned instrument of accumulating facts that have been the means of evolving the dark mysteries of prophecy more than half a century after his ashes have been mingled with their kindred dust. As a historian of profound and laborious researches, as candid and impartial in his facts, and as elegant and attractive in his style, we think he has no superior in modern times. More brilliant and fascinating than Hume, he excels him, also in his hatred of Christianity. Hume could listen to Whitefield, and pronounce him one of the most powerful orators that ever swayed the passions or moved the hearts of men, while the hatred and Deism of Gibbon were undisguised, and he could see nothing in Christians or in Christianity except to be condemned. In view of these things, we may well exclaim, "What hath God wrought!"

Personal Sermons.

We often hear even professors of religion complaining, that their preacher is too personal; especially if he plainly and faithfully present practical religion as portrayed in the Bible, in contrast with practical religion as exhibited in the lives of too many of its professors. Now, it does seem to me, that if preaching is to do any good, either as a means of improvement to the church, or of awakening to the world, it must be so pointed and plain, especially in its practical bearings, that those who hear it will be made to feel that they and their special sins are known and recognized. Christians, so far from shrinking from the public exhibitions of divine truth, which may probe their very hearts and bring out to view their departures from duty, ought to pray that the ministry generally, and their own individual pastor, might be enabled, so far, to lay aside the fear of man that every sermon might strike the heart, might lay bare some public or some private sin; otherwise we must have a sleeping church and a careless and indifferent world. The gospel may be

preached Sabbath after Sabbath, and produce no more influence on its hearers than "sounding brass and tinkling cymbals." Its hearers may sit under its sound, delighted with their preacher, because his preaching does not put them out of humor with themselves, or their business, or their amusements. He presents the truth in its abstract beauty, and does not offend them by placing along side of it the hideous picture of the inconsistent professor. There is a great temptation placed before ministers of the gospel to do this very thing. The bread and meat which feeds their children comes from the voluntary liberality of those to whom they preach. And if they venture to hold up sin in the detail before their congregations, they run the risk of drawing a picture so faithful in its lineaments that the startled conscience of some one immediately fancies that the preacher has said, "Thou art the man!" Sometimes the only refuge is the closet, and prayer, and self-examination, and reformation. But alas! too frequently is it the case that offence is taken at the preacher forgetting that he was under high obligations to point out duty, to warn against sin, let who would forbear. Oh, it must be a bitter trial to the poor, praying, disheartened minister of the gospel, to find that words dictated by love to souls, uttered under a sense of imperative duty, have been misconstrued into invectives of personal vituperation and dislike. Christians should better understand the high nature of preaching that word by which they profess to have been brought from "death unto life," and by which they hope to be sanctified thoroughly.

Specimen of Biblical Criticism.

A late number of the "Shepherd of the Valley," a Romish paper, printed at St. Louis, and one of the most bigoted and intolerant in the United States, calls the attention of its readers to what it calls "a singular omission in the Protestant Bible." It is well known to every one who is familiar with history, that the Roman Catholic church has ever been opposed to the education of her people, as she knows that her vast scheme of diabolism flourishes best amongst the ignorant and degraded. Hence her crusade against our Common School system, (and we shall see more of it by and bye), which proves such a barrier to her success amongst our native born people.

But Rome is not more opposed to education, than she is to the Bible itself, for either one is fatal to her soul-destroying dogmas and practices. Therefore, she persists in misrepresenting the Protestant version of the Holy Scriptures, affirming that it is a false translation, therefore, not the word of God,—consequently, a blasphemous book. This unprincipled and mendacious averment is continually being made by every Popish print in the country, which, no doubt is believed by most of their readers, who have no thoughts, or rules of action, beyond those furnished them by their religious teachers.

As an instance that the Protestant version is not what it pretends to be, the "Shepherd of the Valley" instances verses 9-12 of the 18th chapter of Deuteronomy, which, it asserts, refer to the "Rapping Spirits," so called. He first gives the Latin of those verses from the Vulgate, and the following translation:

"Beware lest thou wish to imitate the abominations of those Gentiles: neither let there be found amongst thee one who purifies his son or daughter, leading (them) through fire; or who consults soothsayers, and observes dreams and auguries; neither let there be a wizard, nor a charmer, nor one who consults Pythons or fortune-tellers, or seeks truth from the dead. For all these things the Lord abominates."

I do not feel disposed to question the accuracy of this translation. But to prove his charge, he adds, that the above "passage is found thus in the Protestant Bible:"

"Thou shalt not learn to do after the abominations of these nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

Now comes the astounding discovery of the "singular omission in the Protestant Bible." And what does the reader suppose is omitted? The "Shepherd" says, that the passage marked in italics in his version,—i. e., "or seeks truth from the dead"—is left out of the Protestant Bible, and thus comments on the fact (?):

"It is somewhat singular that the heretical version of the Bible, to which alone this new sect of Protestants will admit an appeal, seems to favor this dangerous delusion by the omission of a passage of Scripture so expressly condemning the practice of summoning or attempting to summon the souls of the departed to gratify a criminal curiosity on the part of their brethren on earth."

Well, I confess, frankly, that the words he

specifies, are left out. But is he so shamefully ignorant of what every Protestant school-boy knows, that the word "necromancer," which he quotes from the Protestant version, means, *one who pretends to foretell future events by consulting the spirits of the dead?* Or, is he taking advantage of the stolidity of his readers, not one in a hundred of whom will ever ascertain what the term means? In plain words, "necromancer" means "one who seeks truth from the dead," and nothing else. Therefore, the "singular omission in the Protestant Bible," is no omission at all; and the statement of the "Shepherd" is either the result of gross ignorance,—such as a child should be ashamed of,—or was intended as slander, in accordance with the Romish principle,—the end sanctifies the means.

South Boston Gazette.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 16, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER XIII.

(Continued from last.)

9. CHRISTIAN SACRIFICES.

Vs. 15, 16—"Through him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, praising his name. But to do good, and to impart, forget not: for with such sacrifices, God is well pleased."

"The Jews allowed that, in the time of the Messiah, all sacrifices, except the sacrifice of praise, should cease. To this maxim the apostle appears to allude; and, understood in this way, his words are much more forcible."—*Dr. Clarke.*

CHRIST being our High Priest, we offer the sacrifice of praise by him; and this we should do continually, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, and in the name of our Lord Jesus CHRIST."—Eph. 5:19, 20. "Let the word of CHRIST dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16. "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God."—Psa. 147:7. "I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses."—Isa. 63:7. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus CHRIST."—1 Pet. 2:5.

"The sacrifice of praise," corresponds to the offerings for thanksgiving under the law. "And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering, unleavened bread, with the sacrifice of thanksgiving of his peace-offerings. And of it he shall offer one out of the whole oblation for a heave-offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace-offerings. And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it unto the morning."—Lev. 7:11-15.

Those who make an offering acceptably to God, make "a covenant" with him "by sacrifice." These will he gather to himself when he shall call "the earth from the rising of the sun unto the going down thereof." For "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee; for thy sacrifices or thy burnt-offerings, to have been continually before thee. I will take no

bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. . . . Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."—Psa. 50:3-15, 23. "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God."—Ib. 69:30-32. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing."—Ib. 107:21, 22. "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."—Ib. 116:17.

"The fruit of our lips" which we offer is an expression borrowed from HOSIA. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips."—Hos. 14:2. We offer now, not calves and heifers from the herd, but the calves of our lips—the sincere praises of our hearts.

Another kind of sacrifices well pleasing to God is that of doing good to others, i. e., "distributing to the necessity of saints; given to hospitality."—Rom. 12:13. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."—Psa. 41:1-3. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6:10. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."—2 Cor. 9:12. "But I have all, and abound: I am full, having received of EPHRAIM the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."—Phil. 4:18.

10. REGARD FOR SPIRITUAL INSTRUCTORS.

V. 17—"Obey your leaders, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that would be unprofitable for you."

PAUL wrote to the Thessalonians: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—2 Thess. 5:12, 13. "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. 5:17. "Receive him therefore in the Lord with all gladness; and hold such in reputation."—Phil. 2:29.

They are to be had in honor, because those who guide in the way of truth are placed over their charge by the Lord, and have an account to render to him for the success of their stewardship. The word of the Lord came unto EZEKIEL saying: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."—Ezek. 3:17-21. "Again the word of the Lord came unto me, saying, Son of man, speak to the children of the people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coats, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then, whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall

be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."—Ib. 33:1-9. PAUL thus took his leave of the elders of the church at Ephesus: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:26-28.

11. REMEMBRANCE IN THEIR PRAYERS, DESIRED.

Vs. 18, 19—"Pray for us: for we trust we have a good conscience, in all things wishing to behave properly. But I beseech you more earnestly to do this, that I may be restored to you sooner."

Even apostles felt a desire to be remembered in the prayers of God's people. To the Romans PAUL wrote: "Now I beseech you, brethren, for the Lord Jesus CHRIST's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem, may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed."—Rom. 15:30-32. To the Colossians: "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of CHRIST, for which I am also in bonds: that I may make it manifest, as I ought to speak."—Col. 4:2-4. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men: for all men have not faith."—2 Thess. 3:1, 2. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Eph. 6:18, 19. By his desiring their prayers, it shows that the author of this epistle expected to be recognized by those he addressed.

The reference which is here made by the writer to his "good conscience," is an evidence that PAUL was its author—it being an expression common to him. When before the council he said, "Men and brethren, I have lived in all good conscience before God until this day."—Acts 23:1. He said to FELIX: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man."—Ib. 24:16. And to the Corinthians he wrote: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—2 Cor. 1:12. Even of the time when he persecuted the church he says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26:9. "But I obtained mercy because I did it ignorantly in unbelief."—1 Tim. 1:13.—(To be continued.)

THE BURNING DAY.

BY WILLIAM MILLER.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3:1-7.

This is an important subject. And on reading it a number of important queries naturally arise.

I. How are we to understand this?

II. What are we to believe will be done when this takes place?

III. When will it take place, either at the commencement or end of the one thousand years' reign spoken of in Rev. 20:6?

I. This passage must be understood literally. 1st. because there is nothing in the passage to warrant a figurative meaning. 2d. It is compared to the deluge by water, and I believe it is universally acknowledged that the antediluvians perished by water literally. And in no place where this burning day is spoken of in Scripture is it explained to mean a figure. Therefore I cannot believe but the earth will be overwhelmed in literal fire.

II. What is to be done when this burning takes place?

1st. CHRIST comes in power and great glory. 2d. He takes vengeance on the wicked, consumes their bodies to ashes, melts the elements with fervent heat, and burns up, or dissolves the works of men. 3d. The present governments of earth, and the present dispensation of God's grace will pass away, and the new heavens and new earth succeed, wherein the righteous shall dwell forever. These are the prominent events to take place at the consummation spoken of in the word of God. Now for the proof. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:10-13. In these verses the coming of CHRIST is already spoken of, the passing away of the heavens, melting of the elements, and burning up of the works of men. And also the new heavens and new earth are spoken of, as promised. Where is that promise? Some say it is in Isa. 65:17. "For behold, I create new heavens and a new earth: and the former shall not be remembered nor come to mind." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—66:22. But I say these cannot be the original promise to which PETER alludes, it can only be a repetition of the promise to our fathers. "For the promise that he should be the heir of the world was not to ABRAHAM, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of ABRAHAM, who is the father of us all."—Rom. 4:13-16. "For if the inheritance be of the law, it is no more of promise: but God gave it to ABRAHAM by promise. . . . And if ye be CHRIST'S, then are ye ABRAHAM'S seed, and heirs according to the promise."—Gal. 3:18, 29. "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."—Gal. 4:27. Here PAUL quotes Isa. 54:1, and tells us it was written by him, but evidently he (ISAIAH) refers us to ABRAHAM'S day, and alludes to the history of ISHMAEL and ISAAC, as PAUL does in Gal. 4:22-26. (See Gal. 4:30.) PETER says, "Wherein dwelleth righteousness," or *righteous persons*. And this promise ABRAHAM saw afar off. Not the promise that ABRAHAM and his seed should inherit the literal land of Canaan; for that promise was fulfilled. "And the Lord gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."—Josh. 21:43-45. But that he should be heir of the new earth where the children of the bond woman, of the earth earthy, would be cast out. All this speculation about old Canaan, and old Jerusalem being the sanctuary, or inheritance, I am perfectly ashamed of it, after what PAUL has labored to show in his arguments on this point. If the old land of Canaan is the inheritance, the old city of Jerusalem must be the sanctuary, and the old Jews must be the heirs, and nothing is true but Judaism. But ISAIAH says, "The former things shall not be remembered, nor come into mind." This doctrine of the old land of Canaan being the inheritance of the saints, and the wicked dwelling on the remainder of the earth, making carnal war with CHRIST and his immortal saints on the land of Canaan, and the cleansing of the earth by fire, after the saints and CHRIST have possessed it a thousand years, to me at least, is neither scripture nor common sense. For it is evident that the cleansing by fire is when CHRIST comes. I will therefore show,

III. *That it will be when Christ comes.* "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:3-5.

In this passage the fire devours "before him," not a thousand years after him. He also gathers and judges his people. Verse 6th declares Peter's new heavens and earth, wherein dwelleth righteousness. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."—Psa. 97:3-6. Here as in the last quotation, the fire goeth before him, burns up his enemies, the earth trembles, the hills melt, the new heavens, and all people left, see his glorious reign. "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."—Dan. 7:10, 11. The fire goes before him, the body of the fourth kingdom which treads down the sanctuary, the whole earth (see v. 23d.) is destroyed, and given to the burning flame, must mean literal fire. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come and see my glory."—Isa. 66:15-18. "God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."—Hab. 3:3-6. These passages all harmonize. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Mal. 4:1-3. This text plainly proves that the burning day, is when Christ makes up his jewels, when he separates the sheep from the goats, and we discern between the righteous and the wicked. We are also informed that all the proud, and all that do wickedly are burned up, and that they are ashes in that day, [1000 years]. How can this be if the earth is not destroyed by fire until after the one thousand years are fulfilled? "For the wicked live not again until the thousand years are finished."—Rev. 20:5.

Again. See Matt. 3:12—"Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Mt. 13:41-43. Here we have the explanation of Christ himself. First at his coming he gathers out of the kingdom (meaning the territory or world) all that offend or do iniquity, after which the righteous shine forth in the kingdom (meaning the world cleansed, wherein dwelleth righteous persons) of promise, as Peter says: "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."—Luke 3:16, 17. We may safely conclude by this passage, that Christ at his second com-

ing will immerse the world in fire, and same time gather his wheat into his garner. "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed."—Luke 17:29, 30. This text is plain, and shows that the same day the Son of man is revealed, he will destroy, by fire from heaven, all the wicked. "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day."—2 Thess. 1:7-10. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—1b. 2:8. And how any one can think to harmonize the Scriptures, and not have the world purified by fire at the coming of Christ, I cannot conceive! But it is perfectly easy for the Scriptures to be harmonized on the other side of the question. I have learned one thing, when men impute one error, they have to make many more to support that. If you give an inch, Satan will take an ell. They will rob Christ of his purchase, Abraham of his inheritance, and the meek of their patrimony, to give carnal kingdoms or Satan some power, Antichrist a foothold, and wicked men a share. But I have not so learned the promises of God. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Psa. 37:34.

And now my brethren I exhort you not to be led away from plain fundamental truths. Now is the time of danger. Satan has come down, having great power, knowing he hath but a short time. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

Low Hampton, May 2d, 1844.

LEAD MINING IN SOUTHAMPTON.

We have already noticed the renewal of mining operations in the Southampton lead mines. These mines were worked, somewhat extensively, as early as the year 1764, by Sampson Simpson, of New York, Gen. Ethan Allen, and Charles Scott of Virginia. They, and their successors in the mining operations, met with a good degree of success. These mines have occupied a conspicuous position in the geological reports of the State, and in the descriptions of scientific travellers. Within our memory they were resorted to as a curiosity, there being an artificial cavern—the result of mining operations—2000 feet in length, and navigable for skiffs the entire distance. This old affair is now being re-opened for the purpose of further pursuing operations, and we learn that the company engaged in the enterprise is one of large means and a high character. The mines are to be worked with a strong force during the winter.

Springfield Republican.

We recollect visiting the above mine in 1825, and exploring the artificial cavern referred to. The mine was first worked on the top of a hill; but in digging down to the lead deposit, it was found that the water came in faster than there were then any known ways of removing it. The workmen then went to the foot of the hill and worked into the solid rock horizontally, in the direction of the mine—cutting a passage six feet square. By a dam at the mouth of this passage, water to the depth of two feet was made to cover its floor during the whole distance, so that the workmen could go in and out in a skiff, and by that means remove all the rock that was broken away by blasting.

When they had penetrated the rock about 1000 feet, it was found that the air made some means of ventilation necessary. This was effected by digging a well aperture from the surface of the ground, down into this artificial cavern, which was reached at a depth of one hundred feet. The top of this was curbed like any well; and we, then a small boy, were much perplexed, when told by father, who accompanied several of us children, and took us first to the top of this well, that it had no bottom, and that we were to go under the bottom of it. As we looked down into its dark and invisible depth a strange wailing sound, caused by the operations going on below, came up like wailings of the lost from the entrance of the abyss.

We then went down the hill, to the entrance of the mine. There at work, at a forge, was a smith, sharpening the tools which were used in the excavation of the rock. Making known our wishes, he took a large sledge and made three heavy applications of it to a timber of the frame work that supported the earth at the entrance, before the rock was reached. He resumed his work, and we waited with much impatience for some response from the dark and gloomy aperture, into which we gazed in vain for any visible object. At length two luminous specks like stars appeared in the dark distance. As they came

nearer they increased in brilliancy, and to our young imaginations seemed like the two eyes of some huge monster emerging from his den. At length the boat appeared, a lamp burning on each side, and the ferryman laying on his back propelling his boat by the aid of a short pole, iron pointed at each end, which he carried horizontally, pushing himself along, head first, by the rock on each side. We stowed ourselves away at the foot of the boat, and the boatman, taking his place at the head, soon carried us beyond the light of day, into the most chilly, dark, and gloomy portal we ever entered. Had we then ever heard of CHARON ferrying over the river Styx, we should doubtless have thought that our boatman on the present voyage was not an unfit representation. At any rate, when after reading it, about the only idea we could ever get, was of that dark and damp and chilly passage.

Sometimes the rock came down so low that, sitting in the boat as we were, we had to bend down to preserve our caputs. At other times the water trickling from the top of the rock gave us a very uncomfortable sprinkling: but when we reached the bottomless pit, under the bottom of which it was necessary to pass, it had to be done by a very swift motion, to avoid the heavy shower that then fell from the regions above and gave a douce bath to all who passed beneath.

The aperture continued about 1000 feet beyond the well, and they were beginning to talk seriously of opening another respirator to the top,—there about 150 feet distant, when, for some cause, the whole work was suspended. They had not reached the mine; but it was supposed they were within a short distance of it. The frame work at the entrance has since decayed, the earth has caved in, and this artificial cavern has been hidden, till the present effort to re-open it.

THE HIGHER LAW.

The following extract from the Hon. CHARLES SUMNER's speech in the Senate of the United States, places the "higher law" doctrine in a clear light:

"The Slave Act violates the Constitution, and shocks the Public Conscience. With modesty and yet with firmness let me add, sir, it offends against the Divine Law. No such enactment can be entitled to support. As the throne of God is above every earthly throne, so are his laws and statutes above all the laws and statutes of man. To question these is to question God himself. But to assume that human laws are beyond question, is to claim for their fallible authors infallibility. To assume that they are always in conformity with those of God, is presumptuously and impiously to exalt man to an equality with God. Clearly human laws are not always in such conformity; nor can they ever be beyond question from each individual. Where the conflict is open, as if Congress should command the perpetration of murder, the office of conscience as final arbiter is undisputed. But in every conflict the same queenly office is hers. By no earthly power can she be dethroned. Each person, after anxious examination, without haste, without passion, solemnly for himself must decide this great controversy. Any other rule attributes infallibility to human laws, places them beyond any question, and degrades all men to an unthinking passive obedience.

"And now, sir, the rule is commended to us. The good citizen, as he thinks of the shivering fugitive, guilty of no crime, pursued, hunted down like a beast, while praying for Christian help and deliverance, and as he reads the requirements of this act, is filled with horror. Here is a despotic mandate, 'to aid and assist in the prompt and efficient execution of this law.' Again let me speak frankly. Not rashly would I set myself against any provision of law. This grave responsibility I would not lightly assume. But here the path of duty is clear. By the Supreme Law, which commands me to do no injustice; by the comprehensive Christian Law of Brotherhood; by the Constitution which I have sworn to support, I am bound to disobey this act. Never, in any capacity, can I render voluntary aid in its execution. Pains and penalties I will endure; but this great wrong I will not do. 'I cannot obey; but I can suffer,' was the exclamation of the author of *Pilgrim's Progress*, when imprisoned for disobedience to an earthly statute. Better suffer injustice than do it. Better be the victim than the instrument of wrong. Better be even the poor slave, returned to bondage, than the unhappy Commissioner."

The Theological and Literary Journal, edited by DAVID N. LORD, for October 1852.

This ably conducted Journal, published by FRANKLIN KNIGHT, 140 Nassau-street, N. Y., has now reached its 18th No. of which the following are the contents:

Art. I.—*The Sources from which the Materials of the present Crust of the Earth were derived.*—The structure of the surface of the earth has an important influence on the condition of mankind, and is the result of the causes that were expressly designed to give it its present form.—The theories geologists have

held respecting the source of the materials of the strata, mistaken.—Their real source the interior of the globe instead of its exterior.—That is shown first from the fact that all the elements of which they consist were treasured up there in vast masses.—Next, that immense volumes of them have been ejected to the surface, and entered into the construction of the rocks.—Third, that there have been chemical and mechanical agents of sufficient power to transfer from the depths of the earth all the substances that constitute the strata.—Fourth, that those agents were adequate to transfer those materials to the surface in the interval between the creation as recorded in Genesis, and the remodification of the earth's surface at the flood.—This view is confirmed by the great number of points at which igneous rocks have been ejected from the interior.—It is corroborated by the separate deposition of siliceous, alumine, and lime.—It is confirmed by the diffusion of particular strata over large spaces.—It explains the elevations and subsidences that have taken place.—It accounts for the coal formations.—It is confirmed by the evidences that the strata were formed with rapidity.—It indicates the reason that animals invested with coverings of siliceous and lime abounded at periods in certain localities.—The rapidity with which the strata were formed, and their planity at their elevation from the ocean, explain their flexions and denudations, the excavations of river channels and the formation of pebbles.—These views suggest the reason that no human remains are found imbedded in the strata.—They account for the preservation of the relics of animals that are found buried in the gravel, and loam near the surface.—They therefore show the consistency of the facts of geology with the history of the creation and deluge in Genesis, and remove the ground of the inference drawn from the theory of a vast age of the earth against the inspiration of that record.—Theoretical geology needs a reconstruction.

Art. II.—*A Designation and Exposition of the Figures of Isaiah, Chapter XXII.*

Art. III.—*The Excellence and Importance of Truth,* by Rev. S. D. Clark.

Art. IV.—*Tendencies of the Times.*

Art. V.—*Criticism and Correspondents.*—1. Answers to the objections of Geologists.—1. Their objection to the criticism of their theory on the ground that it is demonstrated by facts.—2. Their objection that no one can be competent to criticise it unless a practical geologist.—3. Their objection that Moses was not a geologist, and that the Scriptures are not designed to teach the sciences.—II. The Sixth Vial.

Art. VI.—*Literary and Critical Notices.*—1. Barne's Notes on the Revelation.—2. Cousin's History of Modern Philosophy.—3. Gregory's Hand Books of Natural Philosophy and Astronomy.—4. Dr. Lord's Letter to Dr. Dana.—5. Phenomena of Spiritual Rappings.—6. Ryle's Wheat or Chaff.—7. Schmitz's Elementary Latin Grammar.—8. Bishop Potter's Charges.

This Journal is published Quarterly for \$3 a year. Its primary design is to point out the defects of the prevailing methods of interpreting the prophetic scriptures.

The next No. will be issued in January next, and will contain

"1. A Review of one of the popular advocates of the Geological Theory respecting the age of the earth, in which the false principles on which he proceeds, and the dangerous tendencies of his speculations, will be pointed out.

"2. A Designation and Exposition of the Figures of Isaiah, Chapter XXIII.

"3. Further Answers to the objections of Geologists to the criticism of their theory."

And several contributions on other subjects.

Too Late.

I once saw a man upon whose head had beaten almost eighty winters, rise in a large congregation to request the people of God to pray for him. Never shall I forget the scene. There he stood, covered with the locks which time had whitened, leaning upon the top of his staff. He felt that he was a sinner. His locks had whitened in the service of Satan. With a trembling voice and quivering lip he said, "I wish to go to Jesus, but I fear it is too late." A thrill ran through the assembly. Too late! An aged sinner tottering on the brink of eternity, with a world of glory to be lost or won!

Aged friend, is it too late for you? Has the heavenly messenger been grieved for the last time, and left you like the shattered oak of the plain, to ripen in the beams of the sun for the consuming flames? O! turn your trembling footsteps to Calvary, peradventure there is mercy yet in store for thee. Hasten to that fountain opened for sin and uncleanness. Linger not for a more convenient season. Fall into the hands of mercy. Then shalt thou lean upon the top of thy staff and worship—then shalt thou go down into the dark valley and shadow of death, leaning upon the arms of Jesus; then shalt thou be gathered into the great company of patriarchs, apostles, and saints, where immortal youth shall bloom forever upon thy temples, and where death is never known.

Bro. Bliss:—How does it happen, that in your extracts from GIBSON, in your reply to "T. J. W.," that I cannot find hardly any—I believe none—in the same volume and page that you refer to? In fact, I have not yet found all your extracts in my GIBSON.—I have found the most, and probably shall find the remainder. I have MILLMAN'S GIBSON in six vols., published by PHILLIPS, SAMPSON & Co., Boston.

I do not make the above inquiry so much on my own account, but I thought there might be some who would take advantage of it. You probably have another edition of GIBSON; but I think you must have made some typographical errors in your references to him. I find your extracts correct. Yours,

T. M. PREBLE.

We quoted from MILLMAN'S GIBSON—HARPER'S edition of 1843, in four vols. Some typographical errors in the references are very possible. We have not compared to see.—Ed.

CORRESPONDENCE.



LETTER FROM S. CHAPMAN.

BRO. BLISS:—I perceive by the *Herald*, with which Bro. L. Edwards occasionally favors me, that Bro. Himes is now probably in Canada. I take the liberty therefore to address this epistle to you.

In my last, (Hampton, Rock Island county, June 22d,) I spoke of having just commenced a series of meetings in the Protestant Methodist Church in that place, and of the respectful treatment we received from Mr. Crompton, the minister. We continued that effort for several weeks. I preached in the "church" four Sabbaths, and several evenings, in all seventeen times. Mr. C. and several of the brethren seemed even from the first to manifest love for the Advent doctrine. He took an active part in all our meetings, and did not hesitate to speak out his feelings as he from time to time received new light from the sacred word. Quite a number of the most active members of that church, also of the "United Brethren" church who attended our meetings of worship, heartily embraced the faith and became so deeply interested in the subject that they accompanied us into several adjoining districts, where by special request I visited from house to house and preached to good advantage eleven times.

While there I received a respectful note from a gentleman in Le Clare, a flourishing village in Iowa, (across the Mississippi) urging me to visit that place and preach in the Methodist Church on Lord's day July 11th. I readily responded to the call. Due notice being given, a respectable number were present and listened to the word in the morning. In the afternoon the house was full, and the people seemed to be deeply interested. Several of the brethren urged me to remain longer, or come again, but my engagements were such I had to return, and have found no time to visit them since. The next Sabbath (18th,) terminated my labors in Hampton.—Preached in the P. M. Church from Dan. 12th. Occupied full two hours. Then administered the Lord's supper to an interesting company of disciples, most of whom were manifestly "looking for that blessed hope."—Titus 2:13. Bro. C. kindly assisted in the administration of supper. It was supposed that something like eighty persons participated in it, among whom were sister E. and her daughter (for the first time,) having just received baptism at my hands. In bearing the elements to the church Bro. Edwards' heart was completely broken, having a vivid sense of the goodness of God. For several weeks he had been corresponding with me (though an entire stranger,) urging me repeatedly not to leave the State till I had visited him and performed some labor in that section. Now we mutually rejoice and praise God that it can no longer be said, that "Luther Edwards is the only Adventist, and only one *Advent Herald* is taken in Rock Island county."

Bro. W. G. Ruggles, of Davenport, Iowa, late from Mass., came over and met with us every Sabbath, (some fifteen miles,) he is an excellent brother. By particular request of the friends, he consented thereafter to meet with that people occasionally, and "talk to them from the word of God." This we are confident will serve greatly to strengthen them in the faith, and preserve them from falling when they are tempted and tried.

On the 21st of July, Bro. Edwards brought me to this place, (thirty-five miles south of H.) Bro. Robbins and Randall, late from Lewis county, N. Y., with their families, received us joyfully. They were the only Adventists in town, and probably in the county, when we entered upon our work here. With these dear friends I became intimately acquainted while laboring in Copenhagen and vicinity, in connection with Bro. L. E. Bates, in '46. They were then arranging their affairs to come to "the far West," and were so anxious that I should accompany them, they proposed to defray my expenses out, and see that I was liberally provided for while I continued to labor among them. But I then little thought of ever coming so far away from my native New England. How significantly the Lord has scattered the "household" in every direction, in this and in other lands, so that "this gospel of the kingdom might speedily be proclaimed in all the world, for a witness unto the nations." I have now been in this State most of the time for the past sixteen months; have labored to considerable extent in nine different counties, and notwithstanding the exceeding smallness of the number of Adventists in the State, yet they were so providentially separated from each other it has occurred in every instance, with two or three exceptions, that where I have labored, there has been

an Advent family, or individual located there, to invite me into that neighborhood, and provide for me a home. A work would then commence, and the fire run from district to district, till it spread over quite an extent of territory. Praise the Lord, O my soul.

We entered upon our labors in this village July 23d. All the ministers except Elder Tinker (the Baptist,) opposed; he kindly gave way for me to supply his place two Sabbaths. I also preached in the same sanctuary thirteen evenings, in private houses, in other districts, six times, and in a beautiful grove to large congregations two other Sabbaths. In all twenty times, and am happy to say that notwithstanding the cruel and unprovoked opposition with which we had to contend, the word proved effectual in many hearts.

Soon after our meetings commenced we had to contend with a foe from abroad. After speaking to a late hour Monday evening July 26th, from Dan 7th, and witnessing a solemn impression produced on the minds of the congregation, I said, "Now will some brother say a word in prayer," when a gentleman rose and said, "If you please sir, I will make a few remarks before prayer." Obtaining liberty, he proceeded, and first said, "As we all are denominated scoffers who do not subscribe to what the speaker has said, in other words do not believe with him that this world is soon to end, I wish to make a brief statement of what I know of the delusion and fanaticism of *Millerism* in 1843." At this time I rose and appealed to the congregation to state whether or not I had said, or even intimated anything that would justify the gentleman in the charge he had alleged against "the speaker" with respect to "scoffers," &c. All were silent for a moment. Elder T. then rose and said, "Surely I have not heard a word from Mr. C. this evening like that of which he is accused by the brother." The gentleman said, "Well, we will let that pass;" he then proceeded to state what he knew of the Millerites in '43. He said, "I lived in the State of New York during that excitement, and was knowing to their neglecting their business, giving away their property, becoming crazy," &c., "and I knew of many of them who actually procured white robes to go up in on a particular day," &c. Here I interrupted the gentleman again, and remarked, "You say sir, that you knew of many Millerites that procured white robes to go up in on a particular day. Now I deny the charge before this congregation, and demand of you sir the name of a single individual, (not names of "many") who procured a robe for the purpose you have stated, give also the place of residence, and I pledge myself to this people that I will by to-morrow's mail write to the Postmaster there, or to some responsible person in that community making suitable inquiry on the subject, and the reply shall be directed to some prominent individual here for the information of this congregation. And this sir will prove your assertion either true or false. I then stated to the congregation the pains that had been taken by our brethren, especially Bro. Himes in tracing out these scandalous reports, and that they had proved false in every instance without exception. Having my pencil and paper in my hand, I turned to the gentleman and said, "Now sir I will take the name of that individual, and his residence," and he replied as before, "Oh sir, we will let that pass," &c. By this time the gentleman's "fund was about out," i. e., his influence before that congregation was then of but little importance. He made a few other scattering remarks, and then turned to me and said, "Shall I now say a word in prayer?" No sir, it was replied with emphasis. We then dismissed the congregation in usual form, and had no further trouble from that source. This was manifestly designed for evil, but was finally overruled for good.

That gentleman was no other than Elder Catchum, professedly a minister of the gospel in one of our cities, not fifty miles from here. On reflection we do most heartily thank God that in this instance he was not permitted to "catch" many of "us." Are not these the shepherds predicted by Jer. 25:34, &c.? And will they not soon "howl," in the battle of the great day, when "the slain of the Lord shall be from one end of the earth even unto the other end of the earth?" (preceding verse.) We hope they may have speedy repentance.

Before we had completed our work here I left for a while to meet a call from Bro. Shaw of Henderson, Knox county, (some fifteen miles east,) he also came from New York, he embraced the Advent faith while there, and came to the West in company with Bro. R. in '47. Having contributed liberally to aid the Presbyterians in erecting a house of worship (splendid house,) he supposed of course that a minister of his order might preach there when the desk was not otherwise occupied, provided one should pass that way before the Lord came. After inviting me there, he applied to the trustees for the house, and was denied. This was a sore trial to Bro. S., for he had informed the people of my coming and had spoken of our occupying the church. But being disappointed

the district school-house was procured, and fortunately we had the people, though denied the house. I preached there to large and attentive congregations thirteen times. The word was well received and acknowledged as truth by many, some even of the most intelligent individuals in that community. Others scoffed, and opposed bitterly. Having earnest calls from other quarters we brought our meetings to a close. The next morning August 18th, as we were about to leave for O., I received a most respectful invitation from the trustees not to leave the place till I had held a series of meetings in the P. church. Accordingly I addressed respectable congregations from that sacred desk that evening, and the next. Then left to meet our engagements in the grove in H. county. But by special request I returned and preached in the same church several evenings, and on the Sabbath. August 29th, house filled to overflowing, and better attention paid to the word I scarcely ever witnessed. Quite a number of that church and society were heard to say, after all, "this is God's truth," &c. Prejudice in that community is now so completely removed I have no doubt we could hereafter have free access to that desk should we pass that way again. And we are happy to know that Bro. S. and family are no longer the only Adventists in Knox county, and that hereafter the *Advent Herald* will be read and appreciated by the friends there. Also in Henry county. From H. we returned to this place. Met with the friends for social worship several evenings. On Tuesday evening 7th inst., met at the house of Bro. Randall, and after enjoying a season of prayer and free conference, the brethren and sisters (about twenty in number,) covenanted with each other from that time forward they would be punctual in maintaining at least three meetings of worship every week, as a company of disciples looking for the soon coming of their Lord. On the Sabbath, 12th inst., we held a general meeting at (in and about) the house of Bro. E. S. Robbins. The brethren were present from Knox county. After preaching we repaired to the water side, where in the presence of a large congregation I had the satisfaction of "burying with Christ in baptism" five happy converts, (the fruits of our late efforts here.) Had baptized one other precious soul in the same creek a few days before. After baptizing we returned to the house and participated together in the Lord's supper. The season was very solemn because it was the last time till we partake of it anew in the kingdom of our Lord.

In this state of things I now leave the friends in Knox and Henry counties. The Lord keep them unto the day of his coming in my earnest prayer. Expect to be in Hampton, on my way to Ogle and De Kalb counties, before the going down of the present sun. May rest a week or so in Bro. Edwards' family, visit the brethren there, preach a few times, then Bro. Edwards will probably convey me to Ogle county, (some seventy or eighty miles north-east of H.) When I have completed my work in those counties, (and satisfied the wishes of Brn. J. King, N. W. Spencer, W. A. Fay, and others who have called me there,) I intend to meet a respectful and earnest call from Bro. L. C. in Wisconsin, late from M. St. Lawrence county, N. Y. Should I arrive there before the Lord comes, shall be glad to see Bro. and sister C. But then I should long to see the Massena church, *even all of it*. Through this medium I send particular love to the dear friends, and to the entire household in this and in foreign lands. I ask, and ardently desire, an interest in your prayers. Yours my dear brother as formerly, looking for that "blessed hope."

P. S. My Post-office address, as before, Springfield, Ill., care of Dr. M. Helm.

Oxford, (Henry Co., Ill.), Sept. 15th, 1852.

LETTER FROM D. BOSWORTH.

BRO. HIMES:—I take the earliest opportunity a multiplicity of business will permit, to give the readers of the *Herald* some account of my late tour West.

I left home August 14th, and arrived at Rochester about 6 o'clock P. M. Called on Bro. Busby and took tea, after which I went to Bro. Orton's, where I tarried till Tuesday. The kindness of that family will long be remembered. On the Sabbath our meetings (on account of sickness and the scattered situation of our friends) were held in a private house. But a goodly number of those who had not given heed to seducing spirits, and Judaizing fables, were present, and we trust the interview was not altogether an unprofitable one. Here are hundreds of Adventists scattered all through this region, ready and willing to support the cause, could a judicious pastor be settled among them, who would gather the lambs of the flock and feed them with the sincere milk of the word. Still the cause lies bleeding because a certain class of teachers, in their zeal for "all the truth," have preached every error that has afflicted the church, since Hymeneus and Phileas taught the resurrection past, down to the "glorious doctrine" of the "age to come."

August 17th, left R. for Niagara Falls, where we arrived about noon. After visiting the principal scenes of interest, which I have not time now to describe, we took the cars about half-past 6 o'clock P. M. for Buffalo, and as the steamer was waiting we went directly on board without calling on our friends in B. Not reaching Detroit in season for the afternoon train of cars the next day, we were detained so that I did not arrive at Sandford in season to fulfil my appointment Thursday evening, 19th. Friday morning I arrived at Bro. Chatterton's, and found himself and family well, except one son who was afflicted with fever and ague. A notice was immediately circulated for a meeting that evening, the next day, and the Sabbath following. Friday evening and Saturday there were but few in attendance on account of the shortness of the notice. But a political meeting being held in the same place, Saturday P. M. after the close of our services, the notice spread all through the community, and we had a general attendance that evening and on the Sabbath. A deep interest was manifested by the entire congregation, in the truths we advocate, so far as they had an opportunity to hear, and a desire expressed for further instruction upon the subject. Bro. Chatterton requests Bro. Sherwin to remember them in particular, if he visits the West this fall or another spring.

Monday August 23d, left Lansing, and arrived at Bro. Miller's Wednesday evening. As there had been no notice given of a meeting we did not preach in this place till Saturday evening, when we commenced a meeting in the Union meeting-house, in Winfield, and continued till Monday evening, when by the advice of friends and in accordance with an invitation from the Baptist Church in Warrenville, we changed our meeting to that place, three miles from the former, and commenced Wednesday evening, continuing evenings through the week, and over the Sabbath. We had a good attendance, notwithstanding a Methodist camp-meeting was in progress one mile from the place the whole time. A deep interest was manifested in the word preached, which increased to the close of the meeting. Almost the whole Baptist Church and a number of other denominations gave their assent to the truth of the doctrine advanced, and a few heartily embraced the same, and wished to be organized into an Advent Church, from which, however I dissuaded them, because we have no faithful pastor to send to watch over them. And I told them, if they could enjoy their liberty, they had better remain where they were instead of being scattered as sheep having no shepherd. There were one or two Advent believers in this place before I went there, whose faith and works I would like to notice, if time or space would permit.

Monday Sept. 1st, left Warrenville, and reached Waukegan on Tuesday evening. Called on a Bro. Smith with whom I was formerly acquainted, a leading member of the Baptist Church in that place, and a subscriber to the *Herald*. Bro. Miller was with me, who related the circumstances concerning the meeting at Warrenville, when Bro. Smith asked me to go and see his pastor about a meeting in that place. Accordingly we went. And after an introduction to Bro. Coggeshall, and some conversation as to our views, he invited me to preach to his Church, frankly telling me if I had the truth he wanted it, and if I taught error, he should expose it. But as I was going to Geneva, in Wis., to visit the friends in that place, I concluded to go the next day and return to W. and preach Saturday evening and over the Sabbath. Accordingly I visited Geneva, but circumstances were such that I was unable to preach in that place although urged to do so. I found a sister Smith formerly from Fort Ann, in our State, a strong believer in the speedy coming of Christ, a subscriber to the *Herald*, and the friend who introduced me, said she was the most exemplary Christian in Geneva. She rejoiced to see a watchman that was proclaiming the speedy coming of our King, as she had not seen one since she lived in Wis. And it cheered my heart thus to find in every place one or two who were longing to behold the King in his beauty.

I returned to Waukegan Saturday, September 11th. And according to appointment preached in the evening on the "Nature and Design of Prophecy, and its literal fulfilment in the past." On the Sabbath, I preached on the nature of Christ's coming, and the object for which he comes. In the evening I preached from the text, "The hour of his judgment is come." Seldom, or never have I witnessed better attention to the preached word. The singing was good, and the selections by the choir excellent. The celebrated Bakers sung for us in the afternoon, Sabbath, and after a discourse touching the kingdom and reign of Christ they sung,

"Yes, he reigns the great Messiah."

In the evening after the discourse on the proclamation of the judgment, the choir sung,

"Come to judgment, come away."

After the close of the exercises, I was invited by the pastor, his wife, and some of the leading members of the church, to visit them again at the earliest opportunity, and preach to them the things concern-

ing the kingdom. Thus the Macedonian cry is heard all through this region. A good, judicious minister of Christ might here sow much seed that would bring forth fruit unto life eternal.

Monday evening Sept. 13th, started for home, arrived at Rochester Wednesday morning. Tarried through the day, and preached at Bro. Orton's in the evening. Thursday morning left R. and arrived at home the same day.

Low Hampton, Sept. 28th, 1852.

"DECEIVABLENESS OF UNRIGHTEOUSNESS."

I clip from the *Tribune* the following report of a charitable sermon recently delivered by a functionary of the Catholic Church, from which it will be seen that "the mystery of iniquity doth still work with all deceivableness of unrighteousness among them that perish."

He says in justification of their senseless mummeries, that "when Christ established a church on earth he gave it a certain form, just such as we received it from his hand and from the apostles. If God commanded us to do a certain thing, no matter what, we were not only bound to do it, but to do it in the exact manner he desired. So with the Church—the Church taught the truth and we were in duty bound to receive her teachings in the manner she had ordained." And again he says, "The Church was firmly believed to be infallible, and when she said solemnly and officially that such and such was the will of God, we had no right to question her command, we were bound to be obedient to her teachings."

If this be a faithful *expose* of the Church of Rome now—in the midst of the most enlightened portion of Christendom, we see that this Church usurps the prerogatives of God now—as in the dark ages, and that "the Man of Sin acts in the temple of God showing himself that he is God."

The daguerreotype of the Holy Ghost still conforms to the original.

M.

CEREMONIES OF THE CATHOLIC CHURCH.

Last evening Rev. Dr. Cumming delivered a lecture at St. Paul's Church, Brooklyn, in aid of the Catholic Orphan Asylum of Brooklyn. Admission was by tickets at 50 cents each, and the large building was quite thronged.

The subject of the Reverend lecturer's remarks was, "Why Catholics use Rites, Ceremonies, &c., in their Worship." He contended that it was not by the soul alone man should worship the Almighty. On the contrary, he was bound to worship God, not internally, but to accompany his spiritual adoration with the worship of that portion of his being which was not pure spirit. God endowed man with not only intellectual faculties, but he also gave him senses. If man was obligated to subject his reason and all the forms of his mind to God in worship, by what right could he refuse to keep away the worship of his body—to say, as it were, to the Creator, "I will worship you just so far, but no further—I will bow my intellect, but not my knee!" When Christ established a Church on earth, he gave it a certain form, just such as we received it from his hands and those of the apostles. If God commanded us to do a certain thing, no matter what, we were not only bound to do it, but to do it in the exact manner that he desired. So with the Church—the Church taught the truth and we were in duty bound to receive her teachings in the manner she had ordained. When the Saviour instituted a Church on earth, he instituted it for the redemption of man—not for the instruction of pure angels. According to the teachings of the Catholic Church, Christ instituted his Church, not as a spiritual idea merely, but also of a visible reality. Hence the use of outward forms in the worship of Catholics. The rites and ceremonies of the Church, were the means by which he as invisible became visible. By these means she reached all her children and communicated to them the impress she had received from the Almighty for the salvation of all mankind. For a scriptural authority for the use of rites, ceremonies, &c., he referred to the 1st Leviticus, which was an entire detail of the regulations as to ceremonies, costumes, &c., appertaining to the Jewish ritual.

The Church was sometimes laughed at because she made regulations relative to occasional fasts.—The custom of fasting would no doubt be ridiculous had the Church been made for angels and not for men feeling and thinking as we did. He thought there was nothing unreasonable in subjecting ourselves to the trifling deprivation of curtailing our eating and drinking to a small extent, sometimes, in order to show our subjection to God. Sometimes it might seem that the use of certain outward forms (taking them insulatedly) was absurd or trifling. The answer to such objections was in general terms this: The Church was firmly believed to be infallible, and when she said solemnly and officially that such was the will of God, we had no right to question her command. We are bound to be obedient to her teachings. Christ said, "He that will not hear the Church let him be to thee as a heathen and a publican." He was not to be understood as at all defending what was called "superstition;" though in truth there were a little more superstition now-a-days there perhaps would be less infidelity and more faith. Superstition was to religion what manure was to a flower—strong soil to a rare plant. There were many observances enjoined by the Church; hearing mass on certain days, stated fasts, &c., &c. And there were many that the Church did not command she rather tolerated, while for the practice of others she would cut off from all communion with the Church. It was not every kind of observance professed by religious denominations that she approved of. At the time of the Reformation, as it was termed, great numbers were cut off from the Church, not because

they gave their adhesion to the doctrines promulgated by Luther, and Calvin, and others, so much as by reason of their practicing horrible penances, teaching the doctrine of the justification of suicide, and other excesses which they indulged in under the pretence of worshipping God.

Even human actions acquired an importance and solemnity from the circumstances and occasion. The raising of the hand when taking an oath sanctioned the oath. So the raising of a hand might be a matter of life and death. In like manner the raising of the hand in the ritual of the Church, might be one of the most solemn rites in the Church.

The Reverend lecturer explained at some length the origin of the use of "beads," and stated that it was owing to the ignorance of the masses in the middle ages. The people neither could read nor write, so St. Dominick introduced "beads" as an assistance to the devoted when repeating his prayers. Each bead, as it were, represented a prayer, to be repeated by the person praying, and in this manner "beads" supplied the absence of books, and were just commensurate in this respect to the wants of the people who could not read.

The Reverend speaker also referred to the stained glass chancel windows of the old cathedrals of Europe, glowing with scriptural representations, and the various paintings that adorn the Catholic churches as modes of teaching, and memorials of departed virtue and piety, intended to influence the conduct of our own life by their remembrance and imitation. Men often sought with eagerness some trifling memorial of departed genius. Leaves from the Virgilian laurel, from Tasso's oak, were treasured with an almost religious fidelity. Why then should Catholics be sneered at because they cherished with the liveliest affection mementoes of their dear Saviour, who suffered all for them? If any wished to know why Catholics swung censers redolent with fragrance; why their priests were costumed in the richest robes; why the rarest flowers adorned their altars; why the most delicious music that art could furnish swelled through the aisles of their churches—the reason was because they believed the real presence of Him whom they knew to be their God resided in the tabernacle of the Catholic altar. That was the answer to all such objections.

GO FORWARD.

"Speak unto the children of Israel, that they go forward."—Ex. 14:13.

Christian, is thy courage failing?
While thou hast to stand alone!
Are thy foes against thee railing?
With a proud, disdainful tone!
In the midst of opposition
Never as a traitor flee!
Still maintain the same position—
"Forward" let thy motto be.

Racer, art thou growing weary?
Art thou with the heat oppress?
Does the race seem long and dreary?
Art thou tempted here to rest?
Lo, the kingdom lies before thee,
Seek thy rest and portion there;
While the eyes of God are o'er thee
Never falter, nor despair.

Soldier, in the midst of danger,
Tempted oft to quit the field,
To desertion be a stranger—
Never to the tempter yield.
For thy back thou hast no armor,
Forward, then, and face thy foe,
'Neath Christ's standard naught can harm thee,
On, to certain victory go.

Pilgrim, does the night grow darker,
And the night-winds loudly moan?
Canst thou not a star discover,
While thou hast to walk alone?
Gird thee armor closer to thee,
Make the lamp of truth thy light,
Error then will not undo thee,
Till thy faith is lost in sight.

Watcher, on the lonely watch-tower,
Is it hard to keep awake?
Still resist the enchanter's power,
Day for thee will shortly break.
Then thy watching will be ended
And each sigh of sorrow cease,
Grace with glory will be blended,
Bringing thee a sweet release.

Christian, ne'er forsake thy Master;
Ever to thy trust be true,
Though temptations come much faster
Than they once were wont to do.
To go back is sure perdition:
Forward we must ever press,
If we would obtain admission
To the land of happiness.

J. M. ORROCK.

Letter from J. Litch.

BRO. HIMES:—I wish to say to the friends scattered abroad, that we still have encouragement to labor in the glorious cause of our soon coming Saviour. The friends in Morrisville, Pa., have prepared a large tent I think thirty by forty-eight feet, at an expense of about one hundred dollars. Bro. Daniels has pitched it in two places where the Advent faith had not been before presented; at Lambertville, N. J., and Bristol, Pa. The result has been very encouraging in both places. The prejudices of the people against us and our views have been entirely swept away and an effectual door opened for gaining a hearing, and establishing regular appointments. The word, we have reason to believe was received into many honest hearts, where it will find congenial soil. Our meeting at Bristol commenced Sept. 15th, and continued over three Sabbaths, and I have never seen more attentive audiences than during the series of meetings. We expect to see the cause take root and spread all through this region of country. Philadelphia (Pa.), Oct. 4th, 1852.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Worcester, Mass., Sept. 18th, 1852, Mr. GEORGE LIDDLE, of Birmingham, Yorkshire, England, of typhoid fever, aged 22 years. He came to this place two years ago last June, labored with energy and success to move his aged parents over whom he meant to sustain, but has been thus suddenly cut down and left them and a young wife and infant child to mourn his departure. He was a believer in the Advent doctrine and a friend to the cause, though not directly connected with the church. In his sickness he did not have his reason much, but when he did desired prayer, and often was heard to pray himself, and thus we have hope in his death. May God sanctify this bereavement to the friends both of England and America.

D. I. ROBINSON.

DIED, in Clements, Nova Scotia, Sept. 7th, 1852, our beloved sister CATHERINE BALCOM, wife of JOHN BALCOM, aged 46 years. Sister Balcom was complaining some two or three months. On the 20th of August she was compelled to take her bed, inflammation settled on her lungs and soon gave evidence she was not long to stay. She soon became willing to give her mortal interest up and wait patiently till her change should come. She was a believer in the speedy coming of the Lord since '42, and died in a firm hope of a speedy resurrection. I went some some eight miles to see her on Saturday before she died, when I came in the room she put out her hand and in a low whisper said, I wish I could talk to you. I asked her if she felt Jesus to be with her on her bed of death. She said O yes. I said a living Christ in a dying hour is worth more than worlds. She raised both hands and bowed assent with much emotion. When I left in the evening I took her by the hand and said, you may get your passport sealed before morning. She very firmly replied, glory to God. Sister B. bore her sufferings with much resignation, and has left an affectionate husband and twelve children. Her body was committed to her mother's care September 9th, an address was given to a crowded house from John 11:25, 26. ISRAEL RICE.

Commentaries.

Rice having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed. Father, said I to the librarian, what are these huge volumes that fill the whole side of the library? These, said he, are the interpretations of the Scriptures. There is a prodigious number of them, replied I; the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested? Are there, answered he with surprise, are there? There are almost as many as there are lines. You astonish me, said I. What then have all these authors been doing? These authors, returned he, never search the Scriptures for what they ought to believe, but for what they did believe themselves! They did not consider them a book wherein were contained the doctrines which they ought to receive, but as a work which might be used to authorize their own ideas. For this reason they have corrupted all meanings, and have put every passage to the torture to make it speak their own sense. 'Tis a country whereon people of all sects make invasions and go for pillage! It is a field of battle, where when hostile nations meet, they engage, attack, and skirmish in a thousand different ways.

Purity.

I would have you attend to the full significance and extent of the word holy. It is not abstinence from outward deeds of profligacy alone—it is not a mere recoil from impurity in actions. It is a recoil from impurity of thoughts, it is that quiet and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes guardianship of the heart, as of a citadel, or inviolate sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for, it is the exalted purity of the heart—the eternal purity of the third heaven; and if at once settled in the heart it brings the peace, and the triumph, and the untroubled serenity of heaven along with it. In the maintenance of this there is a constant elevation; there is the complacency of a moral victory over the infirmities of an earthly and accursed nature; there is a health and a harmony in the soul, a beauty of holiness which, though it effloresces in the countenance and the outward path, is itself so thoroughly internal, as to make purity of heart the most distinctive evidence of a work of grace in time—the most distinctive guidance of a character that is ripening and expanding for the glories of eternity.

Thomas Chalmers.

"Youth's Guide."

The Oct. number (No. 6, Vol. 6) of this interesting and beautiful little monthly paper is now out.

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MASSACHUSETTS SECTIONAL CONFERENCE.—A Conference will be held at Haverhill, Mass., commencing October 19th, at 10 A. M. (For the brethren.) L. OSLER.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly": "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his service. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (3 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

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THE ADVENT HERALD.

BOSTON, OCT. 16, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8 ; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

POSTAGE.—Subscribers will remember, that by paying at the Post-office where they receive their paper, in advance, they will receive the *Advent Herald* for four cents a quarter, seven cents a volume, or thirteen cents a year anywhere in the State of Massachusetts ; and for seven cents a quarter, thirteen cents a volume, or twenty-six cents a year, anywhere in the United States out of Massachusetts.

Bro. HINES will attend the conference in Haverhill, commencing on the 19th of Oct. He hopes there will be a full attendance. He will preach in Chardon-street chapel Sunday, the 24th.

T. M. Preble—The obituary came too late for this week's paper—it will appear next week.

I. R. Gates—D. Campbell, of Canada, wishes you to visit that Province.

Bro. I. E. JONES has removed from Vermont to Newark, N. J., where communications for him should be addressed.

Accident on the Concord and Montreal Railroad.

On the 7th, at about 11 o'clock, two trains of cars were upon the road, both overloaded with passengers. The one was from Meredith Village, the other was the Lake steamboat train. Both trains were at the steamboat landing at the same time. The first train started, when about half a mile this side Weirs the coupling between the engine and the tender gave way, leaving the train standing upon a pile bridge, where the water is very deep, in some places upwards of twenty feet. The water was both deep and muddy. The hind train came along after the first had started not more than a minute, but it proceeded slowly, not more than five miles an hour. Had this train proceeded at its usual speed, the loss of life would have been fearful indeed, as what we have to relate will clearly show. Just before reaching the bridge where the first train was left, the road takes a short curve, where you cannot see above thirty rods ahead, besides, it is on a descending grade. The coming train sounded a whistle while rounding this curve, and the brakeman on the train on the bridge gave a signal for the other to stop. In consequence of a heavy train, and the descending grade, the signal could not be heeded, and on it came upon the stationary train. The consternation of the passengers beggars description. The last two cars on the train upon the bridge were simple platform or stake cars, and they were filled with passengers standing up. Some ten or a dozen jumped overboard to escape, if possible, what seemed certain destruction, if the engine struck. It is singular, that when the collision took place, neither the passengers on the platform cars, nor the cars themselves were materially injured. But the platform car next to the hind passenger car was driven through it nearly half way, ripping up the seats, killing some, and breaking the legs of and otherwise seriously injuring others. It is wonderful to think that so few suffered. The car was not only filled on all the seats, but was crowded in the passage way and on the platforms.

We are informed by one of the passengers who was in the cars, that the scene was most heart-rending. The groans of the wounded, and the shrieks of the women and children, who were separated from their husbands, parents, or friends,

and were uncertain of their fate—the ghastly bodies of the dead—the fears that the cars, which had been pushed to the edge of the bridge, and partially turned over, might fall into the water ere all could be rescued—the cries of those who had jumped over the bridge, and were struggling in the water for life—all combined to make up a scene which imagination may picture, but pen cannot describe.

Governor Martin, of New Hampshire, who was on board the cars, immediately stripped off his coat, and rendered efficient aid to the survivors and sufferers. His cool and self-possessed orders and ready expedients were the means of rescuing many unharmed who otherwise might have injured themselves in hastily leaving the cars.

The escape of the passengers in one of the cars was most miraculous. Although all the seats in the car were broken into splinters, only one person was seriously injured, whilst in the car directly before it, and in the car which followed it, hardly a person escaped injury, and the terrible maiming and loss of life occurred.

The cause which led to the accident is not yet generally known, though it will doubtless be made a subject of investigation. It is the common report that the cars were stopped in order to take up tickets. This road has heretofore been very carefully managed, and this is the first serious accident upon it, by which a passenger has been injured, since the road went into operation—some five or six years.—*Boston Journal*.

Outrages on American Vessels at Havana.

The excitement at Havana was very great, and was increased by every fresh effort of the local government to put down the dissatisfaction which is said to prevail everywhere. The most high-handed outrages had been perpetrated upon three American vessels, one of them the barque Cornelia Ward—which on leaving for New York was compelled to anchor, and was detained one day. Two of her passengers were seized and imprisoned. The letter-bags of the vessel were then robbed of their contents.

The barque Elizabeth, Capt. J. Brooks, of Philadelphia, was subjected to the same stringent searching, extra officers placed on board, and her state-rooms locked up by the police.

The barque Childe Harold, arrived on the 21st, was likewise critically searched, all the papers seized, and the vessel finally given up to the police. These outrages have been committed for no satisfactory cause whatever, but solely to gratify the ambition of the government, which was daily losing many supporters.

Mr. Gorman, the Marquis of Pozos Dulces, and his brother, Jose Frias, were both arrested and imprisoned, and, strange to say, for no particular reason.

The British man-of-war Rosamond, which left Havana the 28th, refused to hoist her colors, the Captain being so utterly disgusted at the conduct of the authorities.

Fasciola, publisher of the revolutionary paper *The Voice of the People*, was garrotted on the 28th ult. He met his fate with composure. His parents, who resided in a neighboring town, were denied communication with him previous to his death.

The Count Penolver, long and well known to Americans for his kindness to them at Havana, died a short time since, leaving large and valuable estates.

Among the letters seized on board the barque Cornelia, were several addressed to citizens of New York. The writers of these letters had been cited to appear before the Mayor, that they might be opened in their presence, and failing to present themselves, they would be dealt with accordingly.

Still later.—Advices from Havana, two days later than the above, state that the disaffection was growing stronger every day, and the acts of Canales, the Captain General, had been openly denounced.

Arrests of suspected persons continued to be made daily. The police force had been increased, and domiciliary visits were of frequent occurrence. So fearful are the authorities of the least outbreak, that scarcely a vessel reaches that port which is not immediately boarded by one or more officers, and thoroughly searched.

The execution of Fasciola had caused considerable excitement. So great was the shock experienced by his mother, who had been denied an interview with him, that she expired in a short time after the execution.

The arrests of Count de Doro Dulces and Jose Farias, created great consternation.

The edict issued by the Captain General against the Crescent City, forbidding her to enter the harbor of Havana whilst Mr. Smith, the purser, remained on board, was still in force, and would be strictly carried out.

It appears by the following statement in the N. Y. Tribune, that another filibuster expedition against Cuba is seriously contemplated :—"We have reason to believe that the organization which contemplates the liberation of Cuba by means chiefly of military aid from this country, is in a much more forward state than is generally supposed. Enlistments have taken place in most if not all of the large towns from New York to Cincinnati and St. Louis in the West, and to Charleston and New Orleans in the South. Moving with secrecy, and guarding the features of the scheme, as far as possible, from publicity, this conspiracy promises itself to avoid the errors and failure of its predecessors. With all needful funds it is supplied from Cuba itself, and from the contributions of sympathizers here. At the same time, the leaders mean to hazard nothing by hasty and immature action, unless unexpected circumstances should expedite the crisis."

Foreign News.

Accounts from the south of France make it apparent, that Louis Napoleon has thrown off all disguise respecting his designs on the Empire.

Letters from Strasburg of the 20th ult. bring details of the inundation of the Rhine. The country was completely submerged to an extent of fifty kilometres. Villages were under water. Letters from Lausanne and Fribourg, Switzerland, also complain of heavy freshets there.

The French vessel Grenouille, of Marseilles, had been pilaged and burned on the west coast of Madagascar. The captain and part of the crew had been massacred, and one man taken prisoner, by the chief or king of Monalie.

On the 20th of September the session of the States General of Holland was opened by the King in person. The King's speech contains the following passage :—"Invited by a powerful friendly State, and following the precedent of 1844, I have promised my good offices in favor of an attempt to obtain a modification of the exclusive system hitherto maintained by the Japanese empire."

A Sweden journal states that Madame Goldschmidt (Jenny Lind) has appropriated a sum of 400,000 rik thalers for the purpose of founding girls' schools in Sweden.

Accounts from Rome state that at a recent interview between Sir H. Bulwer and Cardinal Antonelli, the Roman Secretary of State, the subject of establishing relations more friendly between the Governments of England and Rome was discussed. It was intimated by the Cardinal, that until a Papal Nuncio should be duly recognized at London, no closer relations between England and Rome need be looked for. At the same interview, a demand was made by Sir Henry for the documents connected with Murray's trial, but they were peremptorily refused. The above information rests on the authority of the *Journal des Debats*.

Louis Napoleon's progress toward the Empire is understood in diplomatic circles to be causing great anxiety to the Italian government.

Mount Etna continues in a state of eruption.

SUMMARY.

—A young man by the name of Rhodes was killed in Swanton, Vt., on the 28th ult., by the accidental discharge of a gun, with which he was knocking off apples from a tree.

—A convict in the Auburn State Prison escaped the other day by disguising himself in the dress of the warden, who was absent on an electioneering tour to secure the nomination of an intimate friend for Congress.

—Tampa Bay and the surrounding country was visited by a terrible gale on the 11th ult. The wharves at Tampa were carried away, and the Custom House boats lost. The sugar crops and orange groves were considerably injured.

—Charles Beard, a watchman in the employ of the Lowell Bleachery, was killed on Saturday last, by being caught by his clothes on a shaft and whirled around till life was extinct. Mr. B. was about twenty-three years old, and formerly from Lebanon, N. H.

—Mr. Samuel Gilbert, of Hingham, who had been missing since Monday, was found dead in Hingham harbor, near Button Island, Wednesday afternoon, by Mr. Daniel Cobb. He was lying upon his face, with his toes in the mud. Mr. Gilbert was sixty or seventy years of age.

—The Buffalo Courier says the potato crop this year will be uncommonly large and good. We learn from farmers in this county, and from those residing in Genesee and Wyoming, that the yield was never larger, and, so far as has been seen, is entirely free from rot.

—Saturday forenoon a boy named John Armstrong was instantly killed on the Old Colony Railroad at South Boston. The boy stepped from one track to avoid a freight train, and was struck by a gravel train passing in an opposite direction on the other track.

—In Hollis, N. H., on the 7th inst., a lady by the name of Ranger visited a fair which was held in that town. She returned home at night as well as usual, but just as she retired she complained of not feeling very well, and vomited. Her husband awoke about two hours after she retired, and found she was dead.

—The New Bedford Standard says that a sail boat, in which was Mr. Thomas N. Howland, of New Bedford, was run down on the afternoon of the 7th by the steamboat Massachusetts, on her passage from Nantucket to New Bedford. Mr. Howland was drowned. He was about forty years of age, and leaves a wife and three children.

—At the convention of Congregationalists at Albany last week, the committee on the roll omitted the appendage D. D. from the names of those who had been thus dubbed by theological institutions. Some inquiry was made about the matter, and an amusing discussion ensued. The opinion seemed to be that the titles were valueless, and the action of the committee met with general approbation.

—On Saturday morning, as a train of cars was coming in, a horse of Mr. Collins, a butcher, which was hitched to a wagon became quite restive. He was seized and held by the bridle. As the cars came nearer he reared and plunged, then trembled violently, sunk down, and died in his tracks. Was a like case ever before known?—*Frankfort (Ky.) Commonwealth*.

—On Friday afternoon, as Mr. Sanford Libbey, an employee at the Globe Works, South Boston, was setting his tool in the stock, his wrench slipped, and his right hand was drawn through the gearing, crushing all of the fingers to a perfect mush. His wounds were dressed by Dr. York, who amputated the stumps close to the hand. The unfortunate man has a large family dependent upon his daily labor for support.

—J. P. Pirsson announces in the New York Tribune the discovery of a new comet. When first observed it was about two degrees below the pole-star, at a small angle to the eastward. It is moving in a south-westerly direction, at the rate of three-quarters of a degree per day, at the same time rapidly approaching us. It is a fine object, condensing at the centre to a nucleus, and although at present telescopic, will no doubt be visible to the naked eye in a few days.

—A few days since we referred to the death of a lad named Patrick O'Rourke, who fell from a tree near the North Church while attempting to secure a paper balloon. The father of the boy took his loss so much to heart that he has since been in a state of derangement. On Saturday he cut down the tree, (a fine maple,) in the vain hope of finding his lost son. He had nearly killed the tree before his intentions were discovered. After it had fallen, the poor man searched among the branches, calling for "Patrick!"—*Bridgeport Standard*.

—An accident recently occurred on the Georgia State Railroad, by which two men were killed, and one of the firemen was caught by the feet, between the locomotive and the tender, and held fast in this position, and his feet dreadfully crushed. No proper exertions to relieve him were made, and the poor fellow in his agony entreated them to saw his legs off. This was actually done by some one, with a common hand-saw, and the man was allowed to drop to the ground, where he bled to death! After he was extricated, the locomotive and tender were pryed apart, and the feet dropped out. Was there ever a parallel case of stupidity?—*Boston Journal*.

—We learn from Dr. Salisbury, Geologist to the State, that within the past three weeks a surveying party in Essex county have stumbled upon the remains of a city, which must have contained once 15,000 or 20,000 inhabitants. It is located in a forest, a few miles back of Ticonderoga, and was evidently the home of a people advanced in the arts and comforts of civilization. In proof of this we may mention that the ruins of more than two hundred chimneys are yet in a state of good preservation. As no such city has ever been mentioned by our historians or gazetteers, a question arises

about its original builders which will keep our Historical Society in first class. The idea that such a city should have existed within four hours' ride of Albany for centuries, and yet never been discovered till July 1852, is one of those singular facts which excite astonishment.—*N. Y. Dutchman*.

—Quite an excitement was caused in one of our Grammar Schools a few days since, by the spirits who at the present time are rapping in this part of the world. One of the pupils, a miss about twelve years of age, suddenly left her studies and began to write on various subjects, when she should have been engaged with her book. Mysterious noises were also heard, which were traced to her, and she was at last called to account for her strange conduct. She assigned as a reason that she was a medium of the spirits, and that she was impelled to write, and could not prevent the rappings. The master immediately informed her that he should find it necessary to try another system of rappings, if the spirits were allowed to perform their raps in school ; and as for impulsion, he was also impelled, not to write, but to expel her from school, if she persisted in writing when she should study. The remedy was complete, and the spirits have not troubled the school since.—*Traveller*.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday morning, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

The Lord willing, I will preach at Westford, Mass., Sunday, Oct. 17th ; Derry, N. H., 19th, evening, where Bro. C. Richardson may appoint ; Hampton, Sunday, 24th ; Concord, Sunday, 31st ; Claremont, Nov. 2d, evening.—L. D. THOMSEN.

Bro. Sornberger will preach at the Outlet, C. E., Oct. 22d, in the evening, and in Hatley Sunday, 24th.

I will preach at Cabot, Vt., evening of Oct. 20th, and continue over the Sabbath.—J. M. ORROCK.

I will preach in Portland, Me., the third and fourth Sabbaths in October. My Post-office address is Roxbury, Mass.—N. BILLINGS.

If the Lord will, there will be a conference in the brick meeting-house in Bowdoinham Ridge, Me., to commence Thursday evening, Oct. 28th, and hold over the Sabbath. Bro. Berick and Couch are expected to attend.—Geo. W. BROWN.

I wish you to say, that my Post-office address is Cheshire, New Haven county, Conn.—GEORGE MORAN.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 26th.

Business Notes.

A. Clapp—Did you mean that we should send to S. H. by express? We had not before this sent, but now enter it.

Dr. F. A. Cutter—B. F. G. owes 58 cts.

W. Sears—There was due on your paper ordered by S. Miller, when a stop, \$4.50.

D. W. Sornberger—Sent you books to West Alburgh on the 12th, by Cherry & Co.

D. Campbell—Any communication to Larry's Creek, Wyoming county, Pa., we presume will reach L. R. Gates. 37½ cts. pays only for nine numbers of the *Youth's Guide* to Eng. We have credited you on the *Herald* to the 1st of Jan. next. If we pay you commission for collecting arrears, we shall expect to charge you the same as others for the paper. Have sent you pamphlets by express, care of George C. Hamilton, Cobourg, C. W.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Mrs. P. BOARDMAN, of Seneca Falls, N. Y., stops 2 00 her paper, owing

Total delinquencies since Jan. 1st, 1852..... 107 70

The Advent Herald.

TERMS.—\$1 per semi-annual volume. If paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of Postage to the time, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2 25 a year, pre-paid, or \$1 13 a vol. of six months ; or \$1 will pay in advance for the paper and postage of 25 Nos. If not pre-paid \$2 50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the pre-payment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounts to 50 cents for six months, or \$1 04 a year. It requires the addition of 2s. 6d. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 13 cents a year, to any part of Massachusetts, and 25 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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Receipts from Oct. 5th to the 12th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 558 is to the end of the first six months of the present year ; and No. 606 is to the close of this year.

M. M. George, 508 ; J. Litch, on acct ; L. Case, 286 ; F. E. Evans, 645 ; A. W. Hovey, 612 ; W. A. S. Smyth, 632 ; L. F. Thompson, 606 ; D. A. Clay, 606 ; J. Hutchins, 621 ; Mrs. M. Mayo, 632 ; Mrs. N. Wilkins, 638 ; C. Marshall, 632 ; S. Hurlbut, 619 ; S. P. Dean, 598 ; Anson Smith, 612 ; M. Southwick, 593 ; M. Shurtliff, 619 ; D. Chudsey, 586-77 cts. due ; S. C. Hurlbut, 606 ; O. Olmstead, 606 ; E. H. Sherman, 632 ; A. Fuller, 603 ; J. Lyon, 621 ; A. Winchester, 629 ; W. Sears, 621 ; H. Colton, 617 ; J. Lynn, 586-77 cts. due ; H. Palmer, 587-28 cts. due ; B. Curtis, 541 ; M. J. Sweet, 621 ; J. Chudsey, 621 ; M. W. Moore, 586 ; Wm. Taylor, 632 ; J. Wright, 567-81,50 due Jan. 1st ; J. W. Daniels, on acct ; S. Corwin, 612 ; H. Reeve, 612 ; J. Aldridge, 612 ; J. Aldridge, Jr., 612 ; D. C. Drake, 608 ; L. T. Cole, 606 ; E. Davis, 612 ; J. Morrill, 612 ; L. Joslin, 618 ; J. Payne, 610 ; W. Campbell, 607-78 cts. due for Miller's Life was credited on *Herald* some time since—each \$1. S. French, 612 ; J. Landreth, 612 ; G. W. Wise, 612 ; D. C. Du Bois, 638 ; C. Perry, 608 ; S. Leonard, 647 ; N. Gorton, 560-81,77 due ; Wm. Potter, 612 ; E. Sheek, 638 ; E. Pettit, 612 ; A. B. Brant, 624 ; and \$1 for tracts and postage ; I. Andrew, Jr., 638 ; M. Clark, 638 ; L. Martin, 638 ; L. Lawrence, 622 ; H. W. Moore, 638 ; N. Pulsifer, 612 ; and tracts ; T. Hastings, 606 ; S. Cuth, 606—each \$2. J. Titmore, 612 ; L. King, 671, and tracts—each \$2. J. P. Townsend, 605 ; H. Reynolds, (three copies), 605 ; M. M. George, on acct—each \$3. J. Gilbert, 611 ; W. Goodenough, 647—each \$2.25. W. White, 632-77. W. Corey, 592—you still owe \$4. A. Burdne, 628-81,32. M. Mooers, 595-82,86.

ADVENT



HERALD

Luke 9: 25-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

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PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



THOUGHTS

ON RECEIVING A COPY OF "THE WOMEN OF THE OLD AND NEW TESTAMENTS."

There are moments when into the heart and the soul
A thrill of deep pleasure will suddenly roll;
And thus to my spirit deep thoughtfulness flowed
As I looked at the token so kindly bestowed.
I dreamed as I gazed, and in dreaming grew bold,
Till I communed in fancy with women of old:
And sweet were the visions I found on each page,
As my thoughts travelled backward o'er age upon age.

As I turn o'er the pages, Zipporah I see,
Whose large, speaking eyes beam forth kindly on me;
I mark the warm blood mount in floods to her cheek,
As of Moses her husband with pride she doth speak.
Down, down Time's dark vista I'm passing again,
Till I stand by a bier with the widow of Nain,
And my heart beats with hers as I hear a sweet voice
Bid the young man arise, and the mother rejoice.

Hark! hark! tears are falling: torn softly this leaf!
'Tis Mary the weeper, and wild is her grief;
At the first dawn of day, amid darkness and gloom,
She has come to her Lord, but found vacant the tomb.
Dry, mourner, thy tears, thy loved Saviour to see:
Blest woman! that he should appear unto thee!
But faith was thy beacon, and may it be mine,
To guide and to guard me, till life I resign!

Oh! beautiful gift, would I might but unroll
The fancies thy presence hath brought to my soul,
Or paint the emotions so holy and deep,
As with Sarah and Miriam, and Martha I speak!
Oh! many each example thy pages impart
Be written and stamped on the folds of my heart:
And when Death shall come, and life's numbers are told,
May I join in the songs of the women of old.

Christian Intelligencer.

Superstition.

An Essay read before the Alumni of the General Theological Seminary, by Rev. A. H. VIXON, D. D., June, 1852.

(Concluded.)

And now, thirdly, what are the tendencies and effects of superstition, religious, moral, mental and social?

The mischievous results of superstition upon the religious character and consciousness are betrayed, first, in the barring out of all communion with God. The awful distance at which the superstitious mind regards its Maker is fatal to the sweet intercourse of prayer and filial trust which is the first and last joy of the soul. There can be no spiritual longings venting themselves in burning words, "as the heart panteth after the water-brooks, so longeth my soul after thee, O God." There can be no attraction in the thought of heaven as the home of the soul and the presence and vision of God, and no beauty in the divine character itself. Accordingly, since fear is its predominating element, superstition can never reach to the height of that divine love which is shed abroad by the Holy Ghost; which is the fulfilling of the law; which casteth out fear. It may be impressed with a sort of reverential awe which prostrates without renewing the soul, and so mimics some of the moods of devotion. And this feeling of reverence may subsidize the powers of imagination and produce some images of religious grandeur in poetry, painting and architecture. Still its religion will be only a sentiment, not a genial affection. It will be the sense of God's distance after all. The great Almighty Jehovah is neither in the mind nor on the lips. The familiar feelings of superstition reach no farther than its self-appointed mediators, its priests, penances, sacraments or dead saints. It is at home only with them. Its conversation is with them. This exclusive communion with inferior beings dwarfs the whole spiritual frame. So that at the very best its religion is semi-sensual and degenerates into idolatry. Its vital principle is the fear of retribution, and moulded into system it can never go beyond that. It needs conversion, regeneration, a new heart still.

2d. The moral effects of superstition are no more desirable than its religious. Relying upon means and agencies which are supposed to have influence with God and which are not

themselves God, these agencies cannot react upon the worshipper with any divine benefit. His religion, made up of fear, must be essential selfishness. It is error seizing on the passions and intensifying them to the most fierce degree. It curbs no passion, destroys no lust, because it is itself the offspring of passion. The superstitious man can be just as worldly-minded as ever. While he has his confessional, his priests, his sacraments, he can purge away his dissipations by an absolution, and begin a new revel with a clean soul. In a word, since superstition is grounded in the misconception of God's moral attributes, it can never have an enlightened conscience, nor a true and divine standard of morality. Superstition is not moral, it is ritual, sacramental, formal, mechanical. No virtues were ever begotten of it. But it can slander, it can falsify, it can even commit theft and murder for religion. Our reason suggests that it may be so, the Inquisition owns that it has been.

3dly. And the mental effects of superstition are still bad and blasting. Dealing only with the means of grace, never daring to rise up to gaze on that distant Jehovah whom it fears, not loves, it forfeits the mental benefit of grappling with the noblest themes of thought. The divine character, the divine government, divine redemption, large, deep, high as they are, are held out to us for exploration and knowledge. When these thoughts enter into us, they enlarge the mind's capacities and develop it to its tallest growth. It catches their spirit of comprehensiveness and becomes world wide. This result is often seen in the mental vigor which conversion inspires in the ignorant. While, on the other hand, superstition, refusing these high themes and busying itself with rites, ceremonies, arrangements, operates both positively and negatively, to emasculate the mind and condemn it to hopeless littleness. I know of nothing which betrays this debilitating effect upon the intellect more flagrantly than the peculiar style of argument which is employed to defend the Romish doctrine of the Virgin Mary. The advocates of that doctrine are accustomed to say that it is more congenial to the mind and feelings of a sinner to make his appeal to the tender qualities of the female character rather than to the stronger attributes of the other sex. Our sin will be more easily overlooked by a woman's fondness and our lot commiserated more tenderly by female sensibilities, than by the severer masculine nature. Now, not to speak of the moral quality of such an argument, betraying as it does a soft sentimentalism instead of a vigorous and honest conscientiousness, not to expose the moral weakness which can rest its hopes on the facility of female feelings, the readiness with which they can be managed, or the one-sided selfishness which craves only to escape deserved punishment without aspiring to the divine height of a holy character, I refer to the argument as showing the effeminacy of intellect which can employ such reasoning. For such reasoning can be based only on a totally inadequate estimate of a divine moral government, and of the moral dignity of the divine character. It is not only wanting in the clear view of the plan of salvation, but it fails even to perceive the absurdity of supposing that a creature can have a most desirable excellence which the Creator cannot have. Whatever graceful accomplishments may belong to the superstitious intellect that employs this argument, it evidently has not reached a manly growth, if it be not totally uncultivated: it is the delicate, fastidious mind of taste and sentiment and refined self-indulgence. Its baby fingers can only dally with the fringes of a subject, but it never draws aside the veil of the sanctuary and stands face to face with a great truth. It is not in the nature of things that the human intellect can attain its full stature under such practice. It will inevitably substitute ingenuity for strength, sophistry for reasoning, sentiment for thought, credulity for faith.

4thly. This threefold tendency of superstition to cripple the religious, moral and mental nature, of which there might be adduced many individual examples, becomes formidable enough when it spreads through a community, and

grows into an accredited power of society. Then the examples are to be multiplied by thousands, and their degeneracy is precipitated by a sort of geometrical progression. Wielding the weight of religion, the most influential of all social influences, superstition presses its despotism on the general character more debasingly than anything else that ever wore religious disguise, more than enthusiasm of the wildest sort. Enthusiasm rarely engrosses a large community. It is more an individual weakness or the vice of cliques and sects, who think and feel together by certain spontaneous affinities and complete the electric circle among themselves. It finds therefore its own natural limits. But superstition, pleading authority, may embrace a community of any extent, domestic, national or universal, and bear them all down. Enthusiasm cannot perpetuate itself. Its very excess is exhaustion. It has no system, and hence no educational power. But it is the very nature of superstition that it grows inveterate by time. For although it sprang out of religious fear, yet it may grow when the fear has subsided. Though the passion caused the blindness, the blindness may be propagated without the passion. The false doctrines created and shaped by morbid feeling become, in their turn, the mould to shape the feelings of others. So that superstition has an educational power, and may not only spread through communities, but extend through generations. Enthusiasm moreover is generally the product of truth, though it be truth seen one-sided. It shows an activity of our spiritual faculties sometimes to a sublime degree. It arouses the intellect, the affections or the conscience, one or the other, if not all at once, and arouses them by some truth worthy of such excitement. Yet educated superstition, superstition in its popular form, is spiritual stagnation. It never sees the truth. It sleeps at midday. And so desperate is the blindness it produces, that when in the cycles of society the time of revolution comes, the change is destructive. The reaction from superstition is almost necessarily to total atheism. I will not say, as some have said, that atheism on a community is preferable to superstition; but I will say, that if we compare their capacity for wickedness, there can be little to choose between the reign of terror and the massacre of St. Bartholomew's. That is a black darkness which is relieved only by the flashes of lightning, and that is a discouraging form of religion which cannot be made worse by atheism.

And now can superstition, with its palsy of mind and conscience, ever prevail in this generation and among us? Give it an opportunity; give it a right to assert its infallibility; give it a right to educate, and then see. But, as Christians we must not wait to see. We must prevent it. We must show a more excellent way. We must circulate the truth as it is in Jesus, saving truth. We must know the Bible and teach the Bible. We must refute the superstitious beginnings of this huge lie. We must suspect everything in religion that claims a mediating power, everything that works mechanically instead of morally, whether it be a priesthood performing our religion for us, or a sacrament or an absolution, made efficacious by priestly power alone. We must ascend up to be familiar with the great God himself. "In his light we shall see light." We must have that felt union with God which none but a divine mediatorship ever imparted, a moral union, a union of affection, of mind, of will, which brings him to dwell in us and us in him. This is the antidote to superstition of every form, a converted heart enlightened by Christ. This is the light for that blindness, the strength for that weakness, and the life for that death. There is none other like it.

Evangelical Catholic.

Awful Fruit of Delusion.

In giving publicity to the following distressing story of domestic ruin and wretchedness resulting from a belief in Spirit Rappings, we take occasion to say that we have long been meditat-

ing a thorough exposure of this worst of modern impostures and delusions. But we have been inclined to suppose, until very lately, that the class of minds which our paper reaches, is not likely to be reached by so stupid and transparent an imposition as this. We find, however, that the folly is spreading among respectable and religious people: true they are generally of the weaker sort, of credulous, visionary and unsettled minds, but it is important that they should if possible be reached and saved. The following dreadful case, which comes to us, duly attested, and published by the friends of the victims, only under a deep sense of religious duty, will be read with strong emotion.

MESSRS. EDITORS.—Though personally a stranger to you, I am not altogether unacquainted with the high moral ground taken by you, as Editors of a popular religious journal, in exposing what you believe to be error and delusion in all of its forms.

For peculiar reasons that will be obvious to the reader, I feel it a duty to make public something of my own experience and observations on the worst of modern delusions known as "Spirit Rappings."

Presuming that you will be so kind as to favor my article with an insertion in your paper, I will proceed to give a brief and condensed sketch of a case in point, which comes home with a most painfully thrilling effect upon my own feelings.

For more than a year I was confined to a bed of suffering and disease, which during the past winter assumed a form that seemed to baffle medical skill, and death alone seemed to promise a certain and speedy relief to my suffering.

While in this precarious state, the wife of a dear brother who is absent in California, came from a distant part of the State to make us a visit. She claimed to be a writing medium, and professed to be in constant communication with the Spirit World—claimed that spirits of departed friends dictated communications, and moved her hand to write them out, without any physical or mental effort on her part. We pitied what we believed to be in her at that time an honest and rather harmless delusion. She tarried a week and returned. At that time to all human appearance, a very few days at most would terminate my earthly existence, and to satisfy my husband of the genuineness of her mediumship, she agreed to find out by the spirits, and write and inform him of the precise time of my decease. Accordingly, after the lapse of about two weeks, he receives through the post-office a long letter in her hand-writing, dated "Spirit World," and purporting to have been written through her to him, by my spirit, containing the most absurd infidel doctrine, sanctioning falsehood and deception, and other anti-Christian sentiments, at which my very soul revolts. The next we hear from this misguided sister is, that she had been instructed by the spirits, (i. e. they used her hand to write it out,) that she must take a certain young man named —, for her spiritual husband, and they (the spirits) would marry them, and strange and incredible as it may seem, the simple youth was seduced into the ludicrous farce of a "Spiritual Marriage" with another man's lawful wife. A friend of hers at whose house she then found a welcome home, charitably supposed that such strange conduct was induced by a fit of partial and temporary insanity, and earnestly, though ineffectually endeavored to save her from the disgrace consequent upon a public exposure, and when it was found that he would give no sanction to the transaction by recognizing such a marriage, (performed, as was pretended by the parties, by the spirit of her mother, talking off through another medium the marriage ceremony,) and feeling no disposition, (as he expressed it,) to turn his house into a spirit brothel for their accommodation, they were instructed as they claimed by the spirits, to leave, and directed where to go, to "escape such bondage and oppression." They obeyed, and found a cordial welcome in a family of believers, (who we will charitably presume were about as insane or deluded as herself,) where they were permitted to

spend their "spirit honey moon" unmolested. Now, whether this misguided woman became partially insane in consequence of an honest faith in this absurd doctrine, or whether she was merely writing out her own desires, under pretense of spiritual influences, and availing herself of other people's honest belief in the doctrine to play off a deep game of deception, to subserve her own selfish ends and carnal desires, is a point on which her friends are not fully agreed, and which the Searcher of all hearts alone can settle. When she first became related to me by marriage with a dear absent, though much injured brother, she was a professed disciple and follower of our Lord and Master, and daily knelt at the family altar from whence ascended the grateful incense of prayer and praise. Then I could love and respect her as a sister. But eleven years have since passed away, and now I can only look upon the wreck of this once virtuous and lovely sister with grief and shame, as the willing, voluntary victim to one of the worst delusions that ever cheated souls of happiness here and hereafter. Not long since, I made a visit to friends in a distant part of this State, in the neighborhood where she now resides, and I found the reality to be much worse than I had ever imagined from any previous information concerning this unhappy and disgraceful transaction.

As that once dear sister and still lawful wife of a wronged and absent brother, was passing from church, her spiritual paramour was pointed out to me as one of the group of mediums, believers, &c., that formed her company, and what aggravated the case still worse, was the fact that they both found a welcome home in a family of believers in the spirit rappings, &c., but from whom a Christian community had a right to expect a better example of moral purity, than such a flagrant outrage upon common decency and a lawful husband's injured rights. Though for the credit of humanity, and the community, I would say that the number who appeared to sustain her in her course of guilt and shame, were few, and it was a relief to my feelings to know that there were pious and bleeding hearts who wept and prayed over her downfall, commending her to the mercy of that compassionate Saviour, who once in regard to a case not altogether dissimilar, bade the erring sister "Go and sin no more." That he will now so speak to this sister as to be heard and heeded, is the prayer of one who feels that she has a peculiar right and duty to speak out plainly on this subject.

N.Y. Observer.

Evil Spirits.—(Matt. 8:29.)

"Now, first, we may learn from this account, that evil spirits are real persons. There is a notion got abroad that it is only a figure of speech to talk of evil spirits, that all the Bible means by them are certain bad habits, or bad qualities, or diseases. There are many who will say when they read this story, 'This poor man was only a madman. It was the fashion of the old Jews when a man was mad to say that he was possessed by evil spirits. All they meant was that the man's own spirit was in an evil diseased state, or that his brain and mind were out of order.'

"When I hear such language—and it is very common—I cannot help thinking how pleased the devil must be to hear people talk in such a way. How can people help him better than by saying that there is no devil? A thief would be very glad to hear you say, 'There are no such things as thieves; it is all an old superstition, so I may leave my house open at night without danger;' and I believe, my friends, from the very bottom of my heart, that this new-fangled disbelief in evil spirits is put into men's hearts by the evil spirits themselves. As it was once said, 'The devil has tried every plan to catch men's souls, and now, as the last and most cunning trick of all, he is shamming dead.' These may seem homely words, but the homeliest words are very often the deepest. I advise you all to think seriously on them.

"But it is impossible surely to read this story without seeing that the Bible considers evil spirits as distinct persons, just as much as each one of us is a person, and that our Lord spoke to them and treated them as persons. 'What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?' And again, 'If thou cast us out, suffer us to go into the herd of swine.' What can show more plainly that there were persons in that poor man, besides himself, his own spirit, his own person? and that he knew it, and Jesus knew it too? and that he spoke to these spirits, these persons, who possessed that man, and not to the man himself? No doubt there was a terrible confusion in the poor madman's mind about these evil spirits, who were tormenting him, making him miserable, foul, and savage, in mind and body—a terrible confusion! We find, when Jesus asked him his name, he answers 'Legion,' that is an army, a multitude, 'for we are many,' he says. Again, one gospel tells us that he says, 'What have I

to do with thee, Jesus, thou Son of God? While in another Gospel we are told that he said, 'What have we to do with thee?' He seems not to have been able to distinguish between his own spirit, and these spirits who possessed him. They put the furious and despairing thoughts into his heart; they spoke through his mouth; they made a slave and a puppet of him. But though he could not distinguish between his own soul and the devils who were in it, Christ could and Christ did.

"The man says to Him, or rather the devils make the man say to Him, 'If thou cast us out, suffer us to go into the herd of swine, and drive us not out into the deep.' What did Christ answer him? Christ did not answer him as our so-called wise men in these days would, 'My good man, this is all a delusion and a fancy of your own, about your having evil spirits in you—more persons than one in you—for you are wrong in saying we of yourself. You ought to say "I," as every one else does; and as for spirits going out of you, or going into a herd of swine, or anything else, that is all a superstition and a fancy. There is nothing to come out of you, there is nothing in you except yourself. All the evil in you is your own, the disease of your own brain, and the violent passions of your own heart. Your own brain must be cured by medicine, and your violent passions tamed down by care and kindness, and then you will get rid of this foolish notion that you have evil spirits in you, and calling yourself a multitude, as if you had other persons in you beside yourself.'

Any one who spoke in this manner now-a-days would be thought very reasonable and very kind. Why did not our Lord speak so to this man, for there was no outward difference between this man's conduct and that of many violent mad people whom we see continually in England? We read, that this man possessed with devils would wear no clothes; that he had extraordinary strength; that he would not keep company with other men, but abode day and night in the tombs, exceeding fierce, crying and cutting himself with stones, trying in blind rage which he could not explain to himself, to hurt himself and all who came near him. And, above all, he had this notion, that evil spirits had got possession of him. Now every one of these habits and fancies you may see in many raging maniacs at this day.

"But did our Lord treat this man as we treat such maniacs in these days? He took the man at his word, and more; he could not distinguish clearly between himself and the evil spirits, but our Lord did. When the devils besought him, saying, 'If thou cast us out, suffer us to go into the herd of swine?' our Lord answers, 'Go;' and 'when they were cast out they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.'

"It was as if our Lord had meant to say to the bystanders,—ay, and to us, and to all people in all times and in all countries, 'This poor possessed maniac's notion was a true one.—There were other persons in him besides himself, tormenting him, body and soul: and, behold, I can drive these out of him and send them into something else, and leave the man uninjured, himself, and only himself, again in an instant, without any need of long education to cure him of his bad habits.' It will be but reasonable, then, for us to take this story of the man possessed by devils, as written for our example, as an instance of what might, and perhaps would, happen to any one of us, were it not for God's mercy.

"St. Peter tells us to be sober and watchful, because 'the devil goes about as a roaring lion, seeking whom he may devour;' and when we look at the world around, we may surely see that that stands as true now as it did in St. Peter's time. Why, again, did St. James tell us to resist the devil if the devil be not near us to resist? Why did St. Paul take for granted, as he did, that Christian men were, of course, not ignorant of Satan's devices, if it be quite a proof of enlightenment and superior knowledge to be ignorant of his devices,—if any dread, any thought even, about evil spirits, be beneath the attention of reasonable men? My friends, I say fairly, once for all, that that common notion that there are no men now possessed by evil spirits, and that all those stories of the devil's power over men are only old, worn-out superstitions has come from this, that men do not like to retain God in their knowledge, and therefore, as a necessary consequence, do not like to retain the devil in their knowledge; because they would be very glad to believe in nothing but what they can see, and taste, and handle; and, therefore, the thought of unseen evil spirits, or good spirits either, is a painful thing to them. First, they do not really believe in angels—ministering spirits sent out to minister to the heirs of salvation; then they begin not to believe in evil spirits. The Bible plainly describes their vast numbers; but the people are wiser than the Bible, and only talk of one—of the devil, as

if there were not, as the text tells us, legions and armies of devils. Then they get rid of that one devil in their real desire to believe in as few spirits as possible. I am afraid many of them have gone on to the next step, and got rid of the one God out of their thoughts and their belief. I said I am afraid, I ought to have said I know that they have done so, and that thousands in this day who began by saying evil spirits only mean certain diseases and bad habits in men, have ended by saying, 'God only means certain good habits in man. God is no more a person than the evil spirits are persons.'

"I warn you of all this, my friends, because if you go to live in large towns, as many of you will, you will hear talk enough of this sort before your hairs are grey, put cleverly and eloquently enough; for, as a wise man said, 'The devil does not send fools on his errands.' I pray God, that if you ever do hear doctrines of that kind, some of my words may rise in your mind and help to show to you the evil path down which they lead."

Kingsley.

The Epistles of the New Testament.

That so large a portion of the New Testament should consist of epistolary correspondence is a striking phenomenon; still it was natural and necessary in the circumstances. The early churches often needed counsel, warning, and instruction. They had no written oracles to appeal to, and therefore the apostles, as the living depositories of inspired truth, were obliged to communicate with them in the form of "doctrine, reproof, correction, and instruction in righteousness." These letters are, therefore, the fervent outpouring of pastoral zeal and attachment. They are not abstract impersonal treatises—mere systems of theology. Like other letters, they have their peculiar charm. They are written without reserve, and in unaffected simplicity. Sentiments come warm from the heart without the shaping, pruning, and punctilious arrangement of a formal discourse. There is such a fresh and familiar transcription of feeling, so frequent an introduction of colloquial idioms, and so much of conversational frankness and vivacity, that the reader associates the image of the writer with every paragraph, and his ear seems to catch and recognize the very tones of living address. These impressions must have been often deepened by the thought that the letter came from "such an one as" Paul, always a sufferer, and often a prisoner. If he could not speak, he wrote; if he could not see them in person, he dispatched to them those silent messengers of love.

We have alluded to Paul as the principal letter-writer in the New Testament. When that change which passed over him with the shock of a spiritual earthquake, had subsided into resolute attachment to the new religion, what ardor and heroism were seen to be united in him—what a rare combination of intellect and heart, of enthusiasm and perseverance! Still with him there was no stoical abnegation of humanity; while he lived for the world, he lived in the world. He shrunk from the scourge, and declared himself a citizen of Rome, and the shuddering expectation of a Roman dungeon suggested the warmth and comfort of a "cloak." The culture of the schools was in him "baptized with the Holy Ghost and with fire." Words are often unable to convey his thoughts; they reel and stagger beneath the weight and power of his conceptions. And whether we turn to his alarmed appeal to the people of Lycaonia, where he was taken for the god of eloquence, to his oration before the critics and judges of the Areopagus, or to his pleading at the bar of Felix and Agrippa—or where they survey his letter to the Church in Rome, in its fullness, profundity, and compacted system—or his Epistles to Corinth, so varied and magnificent in argument, so earnest and so persuasive in remonstrance and vindication—or the missive sent to Galatia, so vivid and startling in its surprise, indignation, or sorrow—or that to Ephesus, so opulent in thought, and exalted in sentiment, as if to compensate for the costly books of magic which had been given to the flames—or that to Philippi, so warm and exuberant in its congratulations to the first European city where the Gospel had been proclaimed—or that to Colosse, exposing the insidious assaults of a specious philosophy, which corrupted the purity and marred the simplicity of the Gospel—or his twin communications to Thessalonica, calm, affectionate, and consolatory—or those to Timothy and Titus, replete with the sage and cordial advices of paternal kindness, and long and varied experience—or the brief note to Philemon concerning a dishonest and fugitive slave, who had been unexpectedly brought to "the knowledge of the truth"—or, the epistolary tractate addressed to the Hebrews, with its powerful demonstration of the superior glory and the unchanging permanence and spirituality of the New Dispensation—to whichever of these compositions we turn, we are struck with the same lofty genius and fervid eloquence, the same elevated and self-denying temperance, the same

throbbings of a noble and yearning heart, the same masses of thought, luminous and many-tinted, like the cloud which glows under the reflected splendors of the setting sun, the same vigorous mental grasp which, amid numerous digressions, is ever tracing truths up to first principles—all these the results of a master-mind, into which nature and grace had poured in royal profusion their rarest and richest endowments.

Similar in character are the other and catholic epistles of the New Testament—the epistle of James, so severe, lofty, and individualizing in its tone, so like the personal teaching of Jesus, as seen in the Sermon on the Mount—the two epistles of Peter, the very image of himself in warm impulse and aspiration, and so full of Jewish allusion and associations, quite in keeping with the spirit of him who was "the Apostle of the Circumcision"—the three epistles of John, so redolent of love, "the bond of perfectness," and ever recurring to the necessity of a holy life as the true accompaniment and realization of an orthodox creed, and lastly, the brief chapter of Jude, a volcanic denunciation of Antinomian licentiousness and fruitless formalism.

In the Epistles what specimens have we not of almost every form of composition—description, narrative, argument, oratory—bold invective and sudden apostrophe—antithesis and climax—the brief words of anger—the sad regrets of disappointed hope—the soft breathings of affection—the vehement outburst of self-vindication—the long and effective argument, often ending in an anthem—logic swelled into lyrics—the terse deliverance of ethical maxims, and the cordial greeting and kind remembrance of former friends. No wonder that Longinus adds Paul of Tarsus to a list of names, "which were the crown of all eloquence and Grecian genius." There are some passages in the Epistles to the Corinthians which have all the vehement and thrilling penetration of Demosthenes, and other sections in the same books, in elevation, imagery, and music, have no parallel, even in the Platonic dialogues.

North British Review.

Envy, Slander, Social Detraction.

It was said by a French writer, that, "if any person actually knew all that is thought and said about him, he would be ashamed to walk the streets in open day;" and uncomfortable as this reflection may be, it must appear to every one conversant with promiscuous society, partly true; much as has been said against Envy, and its concomitants, Slander and Detraction; still it is a monster that can never be subdued, and should be continually lashed from the pulpit, from the press, and every pen should be pointed against it to the end of time. Chesterfield says, "Envy is certainly one of the meanest, and most tormenting of all passions, since there is hardly anybody that has not something for an envious man to envy;" and it is almost as universal as it is malignant; no one is safe from it who has any good quality, as, in the words of Helvetius, "There is but one man who can believe himself free from envy; it is he who has never examined his own heart;" or of Aubert, "All men are vain, all men are detractors." Our narrow self-love is piqued, our vanity is wounded by finding others in possession of what we cannot hope to have. Byron says, "We commonly slander more through vanity than malice. The same pride which makes us condemn the faults we imagine ourselves exempt from, inclines us to despise the good qualities we are not possessed of."

Few men will take the trouble to talk against those that are their inferiors, and from whom they have nothing to fear; it is not the humble dwelling of the poor man, it is the palace of the rich that overshadows their own, that meets their eyes at every turn. It is not the man that sits silent in their company, it is the man of superiority of intellect, that annoys them; and alas, too often no greater cause than the honest prosperity, the moral and intellectual worth of others gives birth to slander,—

"Whose edge is sharper than the sword; whose tongue

Outvenoms all the worms of Nile; whose breath Rides on the posting winds, and doth belie All corners of the world: kings, queens, and states, This viperous slander enters."

Yet though riding on the winds, slander in its deadliest form may not be boisterous like them; its march may be silent; a word, a look, a toss of the head, flitches not his purse, this might not make him poor,—but his "good name," which makes him "poor indeed;" it wounds not his flesh, it plunges not a dagger in his side, it pours not poison through his vitals,—from all these he might recover; but it more than murders him, if the maxim of an ancient Stoic be true, who said, "Death is preferable to the loss of honor." And "living down" a slanderous report is not so practicable as commonly thought either, for it is already assumed that good report is the strongest incentive to slander at any time, and men will be more likely to revive an old slander, than to be at the

trouble to start a new one, when some one they must have, as we see the story of Shakspeare's being arrested for sheep stealing, is the most universally known of anything that occurred in his life, and in the minds of thousands constitutes their whole knowledge of his early history. No man ever lived down a slander; the aspersions cast upon the character of Plato, Cicero, and Seneca, three of the most exemplary men that ever existed, are alive at this day, and as fresh as when first uttered, and will run parallel with their names to the end of time; and the crimes ascribed to them or almost any other model philosopher of an antiquity that could be selected, would be sufficient to insure a man a residence for the best part of his lifetime, in a modern penitentiary, if not a certain very speedy and dishonorable termination of it.

"First walks true merit in a humble garb,
With modest look, and eyes uplift to heaven;
While envy looks out from her lurking haunt,
And marks his path, the way of honest truth.
Her visage wan; with liver all distort.
She rings the summons of her ministers:
They flocking come, from dark infectious dews,
And hollow caves, where shines no light of day;
Black falsehood with his dark averted eyes;
Report with trumpet tongues in his command;
Thick swarms of Lies, swift winged that hover round,
And wait command to encompass earth and sea,
And with their poisoned stings wage war with truth,
With hideous buzzing on the tongues of men.
Last in this hell gorged train comes slander foul,
In serpent form, with slow and deadly pace;
With tainted breath commands the envious band,
And fastens on the heel with bitter fang."

South Boston Gazette.

Armenian Intolerance.

The following scene, which exhibits the true spirit of religious intolerance, is described in a letter from Rev. Mr. Hamlin, missionary at Constantinople, to one of the Armenian converts now in this country:

"An event has just occurred which will interest you and which will also illustrate the civilization of Constantinopolitan Armenians. The brother of one of my scholars lately died in Samotia. His parents being Armenians requested the patriarch and priests to bury the deceased youth although he was a Protestant. They replied 'he was a heretic, we will not bury him.' The Protestants then of course assembled to bury their departed brother. The whole neighborhood, old and young, turned out to prevent the funeral, or rather to abuse both the living and the dead. Our brethren, frightened at the vast concourse, dared not come out of their houses, and they could get no canvasses. Many of the Protestants, and all the Armenians not Protestant, who had assembled at the house, made their escape through a back way from a garden, but this was discovered and the house invested on that side also. At length about ten persons decided to take up the corpse and with their pastor and two or three cavasses who had providentially arrived, they hoped to be able to reach the *scola* with the dead. But the assembled multitude fell upon them with such fury that they were soon dispersed. The corpse was left in the streets in the crowd, heavy stones having been hurled at and fallen upon it. The Protestant *mooktar* was seized, his coat entirely torn from him, his feg also, his other clothes torn, and himself beaten till he could hardly walk. While all were seeking to escape, a body of soldiery arrived and began to disperse the crowd. With difficulty they formed a hollow square into which they collected a few of the brethren, and thus taking the corpse with them they drove furiously through the immense crowd. As they started a priest put his head out of a window and began to spit down upon the Protestants and the corpse. The street narrow, the houses compact as possible, full of windows, and the windows all being crowded with men, women, and children, there began a mode of attack which few would like to meet. An uninterrupted rain of *spittle*, beginning with the priest, and mixed with all manner of imprecations and curses, fell upon them. The cloth covering the corpse was entirely covered and drenched with this vile pollution, as also the heads and shoulders of those near it. The soldiers often shared in the same fate, and became furious, striking with their muskets at the crowd since they could not reach the windows.

The procession at length reached the boats and escaped. Now this was a funeral. And the mob was not composed of the *chapgores* of Pora, nor of *toolombagis*, but of the entire population, men, women, and children, of a respectable quarter, with the clergy at their head. Two priests were known to mingle directly in the mob, and others were exciting them."

The Difficulty of Un-Learning.

Faith embraceth and wrappeth in itself Christ Jesus, the Son of God, delivered to death for us, who, being apprehended by faith, giveth us righteousness and life. Christ is no Moses, no exactor, no giver of law, but a giver of grace, a

Saviour, and one that is full of mercy: briefly, he is nothing else but infinite mercy and goodness, freely given, and bountifully giving to us. Thus shall you paint Christ in his right colors. If you suffer him any otherwise to be painted out unto you, when temptation and trouble cometh, you shall soon be overthrown. Now, as it is the greatest knowledge and cunning that Christians can have, thus to define Christ, so of all things it is the hardest. For I myself, even in this great light of the gospel, wherein I have been so long exercised, have much ado to hold this definition of Christ which Paul here giveth (Gal. 2:20), so deeply hath the doctrine, and pestilent opinion that Christ is a lawgiver entered even as it were all into my bones. Ye young men, therefore, are in this case much more happy than we that are old. For ye are not affected with these pernicious errors, wherein I have been so misled and so drowned even from my youth, that at the very name of Christ my heart hath trembled and quaked for fear: for I was persuaded that he was a severe judge. Where it is to me a double trouble and travail to correct and reform this evil: first to forget, to condemn, and to resist this old grounded error, that Christ is a lawgiver and a judge; for it always returneth and plucketh me back: then to plant in my heart a new and true persuasion of Christ that he is a justifier and a Saviour. Let us learn, therefore, to put a difference between Christ and a lawgiver, not only in word, but also in deed, and in practice, that when the devil shall come under the shadow of Christ, and shall go about to trouble us under his name, we may know him not to be Christ, but a very fiend indeed. For Christ when he cometh is nothing else but joy and sweetness to a trembling and broken heart, as Paul here witnesseth, who setteth him out with this most sweet and comfortable title, when he saith, "Which loved me, and gave himself for me."

Luther on the Galatians

Congregational Singing.

Lowell Mason, now in Europe, in a recent letter to the "New York Musical World," speaks warmly in favor of congregational singing. He says:

"I am a great lover of music, I delight to listen to an orchestral performance, and never intend to omit an opportunity of hearing a good concert. But on the Sabbath day, when one wishes to turn his thoughts upward, and bring himself into converse with his Father above, I love the great vocal chorus, plain and unpretending though it be; and laying no claim to either science or art, yet it grapples with the spirit of worship, draws it out, and bears it with certainty and rapidity towards the object of its search, and penitence, and thanksgiving, and adoration, fill the soul. Oh, that those who love the worship of God in our happy land, knew the power of song to their aid; and knew too, that form of song so well adapted to their ends. I love the choir; I would spend days and nights in its trainings, and labor without being weary in attempts to bring it to perfection; I would listen to it on the Sabbath, be made sorrowful by its tones of penitence, strong in faith and confidence by its full, and scientific wrought harmonies, jubilant by its hosannas and hallelujahs; but even this is not enough. In addition to all that a choir can do, I want the plain song of the people, above art, above everything save Him in whose presence it hastens one, and before whose throne, it fills one with the spirit of them who sing without ceasing. 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blessing.' I heard the congregation singing hymns of praise to-day; the loud organ led them on, binding all together, so that the voices were as the voice of one man; the grand chorus filled the house of the Lord, it seemed to say, Holy, holy, holy, is the Lord of hosts! let the whole earth be filled with his glory: and I came away, wishing the people of New England could hear it too, until they should know what we mean when we speak of congregational singing, become sensible of its immense importance to their worshipping assemblies, and hasten to take the appropriate preparatory measures for its introduction."

Mount Tabor.

Mount Tabor stands a little in advance of the hill country, with which it is connected only by a low spur or shoulder, its basis being the Plain of Esdraelon. This is the reason why it has been fixed upon as the place of Transfiguration, though it is not mentioned by name in the New Testament. The words are: "an high mountain apart," which some suppose to refer to the position of the mountain, and not of the remoteness of Christ and the three disciples from men. The sides of the mountain are covered with clumps of oak, hawthorn, and other trees, in many places overrun with the white honey-suckle, its fingers dropping with odor of nut-

megs and cloves. The ascent, by a steep and winding path, occupied an hour. The summit is nearly level, and resembles some overgrown American field, or "oak-opening." The grass is more than knee-deep; the trees grow high and strong, and there are tangled thickets and bowers of vines without end. The eastern and highest end of the mountain is covered with the remains of an old fortress-convent, once a place of great strength, from the thickness of its walls.

The day was hazy and sultry, but the panoramic view from Mount Tabor was very fine. The great Plain of Esdraelon lay under us like a vast mosaic of green and brown—jasper and verd antique. On the west, Mount Carmel lifted its head above the blue horizon line of the Mediterranean. Turning to the other side, a strip of the Sea of Galilee glimmered deep down among the hills, and Ghor, or the Valley of the Jordan, stretched like a broad gash through them. Beyond them, the country of Djebel Adjoun, the ancient Decapolis, which still holds the walls of Gadara, and the temples and theatres of Djerash, faded away into vapor. Mount Hermon is visible when the atmosphere is clear, but we were not able to see it.

B. Taylor.

A Priest's Curse.

But a short time since, a monk was convicted before the Lord Chief Justice of Ireland, for publicly burning a copy of the Bible; and the following is a specimen of the *cursing* and *blasphemy* which now finds its echo wide and far over the diocese of John of Tuam. It is a "priest's curse," delivered from the altar of the chapel of Kilbaha, at the chapel of Cross, in the county of Clare. The priest having quenched the candles, and rung the bell, proceeded as follows:

"I pray God to pour down all vengeance on those who sent their children to Kiltrellig school last week, particularly on two. May the devil be their guide, on the right hand, and on the left, lying and rising, in bed, and out of bed, sitting and standing, within and without. May all misfortunes attend their families and labors. And any person sending their children to this school, henceforth may they be struck blind and deaf so as never to see their own children again; and may the children sent to this school go wild [mad.] May they never leave the world until they be such examples as that the marrow may come out of their shinbones; and may they be in such a state that the dogs could not bear coming near their carcasses when they are dead. I pray to God that every child who goes to the school, that, for every day he spends in it, his life may be curtailed a twelvemonth, and that they never enjoy the years of maturity; and that those people who send their children to the school, that their crops and their goods may be taken away by the devil; and may all the misfortunes attend any person taking their posterity in marriage, thirty years hence. I pray the Almighty to hear this prayer as the minister of God; and I strictly command the congregation to kneel down and pray God to grant me this prayer!"

Clare Journal.

The Mercy of Mercies.

The good Flavel has a sermon—Luke 1:27—in which he exhibits Christ as the mercy of mercies to lost man. In this sermon the following beautiful comparisons occur:

"Jesus Christ is an incomparable and matchless mercy; 'as the apple tree among the trees of the wood, so is my beloved among the sons,' says the enamored spouse, (Cant. 2:3.) Draw the comparison how you will between Christ and all the enjoyments, you will find none in heaven nor on earth to equal him. He is more than all *externals*, as the light of the sun is more than that of a candle. Nay, even the worst of Christ is better than the best of the world; his reproaches are better than the world's pleasures. (Heb. 11:22.) He is better than all *spirituals*, as the fountain is more than the stream. He is more than justification, as the *cause*; more than sanctification, as the *person* himself is more than all peace, all comfort, all joy, as the *tree* is more than the *fruit*. Nay, draw the comparison betwixt Christ and things eternal, and you will find him better than they; for what is heaven without Christ? (Psa. 73.) 'Whom have I in heaven but thee?' If Christ should say to the saints: Take heaven among you, but as for me, I will withdraw myself from you; the saints would weep, even in heaven itself, and say, Lord, heaven will be no more heaven to us, except thou be there, who art by far the better half of heaven."

The Bible is a History of Compensation.

The prophecies of the New Covenant were uttered in seasons of depression—at the fall of Adam, the separation of Abraham, the bondage of Israel, and the giving of the law by Moses, the captivity of Babylon. Cloud and rainbow

appear together. There is wisdom in the saying of Feltham, that the whole creation is kept in order by discord, and that vicissitude maintains the world. Many evils bring many blessings. Manna drops in the wilderness—corn grows in Canaan. Rarely two afflictions, or two trials, console or trouble us at the same time. Human life is the prophet's declaration drawn out into examples: "God stayeth his rough wind in the day of his east wind."

And one curious and beautiful feature of the Divine scheme of compensation is seen in its changing our sorrows into instruments and channels of joy and comfort. The curtained chamber of sickness sows the barren field with flowers. A sick man seated in his garden, or tottering down a green lane for a few minutes, might suppose himself transported into the morning and sunlight of creation:

The common air, the earth, the skies,
To him are opening Paradise.

Not Many Things Worse than War.

I think there are not many things worse than war; and in looking to the history of early Christians, I am confirmed in this opinion. Celsus charged them with cowardice, as many now charge the members of the Peace Society; but Origen said, "No, it is not cowardice; we are not afraid of doing anything except offending Christ."

When Maximilian was told, "You must fight," he replied, "I can't."

"You shall."

"I won't."

That is true bravery; and many a man who will not fight, will submit to imprisonment, and undergo hardships in foreign lands, which require more heroism than the mere display of brute force on a battle-field. War, under all circumstances, offensive or defensive—no matter what its accompaniments—in every conceivable respect in which the mind can look at it—is in direct antagonism to that Gospel, the annunciation of which to man was, "Glory to God in the highest, and on earth peace and good will toward men."

A speaker in Exeter Hall.

Rumselling a Felony.

The "Expositor" is shocked at the thought that the Temperance men mean to make rumselling a States Prison offence, and asks if a rumseller shall be punished like a man who steals sheep, passes counterfeit money, commits highway robbery, burns a house down, or commits murder? Well, let us see: suppose we take the "Expositor" man himself as an illustration; there he goes, look at him—see how he walks—see what manner of man he is. Now ask his wife whether she should choose, that his sheep, horse, or cow, if he had one, should be stolen—that he should be knocked down and robbed—that he should have counterfeit money passed upon him—should be turned out of house and home, if he had one, by an incendiary, and that he should be murdered even, rather than he should be a drunkard always and die a sot under the influence of grog shops? We are willing to leave the question with the wife and friends of any man, and abide by the answer.

Watchman.

God Reconciled in Christ.

When you look through a red glass, the whole heavens seem bloody; but through pure uncolored glass, you receive the clear light that is so refreshing and comfortable to behold. When sin unpardoned is between, and we look on God through that, we can perceive nothing but anger and enmity in his countenance; but make Christ once the *medium*, our pure Redeemer, and through him, as clear and transparent glass, the beams of God's favorable countenance shine in upon the soul. The father cannot look upon his well beloved son, but graciously and pleasingly. God looks on us out of Christ, sees us rebels, and fit to be condemned; we look on God as just and powerful to punish us, but when Christ is between, God looks on us in him as justified, and we look on God in him as pacified, and see the smiles of his favorable countenance. Take Christ out, all is terrible; interpose him, all is full of peace.

Leighton.

Time.

It waits for no man—its travels onward with an even, uninterrupted, inexorable step, without accommodating itself to the delays of mortals. The restless hours pursue their course; moments press after moments; day treads upon day; year rolls after year. Does man loiter? procrastinate? Is he listless or indolent? Behold the days, and months, and years, unmindful of his delay are never sluggish, but march forward in silent and solemn procession. Our labors and toils, our ideas and feelings may be suspended by sleep, darkness, and silence; and death may reign around us, but Time rests not, slumbers never, but presses along and knows no stoppages. We may dam up mighty rivers; stop them in journeying to the ocean; press

them back to their source; but the arrest of Time is beyond the power of any human being, besides Omnipotence. The clock may cease to strike, the bell to toll; the sun may cease to shine, the moon stand still, the stars withdraw their light; but the busy hours pass on. The months and years must move on, ever forward.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 23, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XIII.

(Concluded.)

Vs. 20, 21—"Now the God of peace, who brought back from the dead our Lord Jesus, (that great Shepherd of the sheep, by the blood of the everlasting covenant) make you perfect in every good work, to do his will, working in you what is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever! Amen."

God is often thus called the God of peace. "Now the God of peace be with you all."—Rom. 15:33. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23.

"That brought again from the dead our Lord Jesus." The resurrection of CHRIST was an admitted fact, that no one questioned. After "he rose again the third day according to the Scriptures," "he was seen of CEPHAS, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of JAMES; then of all the apostles. And last of all, he was seen of me also, as of one born out of due time."—1 Cor. 15:5-8.

The resurrection of CHRIST, PAUL affirms, is his being begotten of the Father: "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Acts 13:31, 32. And in another place he adds: "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. 1:4.

By raising up CHRIST from the dead, God demonstrated that the SAVIOUR was no impostor,—that he was just what he claimed to be. Him "God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . . This Jesus hath God raised up, whereof we all are witnesses."—Acts 2:24, 32. "We believe on him that raised up Jesus our Lord from the dead."—Rom. 4:24. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up CHRIST from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—1b 8:11. "And God hath both raised up the LORD, and will also raise up by his own power."—1 Cor. 6:14. "We have testified of God that he raised up CHRIST: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not CHRIST raised: and if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in this life only, we have hope in CHRIST, we are of all men most miserable. But now is CHRIST risen from the dead, and become the first fruits of them that slept."—1b 15:15-20. "We believe, and therefore speak; knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you."—2 Cor. 4:13, 14. "We turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. 1:9, 10. "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Pet. 1:21.

"That Great Shepherd of the sheep," is one of the titles given to the Lord Jesus by the prophets. "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—

Isa. 40:10, 11. "And I will set up one Shepherd over them; and he shall feed them, even my servant DAVID; he shall feed them, and he shall be their shepherd."—Ezek. 34:23. "And DAVID my servant shall be king over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever: and my servant DAVID shall be their prince for ever."—1b 37:24, 25. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."—Zech. 13:7. "I am the good Shepherd: the good Shepherd giveth his life for the sheep. . . . I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10:11, 14, 15. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Pet. 2:25. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1b 5:4.

"Through (or with) the blood of the everlasting covenant," we are sanctified. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zech. 9:11. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10:29. It is the blood of the everlasting covenant, the new covenant which was to be made after those days, (8:8) and to continue through the everlasting age. By this God perfects his saints in good works. "Now our Lord Jesus CHRIST himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."—2 Thess. 2:16, 17. "For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:13.

As God works only through CHRIST, glory is to be ascribed to God the Father, and to his Son Jesus CHRIST, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."—Gal. 1:4, 5. "And the LORD shall deliver me from every evil work, and preserve me unto his heavenly kingdom: to whom be glory for ever and ever."—2 Tim. 4:18. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."—Rev. 1:5, 6.

V. 22—"Now I beseech you, brethren, bear with the word of exhortation: for I have written a letter to you in few words."

PAUL's courteousness is as manifest as his fidelity to the truth. Having demonstrated the entire insufficiency of the law to which many of those addressed were much attached, to take away sins, and demonstrated its entire abrogation, he kindly and courteously asks them to bear with him in this letter of exhortation which he sends them. He then apologizes for the briefness of his writing,—admitting that much more might be said profitably respecting the abrogation of the old covenant. Thus PETER said: "I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand."—1 Pet. 5:12.

V. 23—"Know ye, that our brother Timothy is set at liberty; with whom, if he come soon, I shall see you."

It is not certain that TIMOTHY had been imprisoned. It seems that PAUL was expecting him to arrive from some other place where he might have been sent by PAUL. In the epistle to the Philippians which PAUL wrote from Rome, he says: "I trust in the Lord Jesus to send TIMOTHY shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus CHRIST's. But ye know the proof of him, that as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly."—Phil. 2:19-24. He might now have supposed that TIMOTHY would come soon and be at liberty to be sent to Judea, as he had before sent him to other places. "Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone; and sent TIMOTHY, our brother, and minister of God, and our fellow-laborer in the gospel of CHRIST, to establish you, and to comfort you concerning your faith."—1 Thess. 3:1, 2.

Vs. 24, 25—Salute all your leaders, and all the saints. Those of Italy salute you. Grace be with you all. Amen."

PAUL wrote to those only who had charge of the flock, but addressed his letters to all the members.

He closes his letter, as was his custom with kind wishes, and words of remembrance to all. "All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen."—Tit. 3:15.

"Written to the Hebrews from Italy, by Timothy."

When or by whom this was appended is not known. It is not however probable that TIMOTHY was PAUL's amanuensis; for in v. 23d PAUL speaks of his coming shortly; from which it was evident that he was not in Rome when PAUL wrote. But that it was written from Italy is shown by v. 24th, "They of Italy salute you."

Thus endeth one of the most profitable and instructive of PAUL's epistles.

WHO EMBRACE THE RAPPINGS!

It is instructive to notice the class of minds who embrace any new question, in deciding respecting its nature and tendency.

Those who embraced the doctrine of the Second Advent were usually of a devotional class. The remark was often made, by friends and others, that they constituted the most devotional part, and were the best members in the churches. That fact alone was significant of the origin of the doctrine. Are those who embrace the Spiritual Rappings, of the same class?

This question will be very easily answered by those who are at all familiar with this new movement. Its advocates are usually those on whom the doctrine of the Advent made no impression whatever,—except to elicit their opposition. On inquiring into their history, it is found that the great body of them, have usually been very loose in their religious principles. Many of the leading ones were Universalists, and many were downright infidels. Of the latter class was Judge EDMONDS. He is a most exemplary man in his private life and character, but the fact that he was an infidel, does not claim to have been converted to God but to the spirits, and that the most of its advocates had been more or less sceptical, should be an additional reason for causing the Christian to pause, and ponder well its tendency, before he sets aside the God of the Bible, for the unreliable teachings of pretended spirits.

The *Shekinah*, a quarterly, devoted entirely to this doctrine, contains the following account of Judge EDMONDS' experience. It may be interesting, inasmuch as it shows the manner in which men of intelligence and high legal attainments may be beguiled into it.

The experience of Judge Edmonds as a seer is of recent origin, dating no further back than the early part of 1851. Up to that time, he had no idea that there was, or could be, any such thing as intercourse with the spirits of the departed. Indeed, he had doubts whether there was any existence after the life on earth, and if there was, he had no very definite or well-settled notions of the nature and mode of that existence. From the teachings that he had heard in the pulpit, and read in theological works, his notions of the nature of the future existence were vague, shadowy, and uncertain. Of the true state of things, as it has since been revealed to him, he had no conception whatever, and he was as ready as any one to scoff at the spiritual intercourse which is now so manifest to many, and may yet be proved to the satisfaction of all.

His first experience of the kind was some time in the month of December, 1850. In the early part of November his wife had died. He was warmly attached to her, and they had lived together for more than thirty years. Her death affected him very much. He was living at the time at a small place in the country, a short distance from the city of New York. His married-daughters returned to town, to the care of their families, and his youngest to her boarding-school, and for a month or two he occupied his house alone, having no one about him but his servants, so that when he returned daily from his duties in town, he was alone, until he again, the next day, resumed his duties in court. He slept very little during the time, it frequently occurring that he would not retire to bed at all during the night.

During this time his mind was very much occupied with the inquiries concerning the nature of death, and the condition after death. He read and reflected a great deal on the subject. He was in the habit of throwing himself on his bed, or of reclining on a sofa, and continuing his reading. On one such occasion, after the family had all retired, and about midnight, as he lay reading, he distinctly heard the voice of his wife, speaking a sentence to him. As he has himself described the incident to us, he started as if he had been shot. He sat up and looked around him. His lamp was still lighted, and the fire burning cheerfully in the grate, and he could see nothing unusual. He lay down again, persuading himself that it was a delusion of his imagination, produced by his grief and sleeplessness. But reason upon it as he would, the impression on his mind that it had been a reality continued and grew in strength daily. He, however, sturdily resisted that impression, and for many days studied and analyzed the operations of his own mind, to ascertain, if he could, why it was that this impression of reality continued so vigorously against the oft-repeated conclusions of his reason that it was a mere delusion.

In the latter part of December, he took up his residence in the city for the winter, and he endeavored, by change of scene and occupation, to dispel this impression.

In the month of January ensuing, a lady, who had been a warm friend of his wife, invited him to come to her house to witness the Spiritual manifestations. That lady said she had been impressed for several days to do so, and during that time had felt the con-

tinued presence of Mrs. Edmonds in a remarkable manner—whatever she might be doing, the idea of her departed friend being ever uppermost in her thoughts. The Judge, to while away a tedious hour, and having scarcely any curiosity, and certainly no interest in the subject, accepted the invitation. At the appointed time he attended, and no one was present but that lady, her daughter, and a rapping medium. The interview was a brief one, but several things occurred which at once riveted his attention. He ascertained, from his examinations, that the sounds which he heard were not, and could not be, produced by the persons present. He saw there was intelligence in them. His questions were answered with good sense, and entire sentences spelled out, expressing sentiments characteristic of the spirit who professed to speak, and his thoughts were read and spoken to, and mental questions answered, when the persons present could not even know that he asked a question, much less knew what it was. He made a memorandum of what occurred, and he was told to correct an error he had made in his writing—an error which those present did not know anything about, but which seemed to be known to the intelligence that was distinguishing the sounds. These things attracted his attention and excited his curiosity, and he resolved to investigate the subject, and detect the imposture, if it was one.

From that time, for three or four months, he gave to the matter all the leisure time he had, seeing different mediums at different places, and in the company of different persons, and guarding, as far as his ingenuity could suggest, against the possibility of deception. During the ensuing summer, living in the country, where there was no medium, he was able to witness the phenomena only once a week.

He was very slow to yield his belief, and it was not until June following, after having investigated the matter for six months, and having had nearly one hundred interviews—not two of which were alike—did he finally abandon his unbelief, and admit that it must be spiritual.

He kept very full and careful records of all he had witnessed and perused them, once and again, to compare the proceedings of one day with others, that he might detect inconsistencies or contradictions. He sought for different mediums, thus precluding the possibility of concert of action. He associated with different circles, for the same purpose, and finally yielded his belief when no sane mind could withhold it any longer.

From the above, it will be seen that Judge EDMONDS only inquired respecting the reality of the supernatural sounds. When he became satisfied that there was a supernatural intelligence present, he yields to it his belief and confidence, without inquiring whether it may, or may not, be the operation of an unclean, or demoniacal spirit—such as the SAVIOUR cast out, and PAUL dispossessed of the Pythonic damsel. And all who yield their assent, seem to have done so independent of the question whether the Bible sanctions the seeking "for the living to the dead." On the contrary, large numbers of them unite in pronouncing the Bible "the paper and ink relies" of a "supernatural monotheistic conception." They avoid the Scriptures, they set them entirely aside, and substitute for the God who made them, the ghosts of the departed—virtually exclaiming: "These are our gods, O Israel."

Judge WELLS of the Court of Common Pleas of this State, is the most distinguished legal gentleman in Massachusetts, who has embraced this false doctrine. What his previous habits of thought were we have not learned. Will not the *Shekinah* give us his experience?

IMPORTANT FROM CUBA.

The passengers by the *Black Warrior* report that it was rumored at Havana that should Capt. PORTER persist in landing, the *Crescent City* would be fired into. The greatest excitement prevailed in consequence. Should a shot be fired, Lieut. PORTER has orders to surrender his vessel.

The ship *Elizabeth Jane*, Capt. BROOKS, is said to have been outraged by the Havana police, who searched her cabin and examined all the captain's private papers on suspicion that he had filled with correspondence concealed on board.

Further conspiracies have been discovered in Matanzas, Pinar del Rio, and other places. The situation of the patriots is every day more and more compromised. Imprisonments continue, and denunciations multiply. A conspiracy has been discovered at Matanzas, and a section of the military dispatched thither to inquire into the accusations and commence the trials.

The Captain General is very uneasy about the *Crescent City* business, and he has had a very serious misunderstanding with his secretary, MARTIN GALANDO, who has been his counsellor and guide in the transaction. GALANDO wished to resign his secretaryship. CANEDO, however, has not accepted it, but on the contrary, told him that as he had led him into a bad scrape he should see him out and stand by the consequences of his conduct. The community have suffered much in consequence of the arbitrary conduct of General CANEDO, and he will be recalled by his Government.

A number of persons who have become obnoxious to the Government, but are safe from its vengeance because in the United States, are requested to return to stand trial and take their chance.

Among the passengers by the *Warrior* are several

Creoles of large means, who have come here with their families and design becoming citizens of the United States, as they declare it impossible for any person who has the least self-respect to live longer at Havana, or indeed on the Island of Cuba. We learn from these passengers that the brother-in-law of General NARCISSE LOPEZ is still in prison. He is confined in the most loathsome dungeon in the castle. All his property, which was very large, has been confiscated to the Government, and it was rumored that the Count himself would be garroted, together with his brother, Don JOSE FRIAS, who was arrested at the same time.

The trial of numerous prisoners was pending. Domiciliary visits were more numerous than ever. They are now made by day as well as by night, and bands of soldiers may be seen at all hours conducting some unhappy prisoner to the castles. There was no sort of security for either life or property, and all those Creoles who were able were preparing to emigrate to the United States until the issue of the present difficulties shall be apparent.

The conduct of Capt. PORTER on his arrival at Havana from this port, had elicited the universal admiration of the Creoles, and had been the subject of comment in the newspapers.

DRAKE, Brothers & Co. received their letters by the *Crescent City*, though no other house in Havana was so favored.

The news of the New Orleans meeting had given the conspirators much joy. The Spaniards seem much exasperated against Don DOMINGO DE GYCOURA, and lay the whole burden of what has occurred upon his shoulders.

The Spanish war and mail steamer *Velasco* left on the 4th inst., having among her passengers six Creoles sentenced to banishment for connection with the publication of the *Voice of the People*.

The usual number of personal summonses against the supposed accomplices of THASIOLE filled the official *Gazette*. Eight additional prisoners have been sent to Havana from Pinar del Rio. A grand military parade took place in Havana on Sunday, the 16th inst. The troops were reviewed by the Captain-General, in the presence of an immense number of spectators.

A few days since three carriages belonging to wealthy persons arrived from the country, guarded by troops. Several ladies were observed to alight, some being put into the public prison, and others into the Punta Fort.

The official paper publishes what it calls a fair statement of the *Crescent City* outrage, but it is written in a manner that does little credit to the understanding of the writer, containing, as it does, much silly abuse against the people of the United States. The article was very generally copied into all the Havana papers.

The correspondent of the *Journal of Commerce* says: "We do not find any reasonable men here, Spanish or other nations, that approve of the late high handed measures towards the *Crescent City*. It has been intended as a covert insult to the flag. It was well understood by the interested advisers of the great chief that Mr. SMITH, the purser, was acting as mail agent of the United States, and could not be at all amenable to the Government of Cuba; besides which he had done nothing to justify even unpleasant feelings towards him."

The cholera has almost subsided. About 3500 persons have died during the last three months; in September upwards of 1300 were buried in the public cemetery, besides those interred in those of *Regla el Cerro*, *Jesus del Monte*, &c. At the time the disease was at its height, the soldiers were buried in trenches in the Cassa Bianca side of the harbor. The arrival of the *Crescent City* at New York is looked for with the greatest anxiety.

A committee of our citizens propose to wait on Lieut. PORTER, on his return, and compliment him for his dignified and manly conduct toward the Cuban authorities.

ATTEMPT TO ASSASSINATE LOUIS NAPOLEON.

A large space is devoted in all the French journals to the tour of LOUIS NAPOLEON, and the plot for the destruction of the would-be Emperor and all his attendants. The *London Times* argues, and with much plausibility, that the machine was concocted by the minions of the Prince President, and seized just at that juncture to give *clat* to his visit. It is a significant fact, in this connection, that no names are given of those arrested. The *Moniteur* of Sept. 26 has the following details of the affair:

The Minister General of Police has for some time past been on the trace of a secret society, of which the object became every day more manifest. The members had resolved to make an attempt on the life of the President. The city of Marseilles had been chosen for the execution of the plot.

The construction of an infernal machine having been resolved on, several of the members set to work, and the machine was quickly completed. It is com-

posed of 250 gun barrels, four large blunderbuss barrels, the entire divided into 28 compartments. These twenty-eight pieces were for greater precaution deposited in twenty-eight different places until the moment a suitable place could be found to fix and put the machine together.

The conspirators then occupied themselves with the choice of a situation which should naturally be situated on the passage of the Prince President. They first fixed their choice on a story in a house in the Rue d'Aix, where they were to remove and raise the machine on the night previous to that in which the President was to arrive at Marseilles. Some suspicions which were excited in the minds of the conspirators caused them to change their idea, and a second locality was chosen.

Like the first it was situated on the passage of the President, being on the high road from Aix. An entire house was hired. It is a small house, composed of two stories, with windows in front. The infernal machine was to have been placed on the first floor. It was seized on that spot. At the same moment one of the conspirators was in the house in which the infernal machine was found. The others were in their houses, or in the different places where the police were assured of their presence.

The *Paris Patrie* gives a brief history of the use of these instruments in France:

"The infernal machine of Marseilles is the third attempt during sixty years, to realize that dreadful thought which is not stopped by any consideration of the number of victims, in the hope to kill a particular person. The first infernal machine was that of the Rue St. Nicaise against the life of the First Consul. The following is the notice of the attempt given in the *Moniteur* of the 4th Nivose and IX., and which much undervalued the number of the victims: 'Last evening, at 8 o'clock, the First Consul was proceeding to the opera with his usual escort, when, as his carriage, reached the Rue St. Nicaise, an old cart was placed in such a way as to impede the passage.'

"The coachman, although going exceedingly quick had the address to avoid it, and in a second or two after, a terrible explosion took place, which broke the glasses of the carriage, wounded the last man of the escort, broke all the windows in the neighborhood, and killed three women, a grocer, and a child. The number of persons wounded, as far as is yet known, is fifteen. They were persons passing, and the proprietors of neighboring houses. About fifteen houses were considerably damaged. It appears that the cart contained a sort of infernal machine. The report was heard over all Paris.'

"The second infernal machine, that of Fieschi, was directed on July 28, 1835, against Louis PHILIPPE. The following account of the matter is given in the *Moniteur* of the next day:

"The fifth anniversary of the revolution of July was yesterday marked by one of the most horrible attempts that history can give an example of. The King had reached the Boulevard du Temple, and was passing in front of the 8th Legion, when all of a sudden a detonation took place similar to an irregular platoon discharge. This report was followed by a frightful disorder. It was an infernal machine that had vomited forth a shower of balls and grape on the group surrounding the King and his family! One of our oldest glories, the venerable Duke de Trevis, the model of civil and military virtue, fell bathed in his blood, and expired without uttering a word.

"General de LACHASSE DE VERIGNY was mortally wounded in the forehead; a lieutenant-colonel of the National Guard, an aide-de-camp, a woman, and several national guards, also expired in the midst of terrified horses and of an indignant crowd; whom nothing could restrain at the aspect of this frightful assassination." Such is the effect of infernal machines, sparing neither age nor sex; and such would have been that of the Marseilles plot if a vigilant and firm hand had not had time to arrest its being carried into effect at the time when it was about to cover France with bloodshed and mourning."

The receptions and festivities consequent upon LOUIS NAPOLEON's visit to Marseilles, however, were not interrupted, and if the reports are to be relied upon, even more than the usual enthusiasm prevailed.

The public mind appears to be made up in favor of the immediate proclamation of the Empire. It is even said that LOUIS NAPOLEON will return to Paris as Emperor, and that the proclamation will be made at Tours, the ancient capital of Touraine, on the 14th inst. His reception at Toulon, Avignon, and Marseilles, was enthusiastic. He was met and congratulated by the envoys of Piedmont, Naples, and the Pope.

On laying the foundation of the new Bourse at Marseilles, LOUIS NAPOLEON said he hoped that the prosperity of the port would contribute towards the realization of the Emperor's grand idea, "that the Mediterranean shall be a French lake." The idea is not disconnected, in public rumors, from the hint recently thrown out in a Government paper, that when a few more steamers are launched, England will be called to show by what title she holds Gibraltar and the Ionian Isles.

The Government nominees are elected in room of CAVAGNAC and CARNOT, resigned.

AERIAL NAVIGATION.

The Paris correspondent of the *New York Express* gives an account of an experiment in aerostation, by which Mr. HENRI GIFFARD is reported to have succeeded in navigating a balloon propelled by steam. The machine is described as having something the

shape of a fish, and is 140 feet long by 40 wide in the middle, and tapering towards each end. Twenty feet beneath the balloon is suspended the car containing a steam engine of six horse power, for the propulsion of the apparatus through the air. The propeller is a screw, which is made to revolve 110 times a minute, and the balloon, inflated with common illuminating gas, bore up a weight of 3120 pounds, and was driven through the air by her machinery at the rate of five miles an hour. This rate of motion is of course no desideratum, but it settles the question of practicability in regard to steering an aerial barque, a result which has generally been regarded as impossible.

A vessel navigating the water, a medium of different density from the propelling power, is very easily moved in any required direction by the resultant of two forces; but the principle is inapplicable to aerostation, and hence the great difficulties which Mr. GIFFARD is said to have surmounted.

The exhausted steam, smoke, &c., are discharged downward beneath the car, so as to remove them from the danger of contact with the balloon; and these results are pronounced such as to render it secure. If a spark should come in contact with the contents of the gas chamber, the navigator might find himself very suddenly blown out of the air instead of into it, and would need to have his apparatus enveloped in a Davy netting instead of one of hemp.

Mr. GIFFARD (continues the *Express* correspondent) announces a second trial of the balloon, the result of which is looked forward to with much interest. We have no account of this in our foreign papers.

THE ERUPTION AT MOUNT ETNA.—On the 16th September, the lava was reported to be taking another direction, towards Milo, the inhabitants cutting down their forests and making themselves secure. A coasting vessel laying at anchor near Catania, has been covered with salamoniac, the issue from the mountain. The mountain sent it forth in vast clouds. The following graphic account of the lava is contained in a letter dated Catania, Aug. 30th:

"Yesterday after breakfast, we reached Zeffarana from the last house in the village; we saw the lava at gunshot distance, and at that distance the heat was very great.

"The manner in which the extraordinary and frightful torrent advanced is not to be described—it must be seen. It moves slowly and uninterruptedly; the first waves, if I may so express myself, rise and fall at the least obstacle they encounter; then send forth streamlets here and there, recede, extend themselves, and again advance. Now it is heard as a continued sound of glass breaking in the fire—nothing more—and now immense damage succeeds. Every now and then it is arrested, denoting the presence of greater obstacles, or of water.

"By day all this grand mass presents an appearance between red and yellow—sometimes dull, sometimes brighter. I can ill describe the spectacle by night—that dull stream of fire—those clouds of ashes and sulphurous vapors—are beyond description and sublimely horrible.

"The streams of lava are much higher than the surrounding land, for as the former beds have become solid the new lava flows over them.

"In truth, nothing could be more picturesque; could we divest ourselves of the feeling of misery and grief which pervades this hapless region.

"The lava flows over the richest and most cultivated part of the country, destroying vineyards, all sorts of fruit trees, and some houses. Conceive the misery that has fallen on many proprietors and colonists.

"Since writing the above, we have accounts from Catania to the 24th September, up to which date the eruption continued, but without having destroyed any village, though rich vineyards, woods, &c., have been devastated."

LOSS OF THE AMERICAN SHIP MOBILE.—A dispatch from New York reports the loss of the American ship *Mobile*, 1000 tons, nearly new, Capt. TARBOX, from Liverpool for New Orleans, on the Arklow Banks, on the night of 27th ult. She had 60 passengers and twenty-three crew—all lost but nine, including the captain. The particulars are thus related:

"The *Mobile* sailed Tuesday morning, with a fair wind, and made good progress throughout the day. At midnight, the captain went below, leaving the second mate in charge, with orders to steer west-south-west, and to call him (the captain) at 2 o'clock, or sooner, if the weather became threatening. At midnight, the wind was blowing a fresh breeze at east-north-east, with a heavy sea, which soon increased to a violent gale. On the captain coming on deck, at 2 o'clock, he found the ship on a lee shore, from which it was impossible to extricate her, the second mate having, it is said, mistaken his orders, and kept the ship on a west-north-west course.

At half-past two she struck, heaving on Arklow bank, and shortly afterwards commenced to break up. Efforts were made to launch the boats, but in consequence of the high sea they were fruitless. A few

hours after the vessel struck, the weather moderated and at 11 o'clock on Thursday morning two schooners hove in sight, and immediately bore down to the wreck. One of them, bound to Glasgow, took off four sailors and the only surviving passenger; and the other took off the remaining four sailors, and landed them at Wexford, whence they have been forwarded to Liverpool.

Capt. Tarbox and all hands exerted themselves to the utmost to save the ship, until one after another they were washed away and perished."

EXTRAORDINARY RAILWAY ACCIDENT.—*Galignani* relates an extraordinary circumstance which occurred a few days ago on the Northern Railway at Montataire, near Creil. A carter arrived with a vehicle containing an enormous block of stone, weighing not less than six tons, drawn by three horses, and asked if he would have time to cross the line before the arrival of a train. The wife of the keeper of the crossing answered in the affirmative, and he went on the line; but there being a sort of ascent, his horses were not able to drag the vehicle the whole way across. While they were still endeavoring to get across, a train was heard approaching. The carter, fearing a shock, cut the traces of the two leading horses, and removed them out of danger. The keeper's wife ran towards the train, and made signs to stop. It was an express train, drawn by one of CRAMPTON's powerful locomotives, and was proceeding at a fearful rate. The driver reversed his steam, and made a signal to have the breaks put on; but seeing at the same moment that it was impossible to stop in time, he, with admirable sang froid, put on all the power of the locomotive, and drove right into the cart. The tremendous force of the shock shattered, as he had hoped, the cart and the block of stone into a thousand pieces, without throwing the locomotive off the line, or even causing any perceptible derangement of the train. He was able to proceed to the station at Creil, where he found that his locomotive was a good deal damaged.

MEXICO.—PROBABILITY OF SANTA ANNA'S RETURN.—By the *Black Warrior*, we are in receipt of dates from the city of Mexico to the 30th ult., and from Vera Cruz to the 5th inst. The pronunciamiento at Guadalupe still occupies general attention. DAVILLA had retained his post but a few days when a revolution occurred; and of course a fresh plan was at once announced, in which the federal doctrine was re-asserted, and SANTA ANNA invoked to assume supreme authority. By this document JOSE MARIA BLACHARTE was placed in command of the troops. Gen. ARISTA, since this edict appeared, has suspended communications with Julisco, and ordered the army to advance upon the refractory State.

Rumors had been circulating at the capital, that, sustained by General UREGA, the President, ARISTA, was about to assume the dictatorship. There was no confidence placed in the story.

A decree has been issued by the Government for the reassembling of Congress on the 20th inst. The liberty of the press has been much restricted. A large body of the National Guards had surrendered at Cerro Gordo to the insurgents after a brief engagement.

The disaffection at Mazatlan is unappeased.

The authorities of Vera Cruz have been superseded.

An express from Orizaba states that a body of troops leaving Perote for that city, on the 16th ult., were attacked by the insurgents, and disarmed after a short conflict. Three of the number were killed, and several wounded.

BRO. HIMES:—As I once wrote you a few lines in relation to the Spirit Manifestations, and you had the kindness to give me some advice on the subject, I will simply say, that on the 26th of March last, a certain spirit told me to throw away my tobacco, and she would aid me to leave off the bad habit, which I did, and now have no desire for the filthy weed, although I had used three papers per week for twenty-four years previously. Can bad spirits give such good counsel? H. R.

REMARKS.—Would the Pythonic spirit that PAUL rebuked, have called him a servant of the Most High? or would the legion of demons cast out by the SAVIOUR, have called him the Son of God, on your principle?

The Japan Expedition.

The *N. Y. Tribune* has an interesting article on the Japan expedition and naval matters. We copy the concluding paragraph:—"The Mississippi takes out a variety of articles as presents to the Emperor of Japan—to conciliate him, astonish the natives, and prepare the way for the desired negotiation. A locomotive and a quantity of railroad iron will be taken along, with which to show him the operations of a railroad. Telegraphic apparatus and wire will also be taken, with which to demonstrate how the lightnings have been converted to the use of civilization. Two of the ship's engineers are learning the use of the apparatus, in order to explain it to the Emperor. An apparatus for taking daguerreotypes will also be used and explained for the information of his Majesty, by Lieut. Budd. A beautiful barge is on board to be presented to him. Also, boxes of domestic goods, comprising a great variety of manufactured articles, which are to give the Emperor an idea of the industrial pursuits of this country, and perhaps awaken a desire on his part for an exchange of commodities between Japan and the United States. The Mississippi will take ten boats for her use. There are four beautiful brass nine-pounders, mounted on carriages, which are to be used, if necessary, by parties of engineers engaged in surveying. They can be fitted in the bows of boats, which may be employed in surveying the coast. If this expedition shall succeed, and establish commercial relations between the United States and that extensive and secluded nation, it will richly repay the risk and expenditure incurred."

CORRESPONDENCE.



"CURSE YE MEROZ."

BY J. W. BONHAM.

"Curse ye Meroz, said the angel of the Lord: curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges 5:23.

In the sacred Scriptures, by a figure of speech, cities are frequently referred to while the inhabitants of the city mentioned are more particularly intended. The language of our Saviour addressed to Jerusalem: "O, Jerusalem," &c.—evidently refers to the inhabitants of Jerusalem. In the epistle of Jude, the cities of Sodom and Gomorrah are spoken of, while the inhabitants of those cities are doubtless intended.

The same principle may be justly applied to the place mentioned in the text against which a curse is pronounced, "Curse ye Meroz," &c. The precise locality of Meroz is not definitely known, but it is supposed to have been a place near the brook Kishon. Meroz was evidently a city or province, the inhabitants of which came not to the help of the Lord. The name of the place mentioned signifies "secret," or "leanness."

Under the old dispensation all who professed to be the Lord's people were expected to go forth to aid in fighting the battles of the Lord; and also to perform every other work He commanded to be done. Physical, or literal wars were then sanctioned, and his people were justified in using the sword in order to overcome the Lord's and their enemies. Those who went forth to fight against His enemies, and those who refused to go, or failed to perform or aid in any other work, are specially noticed. In Neh. 3: 4, 5, mention is made of those who went to build the wall of Jerusalem; but in v. 5 we read: "And next unto them the Tekoites repaired; but their nobles put not their necks to the work of the Lord." See also 1 Sam. 18:17.

Again, 1 Sam. 25:28—"I pray thee forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days."

From the heavy curse pronounced against Meroz, it is evident that those who failed to perform their duty in this particular, were exposed to the bitter, withering curse of Almighty God, "Curse ye," &c.

But although physical wars and violence were sanctioned under the old dispensation, and justifiable among the people of God, they were not under the present dispensation.

Striking declarations in different parts of the New Testament prove this; and by a careful perusal of Matt. 26:52; 2 Cor. 10:4; Eph. 6:12, you may be convinced that the gospel dispensation is superior to the old; and that those who now go forth to the help of the Lord against the mighty, fight not with metallic, or carnal weapons of warfare, but with one more effectual, and mighty to the pulling down of strong holds, viz., the sword of the Spirit, which is the word of God!

That the Lord's cause is now in a languishing state, and that those glorious effects which in days past resulted from a preached gospel are seldom seen, no careful observer of the spiritual death which now afflicts Christendom, will deny! And that the cause of this declension is attributable to the wrongly directed efforts of Christians on the one hand, and their inactivity and negligence on the other, is, we think, susceptible of demonstration. In consideration of these matters we have introduced the words of the text, in order to pave the way for certain remarks which have suggested themselves respecting the expectation and conduct of certain professors of religion, and the consequences of the same. To spend time in proving that the Lord's cause is in a languishing state, and that but little good is accomplished by the use of the ordinary gospel instrumentalities, will be unnecessary; in view of which we shall have more time to point out what we consider some of the causes of this religious paralysis.

1. The injudicious movements of sincere Christians, constituting what may be considered wrongly directed efforts, have done much towards strengthening the hands of the wicked, and thereby affected the prosperity of Zion! That many Christians, whose hearts are right, have not judgment equal to their zeal, and are therefore unfitted to dictate in matters belonging to the church, cannot be denied.

We shall take it for granted that you believe God is willing, and anxious that souls should be saved; that He delighteth not in the death of the sinner;—is long suffering and not willing that any should per-

ish, but that all should come to repentance! God is unchangeable in his nature—the same yesterday, to-day, and for ever; without variableness or the shadow of turning;—in view of which we dare not charge the non-conversion of sinners, or the church's deadness to God, nor assert that He is not still willing and mighty to save.

Therefore, the cause of the present state of apathy, and lukewarmness, and religious dearth must be attributed to the injudicious efforts of the class before referred to,—in connection with the spiritual deadness, indolence, lukewarmness, and neglect of others; many of whom by their conduct "shut heaven that it rain not."

2. The Lord's cause languisheth in consequence of the conduct of those ministers and members, who believe and preach unscriptural doctrines—doctrines calculated to lull the wicked to sleep, and fill their souls with thoughts of comparative peace, while they are standing on the verge of everlasting ruin; and with those may be classified those professed shepherds who care not to gather the lost, or even feed the sheep already in the fold; but who labor to close the door against those who are without, and lay in wait to tear in pieces the flock already within its sacred enclosure!

There is a natural tendency in the human mind to run into extremes on all points, but more especially on matters connected with religion; and hence while one class believe and teach, and use means for the conversion of every individual on the face of the earth,—another class believe that they may spend their time in idleness, believe that none will be saved but those already converted; and therefore they refuse to use the appointed means to bring sinners to a knowledge of the truth, and labor to impede the progress, and block up the way of those who do.

Christ commanded his disciples to "go into all the world and preach the gospel to every creature," and promised to be with them until the end of the world; until which period we must preach the gospel; and while we continue to preach the gospel, we have a right to expect blessed results, and realize that it is still the power of God unto salvation, &c. If people will not come to us to hear the gospel, we must go to them! Christ commissioned not his disciples to spend all their time in Jerusalem and invite the people there to hear the gospel, but commanded them to "go into all the world and preach to every creature." Had they spent all their time in one place, those in other places would not have heard.

3. The Lord's work is impeded by those who fight his battles in their own strength, and in an unscriptural manner labor to enforce the doctrines of the Bible. Now, as in the early days of Christianity, some preach Christ for contention, and have selected the church of Christ as a sphere in which to move, and exhaust the superfluous energy of their morbid combativeness. Some cannot live without time being preached to them, or they have the privilege of preaching it themselves; others cannot exist if they are denied the privilege of contending, and of being as they term it, the Lord's free men, forgetting that it is not by might nor by power, but by the Spirit of God alone that good can be accomplished! No class of men can accomplish permanent good unless their efforts are blessed by the Lord and are in accordance with his will.

4. The presentation of doctrines unsuitable to the wants of the people, and the times in which we live, may be referred to as another hindrance. We need the hope of the church as well as the faith of the church, and the faith as well as the hope; and the practical as well as the theoretical.

We live in "perilous times," and in days of apostasy. Many in the church are slumbering, and the hands of the wicked are being strengthened. We require men who can sustain the faithful, arouse the slumberers, and alarm the ungodly! But where are they? Where are the men who dare in the face of all opposition, preach the keen, cutting, heart-searching practical doctrines of the Bible, without subjecting themselves to the charge of being personal? Where are the men who dare use the appointed means to alarm the ungodly, and knowing the terrors of the Lord persuade men, and in Christ's stead beseech them to be reconciled? Where are the men who dare preach to the ungodly the awful doom of the sinner, if they forsake not their sins and submit to Christ? True, some may do it after a fashion if they will not be harsh, and comfort the impenitent when they do so by telling them that for ever does not mean for ever; that hell only signifies a place outside Jerusalem. Should they do otherwise, they would be considered harsh towards the poor sinner, and merit the displeasure of many of those who possess to be more merciful than God!

And from a similar fear of offending man, how many ministers are afraid to call the attention of their hearers to the truth of the Saviour's speedy return! How many smite their fellow servants, and eat and drink with the drunken.

5. At the present time, by many congregations,

too much is left to and expected of the minister, whom some expect to be a prophet, apostle, pastor, evangelist, and teacher, all combined, and who it is expected must be the principal of doing all the good that can be done. But this is not the case, and such results should not be expected.

The success of the Lord's cause does not always rest with the minister. The private or lay members of the church are his fellow Christian soldiers in the army; and to accomplish permanent good the members of the church must unite with him in his efforts, and thereby enable him to labor with them in peace and harmony. What would you think of an army or regiment of earthly soldiers, who should expect to conquer the enemy and gain a triumphant victory by leaving the conflict to their leaders and officers, and doing nothing themselves but simply looking on, finding fault, and muttering that this ought to be done this way, and that in another manner? When was there a battle won when none but the officers fought? Did Washington gain American independence by his own power simply, and without the aid of soldiers? In churches ministers and members must be co-workers together; each must feel his responsibility, and that all have something to do in helping forward the car of the gospel, and in fighting the "battles of the Lord."

A cold, formal, prayerless, and dissatisfied church have no right to expect the accomplishment of the great end of preaching in their portion of the Lord's vineyard; because such a state of things would paralyze the efforts of an angel; and the moral atmosphere and temperature arising therefrom must debilitate, and ultimately exhaust, the best energies of the preacher. Ministers of the gospel can easily perceive the difference between a lukewarm and a prayerful congregation. The one elevates his soul, inspires him to speak words of wisdom, and comfort, and power; the other depresses his spirits, and makes his words fall powerless to the ground!

Congregations with whom the Lord's work prospers not frequently attribute the cause thereof to the ministers, and in some cases desire a change; and yet the fault is in themselves. The minister probably may have lost much of his zeal and former vigor, inasmuch as a prayerless, lifeless people will affect his mental vigor and crush his energy. But let the people arouse, shake off their drowsy slumbers, and pray for him as much as they have been in the habit of finding fault, and then the minister would be aroused—they could labor together and accomplish much good! The work would prosper, and sinners be converted!

It frequently occurs that while the members of a church do but little to help a preacher forward, that they do much to embarrass and impede his progress. In these "last days" many attend church, not to hear and profit by what they hear, but to seek defects, cavil, and find fault with nearly all that may be advanced. They perform the functions of a self-appointed committee, a committee of criticism, and pass judgment upon the preacher, either severe or lenient, according to the depth of their prejudice, and variableness of their fancy. To surmount, or press through such a state of things is no easy task, and would be almost a master-piece for the angel Gabriel! while the minister's chance of success would be tenfold in a heathen land, or were he to preach to the giddy multitude who traverse the streets. Under such circumstances the word would reach the hearts of some, as there would not be such an intermediate barrier to impede its progress, and make its cutting arrows powerless!—(To be continued.)

LETTER FROM C. GREENE.

Bro. Bliss:—The Lord is always better to his people than they fear. It is true that he often suffers their fondest earthly hopes to be blighted, and brings distress and anguish upon them when they least expect it; often causes them to endure privations, and to pass through scenes of suffering, when the reason of his mysterious dealings are hidden from them; and it is also true, that he smiles behind the storm-cloud, and oftentimes when it settles in dense masses around their tempest-tossed barks, and they, saddened and disconsolate, become weary of life, and pray in the language of the discouraged prophet, "O Lord, take away my life," that he says to the angry waves, "Peace, be still." He lulls the storm to repose, and for a time gives them a smooth sea, and a gentle breeze to fill their sails, and makes them by his Spirit to feel that the frowning cloud, and howling storm, as well as the unruflled ocean and pleasant wind, have served to waft them homeward.

The seven past years of my life have been years of suffering. I have not only been deprived of the privilege of proclaiming the truths of God's word, but such has been my state of health for much of the time, that I could not attend the ministrations of others without an injury.

It will not be thought strange, if while but very few around me had learned by experience to sympa-

thize with me in my peculiar sufferings, that I should often sigh for an interview with one who more than twelve years ago pledged me his sympathetic aid, and whose occasional letters for a few years past have been cordials to my soul. I refer to Bro. Himes. He has often promised to visit this place, but circumstances have directed his steps elsewhere, until the last week, when accompanied by Bro. Orrock, he came among us, to cheer our hearts and enlighten our minds, by lucid exhibitions of heavenly truth. It was very gratifying to welcome them to my dwelling, to enjoy a free and mutual interchange of thought with our long tried and faithful brother—to commune with that heart which seems to be a fountain of sympathetic—generous—great and noble feelings. Bro. Orrock, like the youthful shepherd of Israel, had some well selected stones from the brook which he slung to good effect. Their labors among us were very interesting and profitable. Their words of exhortation and comfort to the untiring soldiers of the cross—to the tried—tempted—discomfited and way-worn pilgrims, were like "apples of gold in pictures of silver,"—"they were meat in due season," a "present help in time of need." Their efforts were not of that character that may be compared to the sudden flash of lightning at midnight, which for a moment startles you with its glare, and then leaves you, making the surrounding darkness more visible; but they were like the beacon light on the coast of the ocean, that shines through all the darkness of the night, and thus serves to guide the anxious mariner safely to port.

Our meetings were well attended, and a most salutary influence was exerted upon our brethren and sisters, and we fondly hope that if time continues they will come again.

At the present time we enjoy the labors of Bro. Addison Merrill. He has been with us nearly one year. His untiring efforts to do good in his Master's service, are attended by the blessing of God. We expect him to continue with us.

Montgomery Centre (Vt.), Oct. 11th, 1852.

Letter from T. M. Preble.

Bro. Himes:—As my former letter, containing a notice of the Vernon Camp-meeting—and death of Bro. Prescott's child—was mislaid, I will now—though late—send you another short sketch.

The meeting commenced Tuesday, August 24th, and continued over the Sabbath. On account of the heavy rain, the meeting was not so fully attended; but it proved one of deep interest to those who did attend. Several ministering brethren were present, but their names I do not now recollect. Bro. E. Burnham was with us till Sabbath morning, when he had to leave to fill another appointment. The unusual love and union, which prevailed among the saints, was frequently spoken of during the meeting.

In relation to the "rabble," we were free from them, we had no disturbance from them whatever. In this respect, I never attended such a camp-meeting before.

Great credit for this, however, must be given to T. F. Burroughs, Esq., on whose land the meeting was holden; and also for many other favors we enjoyed at his hand. The results of the meeting cannot be otherwise than good. Saints were revived—backsliders reclaimed—and many appeared to be moved to a preparation for the speedy coming of our Lord Jesus Christ.

East Weare, (N. H.), Oct. 9th, 1852.

OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, at Rye Beach, Sept. 3d, after eight weeks' painful sickness, LEWIS MORRILL, infant and only son of James L. and Harriet M. Prescott, of Epsom, N. H., aged five months and eight days.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."
T. M. PREBLE.

DIED, in Westboro', Mass., Oct. 8th, 1852, of consumption, sister SARAH S. WHIPPLE, aged 30 years, wife of Bro. Charles Whipple, and daughter of Charles and Sally Daniels. Sister Whipple embraced the Advent faith in the winter of 1852. At that time she was a stranger to Jesus and his holy religion, and felt herself unprepared for a coming judgment. She sought the Lord and found him precious to her soul. Then she could rejoice in his coming, and has ever since been a faithful friend of the cause she then espoused. Bro. Whipple deeply feels his loss, yet sorrows not as those who have no hope. His heart is sad, nevertheless he is joyful in hope, believing that those who sleep in Jesus, God will bring with him. Sister Daniels also has the

joyful hope to cheer her in the hour of grief; and amid her afflictions, feels like casting her cares and sorrows upon a sympathizing "High Priest," gladdened by the thought, that soon she shall meet the loved ones in that world where death shall no more divide. A father, unreconciled to God, we hope by this afflictive stroke may be brought to feel his need of Christ, repent of sin, be converted to God, and made ready for an exchange of worlds, that he may meet his children (three in number), who are resting in hope at God's right hand, in the peaceful kingdom to come. The Church of which sister W. was a member feel that they have lost a constant friend, and a true Christian; but she rests with Jesus. There we leave her till the resurrection morn, when in immortal youth and beauty, she shall live again to suffer and die no more. The funeral services took place Sunday Oct. 10th, in the morning at 10 o'clock, when the writer addressed a large circle of friends and neighbors from Rev. 14:13. In the afternoon the afflicted family with the Church came around the table of the Lord. It was one of the most solemn seasons I ever witnessed. The day will long be remembered by this Church who are waiting for salvation.

C. R. GRIGGS.

IDENTITY OF ANTI-CHRISTIAN SPIRITS.

There is scarcely a medium for Spiritual Communications in the United States of long experience who is confident that the spirits who communicate are the individuals whom they purport to be. Notwithstanding this fact, media for spiritual communications for the most part place implicit confidence in the general system of Naturalistic, Anti-Biblical Philosophy and Religion which they receive from the Interior world.

The fact is important, and should be thoroughly considered both as to its cause and tendency. It is a fact unparalleled in history or experience. It is a striking commentary on human weakness. It indicates of itself a condition of mind extremely if not ruinously diseased. Were the evidences of the identity of spirits who thus communicate unimpeachable, and did all spirits who thus assert persist in a harmonious movement in their anti-Christian theory of Creation and Immortality, and were their procedure characterized by the invariable appearance of truth, candor, judgment, discrimination, profound insight and strict fidelity to acknowledged principle, even then, inasmuch as their teachings are in direct, palpable antagonism to the Spiritual Disclosures recorded in the Ancient Scriptures, and especially in opposition to those related or connected with the life of Christ, it would be dangerous in the extreme to receive them as truthful and reliable.

Even though a brilliancy of intellect, a vastness of information and a thoroughness of statement beyond all present human capacity were discoverable in these communications from the Spirit World, it would still be perilous to build a theory of life morals and religion upon them; for to do this we must first deny facts inwrought into the internal and the historical consciousness of the Race.

It is no trivial affair, this abandonment of the Religion of Self-sacrifice; this Antique Faith that is liable to but one criticism—its Exaltation above all possible attainments of the natural man. Whoso does it, does it at his peril.

But when men abandon the Religion of the Cross for the Religion of Instinct at the beck of spirits who are unable to produce confidence in their own identity, much less in their integrity, what shall be said? Does it not betoken an internal proclivity toward a religious system from which the Divine element is obliterated, and wherein the blind instincts of fallen nature bear an undivided sway? Is it not a new demonstration of the great truth which the Scriptures everywhere assert, and which anti-Christian Spirits everywhere deny, even the truth of the fallen condition of man, his tendency to mental and moral error, his enmity to that Holy Influence which alone is adequate to save?

The above is from the *Mountain Cove Journal*, a paper devoted to the Spiritual Philosophy. If it is not an admission that those manifestations are all evil, it is a strong squinting that way.

The Change from O. S. to N. S.

A writer in "To-Day," says that he has in his possession an almanac entitled "Poor Job, 1752. By Job Shepherd, philom. Newport. Printed by James Franklin, at the Printing-office under the Town School-house." In this almanac the month of September has, in the margin, the figures of the successive days, commencing 1, 2; and, after leaving blank a space for eleven days, re-commencing with 14, and continuing to the 30th. The following address to the patrons of the almanac is happily conceived:

"Kind reader, you have now such a year as you never saw before, nor will see hereafter. The King and Parliament of Great Britain, having thought proper to enact that the month of September, 1752, shall contain but nineteen days, which will shorten this year eleven days, and have extended the same throughout the British dominions; so that we are not to have two beginnings to our years, but the first of January is to be the first day and the first month of the year 1752; eleven days are taken from September, and begin 1, 2, 14, 15, &c. Be not astonished, nor look with concern, dear reader, at such a deduction of days, nor regret as for the loss of so much time; but take this for your consolation, that your expenses will perhaps appear lighter, and your mind be more at ease. And what an indulgence is here for those who love their pillows, to lie down in peace on the second of this month, and not perhaps awake or be disturbed till the fourteenth, in the morning. And, reader, this is not to hasten the payment of coming debts, freedom of apprentices or servants, or the coming to age of minors; but the number of natural days in all agreements are to be fulfilled. All Church holidays and Courts are to be on the same nominal days they were before; but fairs, after the second of September, alter the nominal days, and so seemed to be held eleven days later. Now, reader,

since 'tis likely you may never have such another year nor such another almanac, I would advise you to improve the one for your own sake, and I recommend the other for the sake of your friend,

Poor Job."

James Franklin, brother to Dr. Franklin, was a printer in Boston and Newport, where he died in 1735. His son James commenced printing, according to Mr. Thomas, about 1754, which is two years subsequent to the date of this almanac.

WHAT IS A PUSEYITE?

Dedicated, without permission, to the Right Hon. the Lord Justice Knight Bruce.

"Lord Justice Knight Bruce asked if any of the learned counsel would define 'Puseyites?' but no one attempted a definition." (See Law Report in the Morning Herald, Nov. 12th.)

"Pray tell me what's a Puseyite?" 'Tis puzzling to describe

This ecclesiastic Janus, of a pious hybrid tribe; At Lambeth and the Vatican, he's equally at home, Although 'tis said he's wont to give the preference to Rome.

Voracious as a book-worm is his antiquarian maw, The 'Fathers' is his text-book, the 'Canons' is his law;

He's 'mighty' in the 'Rubrics,' and 'well up' in the 'Creeds,' But he only quotes the 'Articles,' just as they serve his needs.

The Bible is to him almost a sealed book, Reserve is on his lips, and mystery in his look; The 'sacramental system' is the lamp 't' illumine his night,

He loves the earthly candlestick more than the heavenly light.

He is great in puerilities, when he bows, and when he stands,

In the cutting of his surplice, and the hemming of his bands;

Each saint upon the calendar he knows by heart at least,

He always dates his letters on a vigil or a feast.

He talketh much of discipline, but when the shoe doth pinch,

This most obedient dutious son will not give way an inch;

Pliant and obstinate by turns whate'er may be the whim,

He's only for the bishop when the bishop is for him.

But hark! with what a nasal twang, between a whine and groan,

He doth our noble Liturgy most murderously intone. Cold are his prayers and praises, his preaching colder still,

Inanimate and passionless, his very look doth chill.

Others as weak, but more sincere, who rather feel than think,

Encouraging he onward leads to Popery's dizzy brink; And when they take the fatal plunge, he walks back, quite content,

To his own snug berth at —ch, and wonders why they went!

Such, and much more, and worse, if I had time to write,

Is a slight sketch, your worship, of a thorough Puseyite.

Whom even Rome repudiates, as she laughs within her sleeve

At the sacerdotal mimic, a solemn "make-believe."

Oh! it were well for England if her Church were rid of those

Half Papist, and half Protestant, who are less her friends than foes;

Give me the open enemy, and not the hollow friend, With God and with our Bible we need not fear the end.

London Morning Herald.

The King of Siam.

We have mentioned the death of the King of Siam, and the coronation of his son. Soon after the event great preparations were made for the burning of the body of the old King, which was carried into effect in the following manner:

"A quadrangular range of buildings, 400 feet each side of the square, was erected. In the centre of that, a spacious temple, 186 feet in diameter, towered up with its nine-storied spire to a height of at least 217 feet. Four immense pillars of the wood-oil tree, each a *sen* (130 feet) long, were planted in the centre to sustain this spire. Between these rose a lesser structure of four pillars, sustaining a lesser spire, full one hundred feet, however. Between the four pillars of this inner structure rose the platform and throne, on which were deposited the remains of his Majesty in a gold urn. This throne, twenty feet square at the base, and rising twenty-two feet in a storied pyramidal form, was entirely overlaid with the rich red gold of the country, in weight four *piculs*, its value \$153,600. The richness of its appearance was beyond description, and all was in exquisite taste. At each corner of the great quadrangle and midway on its sides, were lesser temples, fac similes of the centre one, their spires but 100 feet high. The roofs and walls and spires of all were covered with an imitation of gilding made by rubbing gamboge and oil over thin sheets of an alloy of tin and lead. The gorgeousness of the coloring, the number and beauty of the spires and storied roofs, the profuse ornaments, hosts of poles for the fire-trees, the nine and twelve storied, gilded and painted *chats*, made the whole look like a scene of enchantment. Eight hundred priests were fed daily in the colonnade around the main edifice. The exercises were kept up for a fortnight. For twelve days gold and silver coins were thrown away every evening from eight lime-trees, at the rate of two catties or more to a tree,—his Majesty also distributing limes and lottery tickets to his court and what Europeans might be present. Fire-works on a prodigious scale were kept up, and rope dancing, tumbling, wrestling, and theatricals, were constant amusements."

An Elevated Road.

The Stelvie road, which is the highest in Europe practicable for carriages, being 7272 feet above the sea level, and 2300 feet, or nearly half a mile perpendicular, above the Simplon, and 100 feet above the great St. Bernard, was completed in 1824.

It is so constructed by means of zigzag terraces, that a coach can trot up one side and down the other with only one wheel locked. The road is on an average eighteen feet wide, with an ascending grade 5 1-2 per cent. From Prad, the village on the Tyrolese side, to the summit, the road is nearly fifteen miles long, and from the summit to Bormio 12 and 2-3 miles long.

The elevation of the highest point above the Prad is nearly 6000 feet—above Bormio 5000 feet. The horizontal distance between Prad and Bormio, projected on a plane which is about twenty-eight miles by the road, is about fifteen miles. When you reach the highest point where the road begins to descend, you are 800 feet above the line of perpetual snow; but upon each side of you the mountains are towering high above you, presenting one dazzling field of ice and snow projecting into the very sky. The Orteles peak on your left is 14,000 feet above the sea level; and consequently a mile higher than the carriage road. The glacier by the side of which you ascend nearly 3000 feet, keeps on its way 5000 higher up above the region of eternal ice.

Mount Washington is 6000 feet high; place it on the top of the Catskill, and its summit will be one mile below that of Orteles. After you have ascended the Stelvie road till your patience has been exhausted several times over, you can see it creeping along on the side of the precipices above you, leaping over a ragged torrent under a ledge of rocks, winding round the other side the mountain, appearing again over your head, rising and winding, winding and rising, higher, till you see it miles above you; and finally, after it was wound, screw-like about fifty terraces above the point where you stand, it disappears in the cloud, like Jacob's ladder going up to heaven. This road is now frequently travelled by carriages.

Congregational.

Artificial Stone.

Owen Williams, of England, has just taken out a patent for the manufacture of Artificial Stone. The following ingredients are used in preparing it: 180 lbs. pitch, 4 1-2 gals. dead oil or creosote, 18 lbs. rosin, 15 lbs. sulphur, 44 lbs. fine powdered lime, 180 lbs. gypsum, 25 cubic feet of sand, breeze, scoria, bricks, stone, or other hard materials broken to pieces, and passed through a half inch sieve. The sulphur is first melted with about 30 lbs. of the pitch, after which the rosin is added and then the remainder of the pitch with the lime and gypsum, which are introduced by degrees and well stirred, and the mixture brought to boil. The sand, or broken earthy or stony material is then added, and the whole mass well stirred, after which the dead oil is in a fit state to be moulded into blocks. In order to consolidate the blocks, pressure is applied to them in the moulds. The patentee gives also the proportions of the above materials to be used as a composition for laying pavements, as a cement for uniting to each other blocks of the first named composition when used for building purposes, and as a coating for bridges, the roofs of buildings, &c. The Artificial Stone hardens in about a week, when it becomes as stubborn as granite. The composition is not only very durable, but a very cheap one, it costing less to erect buildings out of this material than from the commonest kind of brick. A roadway, plastered with this material, becomes a smooth solid flooring of rock in about ten days.

Tradition and Scripture.

The talented author of "Caution for the Times," illustrates the uncertainty of tradition compared with Scripture, by putting this familiar case: "A footman brings you a letter from a friend upon whose word you can perfectly rely, giving an account of something that has happened to himself, and the exact account of which you are greatly concerned to know. While you are reading and answering the letter, the footman goes into the kitchen and there gives your cook an account of the same thing, which he says he heard the upper servants at home talking over, as related by the valet, who said he had it from your friend's son's own lips. The cook retails the story to your groom, and he, in turn, tells you. Would you judge of that story by the letter?" The Bible shows how rapidly tradition becomes untruthful, from that passage in St. John where Jesus Christ said to Peter, in answer to his question, what John should do (21:22): "If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren" (oral tradition), "that that disciple should not die." Christ also says, "Thus have ye made the commandment of God of none effect by your traditions." Prot. Epis.

Never get Angry.

It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort; but anger has none. A man feels no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves one to see that he has been a fool; and has made himself a fool in the eyes of others, too. Who thinks well of an ill-natured man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbor, or a partner in business? He keeps all about him in the same state of mind as if they were living next to a hornet's nest or a rabid animal. And as to prosperity in business, one gets along no better for getting angry. What if business is perplexing, and everything "goes by contraries," will a fit of passion make the winds more propitious, the grounds more productive, the markets more favorable? Will a bad temper draw customers, pay notes, and make creditors better natured? An angry man adds nothing to the welfare of society. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged at all?

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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THE ADVENT HERALD.

BOSTON, OCT. 23, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. 'For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.'"—Rev. 16:14. 80 pp. Price, 12 cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Visions on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

New Works to be out the 1st of Jan.

1st. MILLER'S LIFE—in one volume.
2d. AN EXPOSITION OF THE APOCALYPSE—in one vol.
These are now in preparation for the press, and will be more particularly noticed hereafter.

The Life of Mr. MILLER was commenced two years since, and would have been completed then, "but Satan hindered us."—1 Thess. 2:18. We hope now to be able to complete it without interruption. Those who sent in money for it then, which has not since been appropriated by them, to other objects, and received the first number, will be entitled to the entire volume, the same as if the first number had not been sent. Its price cannot be now determined. It will probably be somewhere from \$1 to \$1.25.

The Exposition of the Apocalypse will contain about 400 pages. Price, 50 cts. This is nearly through the press. Orders may be sent in for both of the above works.

To Correspondents.

G. Arthur—Some one has misinformed you. We have never refused to give the appointments of brethren laboring with us in the Advent cause. On the contrary, we have, time and again, given those of persons who employed the influence we thus gave them by joining with opposers, to destroy the *Herald*, and disaffect the brethren. No money was ever received for the insertion of appointments, or offered, to our recollection. The epithets of "popery," "yokes," "oppression," &c., &c., that certain persons are industriously using, will be understood and appreciated by our friends. Those who deal in such phrases, are generally the most worthy of them. "None of these things move us." They only afford us an opportunity for the exercise of patience, and to glorify God in the "furnace." They cannot heat it hotter than God pleases. We desire to exercise none but Christian feelings towards those who so cruelly assail, and attempt to destroy our usefulness.

J. V. H.

NEW HAMPSHIRE.—At length the door is open for me to visit New Hampshire a few weeks. I shall begin at *Lake Village*, as Bro. Franklin and Elder Smith may arrange. I hope to see a full representation of the brethren and sisters, as well as the public.

Other notices hereafter. I shall be glad to hear from any and all who wish my labors, especially the destitute and poor. Address me at Boston, or Lake Village, N. H., after the 25th inst.

MAINE.—I shall hold three conferences in Maine as soon as I have finished my tour in New Hampshire, at which I hope to see a general rally of the friends of the cause.

I shall not forget the West, or the North. Be patient, brethren.

J. V. H.

OUR TOUR.—We returned home on Monday last in good health. This tour has been one of our best visits among the brethren. Our reception was more cordial, if possible, than at any former time. The brethren and friends will please accept our hearty thanks for their liberality. Notice of the tour next week.

J. V. H.

ADVENT BOOKS.—The *Advent Harp*, Hymn Books, the *American Vocalist*, &c., may be obtained at the store of W. WOOD & Co., Rock Island, C. E.

Advent books can also be obtained of Dr. R. HUTCHINSON, at Waterloo, C. E.

Bro. C. B. Turner's Case.

It will be gratifying to the friends of Bro. Turner, to hear that his health is a little improved—that after having his lips sealed for nearly a year, he is now able to converse in a low tone. His lungs are evidently much improved, and his strength considerably increased. I called upon him at Brooklyn on his return from Newport, and found him anxious to get to a more genial climate as soon as possible. He wishes to go to the south of Europe, or to a dry and warm climate in our own country. He found the winter in Savannah, Ga., too damp, and thinks his lungs did not improve till the winter was past; he would therefore prefer Tennessee, or the south of Europe. If Bro. Turner could be helped to go at once, there is much reason to believe that his life might be prolonged for years; but if he is compelled to struggle against the cold, moist, changeable climate of our winters, there is little hope of him.

Will not our brethren and sisters, and readers of the *Herald*, contribute at once to aid Bro. Turner? "All things whatsoever ye would that men should do to you, do you even so to them." "I was sick, and ye ministered unto me."

Whatever is done, should be done promptly as possible, and may all act in view of Christ's words just quoted. Remittances should be sent directly to Elder C. B. Turner, Brooklyn, N. Y., or to the *Herald* office, if more convenient.

L. D. MANSFIELD,

Oct. 14th. 199 West 15th street, N. Y.

P.S. I would remind the churches which have omitted the quarterly contributions for disabled ministers, that this case furnishes the opportunity to begin the good work. I should not omit to say, that Bro. Turner feels profoundly grateful for the kindness and liberality of the brethren heretofore.

[Bro. C. B. Turner's case is well known, and requires nothing additional to be said; yet if anything we might say would be of any service in prompting the liberality of the friends, it should be promptly added.—EDS.]

Emigration from Ireland.

The *Clare Journal* thus mourns over the exodus of the Irish:—"All parties among us are seemingly turning their faces to the West—the home beyond the deep. Old, middle-aged, and young, are on the move, leaving the old country, where there seems to be no hope, for the young, where hope is building with the certainty, in their imagination, of bearing good fruit. It is really distressing to contemplate the changes that a few years will effect in old Ireland if the desire for leaving that now agitates the people shall continue. Before this period of the year until the present, all idea of leaving for America was deferred until 'spring returned again.' The season for emigration closed at the beginning of our harvest, and the people never thought of facing the wintry blast before the coming spring; but now, spring, summer, and autumn, are alike. The streets are daily crowded by families on the move. It seems to them as if they had only to travel a hundred miles, instead of thousands. And why is this? There is now one great inducement in addition to that which before induced them, and that is, their people are there before them. The old-remembered faces that disappeared a few months since are waiting, with the blush of hope, to assist them to leap ashore on the land of their adoption, and to sleep once more under the same roof with son, or daughter, that they never hoped to see on this side the grave. This is now a great cause for the long-continued stream of emigration. Yesterday, nearly the entire day, the street was crowded with cars, waiting for families to complete their arrangements with the emigration agent. They are gone, and the numbers are sufficient to leave a blank in the parish where they resided, that will not be easily filled."

A Strange Playmate.

A few days since a lady of our town narrated to us the following curious incident, which she derived from a near relative, the mother of a bright little boy not a year old. The child was one day seated near the edge of a porch, a table-spoon with which to amuse itself being placed in its hand. After a short time the mother happened to look toward the babe, and perceived that it was leaning over the porch, and cautiously extending the spoon toward the ground, and then suddenly withdrawing it, with a hearty laugh each time that it drew its hand back. This manœuvre the infant repeated frequently; its mother, supposing it to be playing with a kitten, paid no particular attention to it for the moment. At length, the child's frequent burst of laughter, and its prolonged enjoyment of the sport in which it was engaged, induced her to approach and look over its shoulders to see what it was that excited its glee so much. Great was her astonishment and horror on observing that the playmate of her little boy during all this time, had been a large and dangerous snake, which, with mouth gaping widely open, and protruding tongue, was coiled up in the attitude peculiar to that reptile when about to strike, and had been darting at the spoon (it is supposed in play) each time when extended toward it. The mirth of the infant was created by success in baffling the attempt of the reptile to reach its plaything. The alarmed mother, not daring to leave the spot, hurriedly called her husband, who succeeded in approaching the serpent and dispatching it with an axe.—*Madison County (Mo.) Record*.

Catholic Prisons.

A writ of *habeas corpus* was recently obtained by the brother of a young girl in the "House of the Good Shepherd," a Catholic institution for female penitents in St. Louis, on the ground that she was detained there against her will; and she was brought before Judge Colvin and discharged. According to the girl's testimony, she was hired by a lady dressed in black to sew and take care of a child; and that she was taken to the convent, where she was detained a year or more against her will. The brother states that he made search for her, supposing she was dead. He called several times at the convent, and its inmates denied that the girl was there. It appears, then, that compulsory imprisonment in convents is practised in this country; but we are thankful that the writ of *habeas corpus* is secured to us by the Constitution. The "lady in black" ought to be prosecuted for kidnapping and false imprisonment.—*N. Y. Observer*.

THE THIRD CUBAN EXPEDITION.—According to the following dispatch in the *N. Y. Express*, the third Cuban expedition already has an existence. The Government is informed that there are enrolled in New York 20,000 men and boys for a new foray upon Cuba, whose haunts and places of rendezvous are well known, and of whose movements and intentions the Government is well informed. Dispatches have gone from Washington to the officers of the Government in New York, for a complete and effectual execution of the neutrality laws, and for obedience to all our treaty obligations, and to the law of nations. The Collector of the Port and the United States District Attorney must have such dispatches by to-morrow morning (the 16th). The movements of the U. S. ship of war in New York have reference to the execution of our own law, as well as the enforcement of treaties with Cuba. The President will do his duty, and his whole duty, without fear or favor. The U. S. army and navy forces in New York will probably be put under the order of the U. S. District Attorney, if they are deemed necessary for the enforcement of our laws.

SUMMARY.

—The deaths by yellow fever at Charleston, for the week ending the 9th instant, were thirty-eight. There were seven deaths on Monday, and five on Tuesday.

—A boy, ten years of age, was caught between a steamboat and a wharf at Sag Harbor on the 12th, and completely jammed to pieces, so that there was not a whole bone left in him.

—On the 9th inst. a lad eight years of age, son of Mr. Armstrong, while holding his ear to one of the rails of the Old Colony track, in Washington Village, (it is supposed to hear the rumbling of distant trains,) was struck in the head and instantly killed.

—A Welsh paper relates, that some time since a swarm of bees entered the brew-house of an inn at Llandaff, and the queen bee got into the vat, which had just been filled with boiling liquor. The other bees followed their queen, and not one of the swarm escaped destruction.

—At Lynfield, on the 12th, Mr. Charles Doherty, of Lynn, while engaged in sinking a well, fell from the top to the bottom, head foremost. When taken out he was alive, though seriously injured, and was conveyed to his home. Although a pile of stones fell previously, a man who was at the bottom, stoning the well, escaped with but very slight injury.

—The weather was freezing cold on Saturday last, the thermometer indicating a temperature of 32, with a sharp wind. There was a smart snow-storm in New Hampshire on Friday. The Concord Patriot of last evening says:—"We learn that six inches of snow fell at Nashua on Friday morning. The first up train of cars were completely covered when they arrived in Concord, though no snow fell here."

—A day or two since, a horse in the neighborhood of "Hard Dig" was grazing beside a wall, over which was hanging a sharp scythe, and, unfortunately, on raising his head, he came in contact with it, and before he could clear himself a gash was opened in his neck of some eighteen inches in length. He was so badly cut, that he lived but a short time after the accident.—*New Bedford Standard*.

—A tailor by the name of Stevens, residing at Ballard Vale, was instantly killed about 7 o'clock on Saturday evening, while attempting to cross the track of the Boston and Maine Railroad, near the station-house at Ballard Vale, by the outward express train. Mr. Stevens evidently supposed that he had time to cross the track by running, but was struck by the engine, and was picked up after the train had passed, in a horribly mutilated condition.

—On Saturday night last, a man named Lincoln, was bitten in a frightful manner by a watch dog kept in the jewelry store of Messrs. Harding & Co., Court-square. Mr. Lincoln, supposing that he was at the door of Gibbs' Hotel, raised the latch of Messrs. Harding & Co.'s shop-door, which happened to be unlocked—some persons being at work in the store. The moment he opened the door, the dog sprang upon him, seized his leg, and actually bit a mouthful from his left calf. The wound was an awful one, and the suffering man was conveyed to the watch-house, where doctors were called to attend him.

—A most singular and fatal accident occurred to a child of Mr. Washington F. Robinson, of this city, on the 11th. Mr. Robinson had drawn out the child, a little rising one year old, in a baby-wagon, to the bridge over the railroad track in the neighborhood of Hale's Mills, where he resided, and left it for a moment to converse with a friend. It is supposed the wind started the carriage to near the edge of the bridge, when one wheel fell into a hole between the planking, pitching the child over the edge on to the ground below, breaking its neck, and instantly killing it.—*Lowell News*.

—We learn, says the *Meredith Bridge* (N. H.) Democrat, that the body of Mr. George McDuffie, of Alton, who had been missing for several days, was found in Rand's Cove, about forty rods from the depot at Alton Bay, on the 11th inst. Mr. McDuffie had come to that place to visit the Fair. He left home on Wednesday night, and had not been heard from. Search was made on Sunday and Monday, when he was found as above stated. The body was lying in water six or eight feet in depth, and some ten or twelve rods from shore. His pocket-book was lying on shore within a foot of the water, with money in it. There was a scar over the left eye. Mr. McDuffie was about fifty years of age.

—A correspondent of the *Traveller* gives the following additional particulars in regard to the late bloody tragedy at Natick. While several young men were engaged in picking chestnuts on Monday, near the spot where Casey, the supposed murderer of the Taylors, was arrested, they discovered in a hollow tree a bloody shirt, which doubtless belongs to him. This, I believe, is the only thing in addition to the evidence already before the public, that has come to light, which seems to have any bearing on the case. The house where the murder was committed is now unoccupied; the furniture has been all removed; and the four orphan children are living with their grandfather in Sherburne. They have been left entirely destitute, and are most truly objects of commiseration and charity.

—The Austin Southwestern (Texas) American of the 20th ult. has the official account of Capt. Owen Shaw, of the Texas Rangers, directed to the Governor of Texas, of a severe fight between his command and a party of Indians. The dispatch is dated "Camp Bee, fifteen miles above Laredo, Sept. 22d." The fight took place on the 17th. The Indians numbered nineteen men and two women; of this number but one certainly escaped. Nine were killed on the ground, and the remainder were desperately wounded. Among the articles captured, were twenty-three horses and mules, with saddles, Mexican blankets, arms, &c. The rout of the enemy was complete and disastrous. One horse wounded was the only damage to Capt. Shaw's command.

—A remarkable number of accidents, says the Cincinnati Gazette, have taken place within a district some six or eight miles square, lying in the north-east corner of Hamilton county, O., in the last few months. Among the number are the following more serious ones:—A man named Hopkins, living on a farm near Sharonville, cut his knee with a scythe, and died from the effects of the wound. A young man named Beeler, residing near the same place, was sawing wood with

a machine, when the saw burst, and mangled him severely. A man named Logan lost his arm by having it caught in a threshing-machine. His brother-in-law had a large portion of flesh torn from an arm about the same time by a similar accident. David Rosa, living near Montgomery, was chopping in the woods, when a limb fell from a tree, and so severely injured him that he died the next morning. Truly, we know not what a day may bring forth.

"Youth's Guide."

The Oct. number (No. 6, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chaps. 6, 7). Whaling Adventures.
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Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday morning, or they cannot be inserted until the following week.

I will preach at South Berwick, Me., Tuesday evening, Oct. 26; New Durham Ridge, 27th and 28th; Portsmouth, 29th; Rye Beach, Sabbath, 31st—will some brother call or send for me at the Greenland depot, on the arrival of the second train of cars from Portsmouth, Oct. 30th? Abington, Mass., Sabbath, Nov. 7th.—N. B. LANGRISH.

Bro. Edwin Burnham will preach in Hopeville, R. I., the first two Sabbaths in November, D. V.

Bro. Orrock will preach in Melbourne Nov. 13th, evening, and Sunday, 14th.

The Lord willing, I will preach at Hampton, Sunday, Oct. 24th; Concord, Sunday, 31st; Claremont, Nov. 2d, evening.

L. D. THOMPSON.

I will preach at Cabot, Vt., evening of Oct. 20th, and continue over the Sabbath.—J. M. ORROCK.
If the Lord will, there will be a conference in the brick meeting-house in Bowdoinham Ridge, Me., to commence Thursday evening, Oct. 28th, and hold over the Sabbath. Bro. Berick and Couch are expected to attend.—Geo. W. BROWN.

The Post-office address of Elder J. HOWELL is 1 Plymouth Hollow, Conn.

BUSINESS DEPARTMENT.

Business Notes.

A. Chase, Jr.—We thank you for efforts, and shall be pleased to have you act as agent in the region you have suggested.

C. W. Perkins—It was received, and paid to 606.

A. Hough—The postage will be the same paid in advance at the Finley Post-office; and it would save a letter from the Post-office here to your Postmaster.

I. M. Tash, of Orville, Me.—Some one sent \$1, with directions to send you the *Herald*. It has been returned by the Postmaster as not called for. Is there not some mistake, as it was paid for to the 1st of Jan. next.

N. Moore—Have cancelled your book account, and credited you on *Herald* to 606—Jan. 1st.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

JOHN SEELEY, of Racine, Wis., does not take his paper from the office, having left there, owing 4 00

O. CLISBY, of Concord, N. H., does not take his paper from the office. He owes 2 75

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CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the time, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.25 a year, pre-paid, or \$1.13 a year, of six months; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2.25 per year.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly, or yearly, will be 13 cents a year to any part of Massachusetts, and 25 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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Receipts from Oct. 12th to the 19th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

P. Perkins, 612; H. Thurber, 621; P. Martin, 566-77 cts. Jan. 1st; C. Green, 619; Elder L. Cole, 621; J. H. Pratt, 566-77 cts. due Jan. 1st; J. H. Smith, 615; N. G. Dime, 621; S. Lias, 621; Mrs. E. Woodford, 619; E. Burnham, 508; H. G. Yunk, 615, and book sent; E. Denmet, 621; P. S. McCracken, 638; J. Burrows, 612, and tract; D. W. Bowles, 588; J. Aldrich, 664; G. Miller, 621; J. Clifford, 612; J. Noyes, 612; P. Slater, 622; N. Jepperson, 632; J. L. Shipman, 631; G. W. Clement, 615; Kindall Parker, 606; J. Hines, 622; M. Merrill, 612; W. B. Weeks, 606; L. H. Cole, book sent; C. Ford, 583-81 cts. due Jan. 1st; W. M. Cheney, 622-4 cts. due Jan. 1st; J. Damon, 611, and postage on the letter; J. H. Farwell, 622; J. Martin, 638; J. Blaisdell, 632; R. Smith, 597; S. B. Goff, 638; C. Woodbury, 566-81.50 due Jan. 1st; Mrs. M. A. Winn, 647; W. Pierce, 647; A. Stone, 638; S. Libbey, 664; Sally Stone, 664; A. Hough, 638; J. D. Bover, 625, and Y. G.—also \$10 on acct; P. Keeler, 632; L. S. Andrews, 612; S. Parker, 666; R. Nickerson, 638; S. Howard, 628; C. L. Aldrich, 621; A. Harris, 632; J. Kennerly, 645; L. Parker, 638; W. B. Noyes, 643; J. C. Jessenian, 648; G. Cheesman, 635; J. White, 646—each \$2.
S. Sawyer, 586; L. Buel, 586-77 cts. due Jan. 1st; H. Gibbs, 664; S. C. Jackson, 596—each \$3. T. Beadle, 612; O. Davis, 632, and Y. G.—each \$3. L. Robbins, 625-81.50, N. White, 302-75 cts.—with owes \$2. S. Leath, 547-81.50—still due at end of vol., \$2.25.
W. Chamberlain, 618-82.75, and 25 cts. for Y. G. A. A. Gage, 606 \$3.77. R. Whipple, 606-81.77. G. Parker, 633-81.50. D. R. Prescott, 595-92 cts. J. Buzzell, 595-98 cts. M. Buzzell, 595-98 cts. F. Davis, 611-81.14.

ADVENT



HERALD

Luke 9: 20-31

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

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JOSHUA V. HIMES,

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* For terms, &c., see last page.



THE SABBATH BELL.

BY ELIZA COOK.

Peal on, peal on—I love to hear
The old church ding-dong, soft and clear!
The welcome sounds are doubly blest,
With future hope and earthly rest.
Yet were no calling changes found
To speak their cheering echoes round,
There's not a place where man may dwell,
But he can hear a Sabbath bell.

Go to the woods, where winter's song
Howls like a famished wolf alone,
Or when the south winds scarcely turn
The light leaves of the trembling fern—
Although no chime-chimes ring there,
The heart is called to faith and prayer;
For all creation's voices tell
The tidings of the Sabbath bell.

Go to the billows, let them pour
In gentle calm or headlong roar;
Let the vast ocean be thy home,
Thou'lt find a God upon the foam;
In rippling swells or stormy roll,
The crystal waves shall wake thy soul,
And thou shalt feel the hallowed spell
Of the wide water's Sabbath bell.

The lark upon his skyward way,
The robin on the hedge-row spray,
The bee within the wild thyme's bloom,
The owl amid the cypress gloom,
All sing, in every varied tone,
A vesper to the great unknown;
Above—below—one chorus swells
Of God's unnumbered Sabbath bells.

The Origin of the Apostles' Creed.

In 1848, a volume of sermons, written by Rev. F. E. Gill, was published in Boston. In turning over the leaves of this book, while spending an hour in a book store, my eye caught a discussion to prove the Romish doctrine of the "Communion of saints." What particularly attracted my attention, was the somewhat amusing fact that the text was derived from the *Creed of the Apostles*, viz: "I believe in the communion of saints." This led me to read the preface of the book, to ascertain something further respecting the author of the work. I found that Mr. Gill was a true son of the Roman Catholic Church, who had come to this country "as a missionary."

From this circumstance the author of this volume showed that he held the Apostles' Creed in equal reverence with the Bible itself. And, to my mind, the words of the Creed carry as much weight as do those Scriptures from which he quoted to prove the doctrine of the communion and intercession of the saints. The majority of the proof texts were from the second Book of Tobit, and from the sixty-fifth chapter of Genesis: the latter having but fifty chapters, and the Book of Tobit not being regarded, by us, at least, as canonical.

Such is the reverence attached to this Creed by a large portion of the Christian Church. Yet, should this excite wonder? The child, from his earliest years, as it rises at morn and retires at night, is made to join his little hands and repeat this formula. The Creed becomes his Bible, for whilst the one is diligently taught him, the other is carefully withheld from him.

With some care and labor in the examination of different authorities respecting the origin of this (with some exceptions) noble embodiment of the Christian faith, we give the following as the result:

The first writer, according to Gieseler, who took ground that this profession of faith was the joint production of the Apostles, was Rufinus. He dates it back to A. D. 44. The occasion of its formation was the council held at Jerusalem, as related in the eleventh chapter of Acts, when Peter related to his brethren how that a sheet had been let down from heaven, and how he was directed to carry the Gospel to Gentiles also.

They now seemed no longer to doubt the propriety of preaching the Gospel to the Gentiles as well as to the Jews. As they knew from past experience that they should be persecuted from city to city, they resolved, while there assembled, perhaps for the last time, to draw up a formula containing the substance of their teaching, declarative of their faith, so that, wherever they might go, and however far they might be separated, they would teach the same thing.

"Therefore," says Rufinus, "all being in one place, and filled with the Holy Spirit, they composed, by uniting into one what each one felt at the time, this brief index of their future preaching; and they resolved that it should be the rule given to believers. But this they wished to call, for many and most just reasons, a *symbol*; since the mark or index of their faith can be called symbol in the Greek; that is *collatio*, in other words, what they *threw together*, (*sumballomai*).

Another reason given by Rufinus, for such a work or index of their faith, was "that they might have a watchword (*Tessara*), after the custom of those engaged in battle, by which to distinguish between false teachers and those who preached according to apostolical rules. Thus, if any one was met, concerning whom there was a doubt, the symbol was asked that he might be betrayed, if an enemy." Thus much for the testimony of Rufinus. It makes a very plausible story, but it lacks adequate corroboration.

Baronius, the great standard-bearer of the Catholic Church, in ecclesiastical history, fully endorses the view of Rufinus, and brings up the additional testimony of one Hieronymus, who says to Pammachius, "It is the symbol of our faith and hope, handed down by the apostles, not written upon paper, or with ink, but upon the 'fleshy tablets of the heart.'"

A more particular account, still, of the formation of this Creed, is brought forward by Baronius from an epistle ascribed to Augustine, which, however, is held by many to be spurious. Were it true, we should at once stop looking for the origin of this formula, for the whole thing is here brought out at one stroke. Conceive then all the apostles gathered together in one place, as already stated. Influenced by the Holy Spirit, they resolve before dispersing to produce a joint formula of their faith. Peter (of course) is the first speaker. He begins and says, "I believe in God the Father Almighty;" John says, "Creator of heaven and earth;" James says, "I believe in Jesus, his only begotten Son, our Lord;" Andrew, "who was conceived of the Holy Ghost, born of the Virgin Mary;" Philip, "who suffered under Pontius Pilate, was crucified, dead and buried;" Thomas, "He descended into hell, on the third day rose from the dead;" Bartholomew, "he ascended into heaven, sits at the right hand of God, the Father Almighty;" Matthew, "from thence he will come to judge the living and the dead;" James, the son of Alphaeus, "and I believe in the Holy Spirit, the holy Catholic Church;" Simon Zelotes, "In the communion of saints, the remission of sins;" Judas, the brother of James, "In the resurrection of the flesh." Matthias, completed it, and said, "In life eternal. Amen."

O ye faithless heretics! why will ye not believe so direct and explicit testimony? Why need ye look further?

Baronius says he is aware that it has been doubted and denied that this epistle was written by Augustine; but he says that "this makes no difference, since concerning this, St. Leo, the Pope, himself, says to most beautiful Augusta, 'It is a brief and perfect confession of the Catholic creed itself, marked out by the sentences of each of all the twelve apostles; so surrounded by a heavenly fortification, that all the opinions of heretics can be detroned by a single sword!'"

The translator of Mosheim admits, with most Protestant writers, that there is no truth in the story that it was the joint production of the apostles. Gieseler and Mosheim say that it was attributed to the apostles until the fourth century. Murdock, however, is disposed to

trace the Creed back to very early times—the close of the second century—as the creed of the Christian Church.

It has been maintained by some (Vossius) that the creed of the Eastern Church was formed independently of that of the Western Church. This opinion is founded on the variations found in the Creed itself alluded to by different Fathers. The translator of Tertullian, in a note, argues with a good deal of force, that it is impossible the two creeds should harmonize so well if they had not a common origin. Being one of the Oxford "lights," he endeavors, of course, to make as much come from the twelve apostles as possible. "The variations," he argues, "are in words and not in the articles of faith." He maintains that the general form and outline are detected through out all the Churches. The variations imply that the Churches adapted their creed to their different conditions and the heresies wherewith they were surrounded. For instance, the Nicene creed closes with the words, "I believe in the Holy Ghost;" this does not prove that they excluded the other articles of faith; but the fathers of the Nicene Council, having for their object to oppose heresy as to the Son only, stop short with the words which complete the confession of the Trinity.

Thus the translator proves by various quotations the identity of the creeds, unity in diversity, talking a good deal as though he believes the whole thing was apostolic. This point, however, cannot be made out. That it is very ancient, all authorities seem to agree. We find it often alluded to by the Fathers, such as Irenæus, Chrysostom, Augustine, Cyril, and Tertullian. In their writings we find such passages as these, in allusion to this Creed: "The tradition of the truth;" "The ancient tradition delivered by the apostles to those to whom they committed the Churches;" "The apostolic tradition," etc.

That it contains a summary of valuable facts and important doctrines, none will deny. It is the main orthodox, founded upon the Bible. In later times additions were made to it, and it now comes to us with evident marks of having passed through Rome. The opinion of Mosheim is probably the true one in respect to its origin. "Those," says he, "judge far more wisely and rationally, who think that this Creed arose from small beginnings, and was gradually enlarged, as occasions required in order to exclude new errors from the Church."

Central Christian Herald.

Jonas King.

It is well known to the religious community that this missionary was condemned by the criminal court of Athens to fifteen days imprisonment and banishment. The former of these sentences is regarded by all the orthodox Greeks as executed. With respect to the latter, it appears that the ministers of King Otho refused to carry it into effect, partly because they have no desire to come into collision with the American Government, but chiefly because they, as also the generality of respectable Greeks, have little doubt of the illegality of his condemnation, although they by no means approve of his unceremonious treatment of what he calls the mummeries of their church, to which they owe their national existence, the preservation of their language, and the little civil liberty they enjoy.

Jonas King has been in Greece about twenty-four years, and until quite recently, he was suffered to preach his doctrine without much molestation. He was as hostile to the absurdities of the Greek church twenty-four years ago, as he was when his prosecutors charged him with the heinous crime of having family worship, of preaching, and recommending the Bible,—a thoroughly Protestant book,—of making converts to Puritanism, and of constantly talking about God and the day of judgment. Whence then this sudden ebullition of holy zeal? this determination to drive heresy from the country? We answer. Previous to the revolution of 1821, Greece, as an ecclesiastical province,

formed an integral part of the diocese of the bishop of Constantinople. In 1833, the church of the newly established kingdom formally asserted its independence; a step anything but agreeable to the mother church, because the head of that church, who is the lineal successor of Andrew the brother of Peter, observed a perceptible diminution of the contents of his coffers. Accordingly all sorts of reports, prejudicial to the orthodoxy of the independent Greeks were industriously circulated by the truth-loving tools of his Holiness. In the course of time, for various political and fiscal reasons, it seemed good to the Greek government and to the holy synod of the kingdom of Greece, to disgrace themselves by cringing petitioning his Holiness aforesaid mercifully to look down upon their sinking fortunes and chronic infirmities.

Their supplication, after some sham opposition, was heard, and the independence of the church of the kingdom of Greece was canonically proclaimed to the orthodox world in the year 1850. But an event so confirmatory of the triumphs of the true and only faith must be solemnized by some suitable sacrifice; and Jonas King, the American, was the victim. If it be asked why the hierarchy selected him in preference to any other missionary, we answer: No other missionary has told them more wholesome truths. King boldly condemns the idolatrous practices of the Eastern Church, charges it with having banished Jehovah from his altar and substituted a woman—the Virgin Mary—in his place. His unbending integrity, his uncompromising hostility to lying in all its forms, and his other provoking peculiarities render him an object of general hatred. And we can assure his fellow laborers that they are indebted to him in no small degree for the comparative quiet they enjoy, the fury of the church having spent its shafts upon his devoted head. Their having escaped persecution is not owing to their being regarded with more favor; for in the Levant all missionaries are generally believed to be members of one and the same secret society called *Farmasonia* (Freemasonry), which has for its main object the subversion of all true religion and morality throughout the world as a step preparatory to the reception of Protestantism, the lowest form of apostasy from God.

As to the Episcopal missionaries, both English and American, when they first went to Greece and Turkey they conceived the idea of converting the whole Greek church to Episcopacy, and to this effect they had the prayer-book of the Anglican Church translated into fantastic Greek, imagining all the while that its great beauties would act as a charm upon the Greek mind. Its publication, however, soon undeceived them. For, although nearly as complicated as the Greek *Euchologion* (prayer-book), it was pronounced decidedly inferior to it in point of sublimity, beauty, and devotion. The fact is, that when a Greek abandons his church, he is apt to embrace deism, atheism, or Calvinism, rather than anything else; most commonly atheism. Way-stations do not seem to suit his temperament. As a general thing these missionaries have escaped persecution because they have treated the ritual of the Eastern Church with too much deference, and because they enjoy British protection to a certain extent and in a certain sense; and John Bull, everybody knows, is not to be trifled with. One of them in particular was appointed chaplain to the British embassy some years ago, which very properly prevents the bishops from detecting any flaw in his creed. They may be charged also with having displayed too much submission to the pretensions of the unprincipled successors of the apostles, although nearly all intelligent Greeks deny that they are even simple bishops; for owing to the prevalence of the crime of simony, every one of them is virtually deposed by the following canon:

"He who ordaineth for money shall be deposed, as also he who is ordained."

King is not without friends even in the city of Athens. The "People's Journal" has taken a decided part in his favor, and twelve good lawyers have professionally declared that his con-

demnation was illegal. From a letter dated Athens, Sept. 6, 1852, we learn that he is still there, preaching in Greek every Sunday as usual, and walking about the streets unmolested. These facts clearly show that the Greeks are not as bad as they might be. In Spain this missionary would have been assassinated twenty-four years ago.

Daily Advertiser.

Woman Worship and Man Worship.

City churches seem to have the privilege of doing queer things sometimes, and as these queer things are very often adopted, and become the fashion elsewhere, it is as well to notice them when they make their appearance; so that sober-minded people know what is coming, before it does come. I speak now only of what has recently occurred in our good city.

Not long ago I was in a very beautiful church, which had just been erected with most praiseworthy benevolence and perseverance, and where everything pleased me very much but one, against which I now desire to enter my serious protest. According to the latest fashion, the edifice was erected without galleries, with the exception of a single one opposite the pulpit, for the choir. Judge of my surprise, upon seeing the "singing maidens," one after the other, as they entered their little sanctum, taking off their bonnets with a graceful ease and negligence, and making themselves as perfectly at home as if in their own drawing rooms. Their voices were very sweet, and very pleasant was the music of the organ, as it fell upon my ears—but an odd conceit struck me, during the chaunting, how it would do for them to chaunt such a verse as the following—"In like manner also, that woman adorn themselves in modest apparel, with shamefacedness and sobriety—not with *brodered hair*, or gold, or pearls, or costly array," &c., as we find it in 1 Tim. 2:9; and how fortunate it was that the minister was not lecturing in course on 1 Cor. 12th, vs. 5th, 6th, and 13th, for example—"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. . . . Judge in yourselves: is it comely that a woman *pray* unto God uncovered?" And is not *singing* equally an act of worship as prayer? In both services are we not "speaking unto the most High?" and is there any other way in which their voice may be heard in his holy tabernacle? If it be right for one church to adopt this concert style, it is equally right for every one to do the same; if for one denomination, for another also—the Methodist for example, or the Baptist.

We very much fear the attractions of the pulpit, in a majority of cases would fade before the fairer attractions of the choir, and though as little disposed to prudery as any one, we must fain confess ourselves somewhat scandalized by such an open violation both of the *letter* and the *spirit* of the apostolic precept. If the fashionable bonnets this winter were as enormous as they used to be, there might be some reason for the thing: but when the present fashion is the merest apology of a bonnet that can well be imagined, the offence admits of no excuse whatever. When more than one half of the bonnet is gone already, it is scarcely worth while to remove the other! Either to have the head covered or the hair shorn, is Paul's alternative, and we hope the ladies will consider it well before the application of the shears.

This however, we consider a very trifling indecorum compared with what we find in this morning's paper from New York. We knew as early as last week, all the way here in Philadelphia that a certain honorable Secretary *was* to attend the worship of God in a particular church of our denomination, on last Sabbath, for we were duly notified of this important event through our newspapers; we are not certain but that it came by telegraph. But there seems to have been some *mistake* in the notice, for instead of the honorable Secretary going to this church to worship God, as the event has turned out, it really was to give the people an opportunity to *worship him*! "The moment the Secretary entered the church, the whole congregation rose to their feet." We don't believe it: some may have done so, but we cannot persuade ourselves that *all* had so far forgotten Him with whom there is no respect of persons as to desecrate his sanctuary in this manner! Where was the whip of small cords, that such worshippers were not driven out into Tripler Hall, that they might there forget the *day* as well as the *place*, and receive the "illustrious stranger" with clapping of hands and stamping of feet and "three times three!" We know not what portion of Scripture was read that evening, but it would have sounded strangely to hear the 2d chapter of James: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, *with respect of persons*." "If ye have respect of persons, ye commit sin, and are

convinced of the law as transgressors," &c. We yield to none in our admiration of the gigantic intellect, and large-hearted patriotism of the honorable Secretary, who like Atlas has so often borne on his broad shoulders the heavy weight of our western world, and who deserves as well of his country as one who has returned victorious from the fields of war, but we do protest, as he himself must have done, against a compliment so equivocal, and so utterly out of time and place, so peculiarly calculated to incite invidious remark, and so utterly uncongenial with the noble sentiments of the oration he had come to New York to deliver! There are other indecorum in other denominations on which we would like to remark, but with so big a beam at present sticking out of our own eye, we could not see very clearly to take the mote out of our brother's eye. "The snuffers of the sanctuary," says Matthew Henry "ought to be of pure gold."

Christian Observer.

Family Devotion.

Of the patriarchs, Abraham, Isaac, and Jacob, it was said on their removal from one place to another, "there he builded an altar unto the Lord." Of Abraham, God himself said, "I know that he will command his household after him." Did God over-estimate his character? By no means. See how he trains up the youthful Isaac; and how earnestly he prays, "Oh that Ishmael might live before thee!" Witness also the piety of Eliezer his steward. How earnestly he prays at the well for the guidance and blessing of almighty God. Whence did this man learn his religion? How comes it to pass, that he prays to the only true God? Where, but in Abraham's service?

Isaac too, showed himself to be a man of prayer and true piety. View him walking in the fields at eventide for meditation and prayer. In later years, when Esau had married two ungodly wives (this act was "a grief of mind to Isaac and Rebecca") contrary to all their prayers and instruction. To many professed Christians in our day, this would have been no grief at all, provided the young ladies had each possessed a fortune. It would have been cause for joy. Why is this? Why should a patriarch under that starlight dispensation, show more ardent love to God, and true concern for his children, than a Christian now living under the full blaze of Gospel light? Their concern was, not to be *thought* religious, but to be *religious*. The piety they possessed, was daily strengthened by their secret prayers, and family devotions.

Of Job it is said, "when the days of his sons' feasting were gone about, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, according to the number of them all; for Job said, it may be my sons have sinned, and cursed God in their hearts. Thus did Job continually." A high encomium is this truly. And yet the Holy Ghost has thus been pleased to dignify the character of Job. His religion came not by fits and starts, not like some streams, which swell and burst their banks and carry all before them; then sink down so low that the weary traveler can scarcely slake his thirst. The religion of Job was more like the river, deep and wide, which flows noiselessly along, refreshing and fertilizing every region through which it passes, until lost in the mighty ocean. His piety was regular as the rising sun. Thus did Job continually.

Ought the piety of Christians, now living, to be of a lower grade? Should they neglect to command their households after them? Are they to be less concerned, in the matrimonial alliances of their children, than were these patriarchs? If they needed prayer continually, how much more do we? They honored God in their families; God honored them with his presence and blessing here, and his blessing in eternal glory.

This train of thought has been suggested from the fact that a large number of professed Christians, wholly neglect reading the Scriptures and praying in their families. Others attend to this duty only once in the day. Some, only occasionally; they put it aside, for any little business which seems to interfere. Others again, avoid it when visitors or strangers are present. Is this right? Is this the way to train up children in the nurture and admonition of the Lord? Who can wonder that so many children of religious parents go astray, and dishonor and disown the religion of their fathers? If these things be done in the green tree, what shall be done in the dry? If the professed disciples of Christ treat this matter lightly, what may we expect from the world? If the salt lose its savor, wherewith shall it be salted?

This duty, of constant, regular, family devotion, is no unmeaning service. Neither is it one we can throw away and take up at pleasure. It is equally binding, as public worship. Does the latter increase our knowledge of Christ and his will? So does the former. Does the latter cause our hearts to flow with love to our fellow Christians? So does the former. Does the one bring heaven and its joys to our souls?

So does the other remind us of the whole family in heaven and earth.

It is enjoined on Christians "to show piety at home." How can they do it, when there is no altar erected to God in their households? Or, when the altar is thrown down? The God of Israel commanded his people to follow him *fully*. Does Christ require *less* of the Christian? His words are "Except a man take up his cross *daily* and follow me, he cannot be my disciple."

Journal and Messenger.

A Man Mighty in Prayer.

MR. EDITOR:—Your recent issues have abounded with memorials of the late venerable Milledoler, and full justice has been done to his varied excellences as preacher, pastor, professor, and president. There is one point, however, which is worthy of more minute and prolonged notice—his gifts in social prayer.

The writer well remembers the time—now twenty years ago—when he was the youngest student within the walls of Rutgers. There was the same degree of boyish pride, irritableness, and independence among the pupils then that is usually to be found among collegians; and when the reins of discipline were drawn a little tight, as was sometimes necessarily the case, there would be objurgations more expressive than polite upon the white hairs of "the old Prex." But never was there the least disrespect in word or act to the President's religious character. This was felt to be utterly unassailable; one great reason of which I take to have been the unction and fervor which characterized his daily devotional ministrations in the college chapel. His union of gifts and grace in this exercise were indeed wonderful. There was never any shameless, laborious effort, or wearisome, repetition in the service. As soon as he clasped his hands, he seemed to part from earth and lose himself in the third heaven. He saw, as if with his bodily eyes, the Redeemer on his mediatorial throne, and was rapt in an ecstasy of holy fervor. However vivid, and lofty, and impassioned his tone of feeling, words never were wanting to express it, but came at the call of the moment, as abundant, as select, as expressive as if he had been marshalling them for hours. Then, as if borne off his feet, carried away by the impetuous torrent of his pious emotions, and yet never losing his self-control, he struck the minds of the most thoughtless students with a holy awe. He seemed to them like Moses pleading on the mount of God, or like the angel in the Apocalypse, "standing in the sun." None could doubt his sincerity and earnestness, none could resist the tide of sacred eloquence which flowed from his lips. Yet was he not delivering a prayer before an audience, as the manner of some is. By no means. He seemed unconscious of his own gifts. Along with his pious zeal, his heavenly unction, his rapid flow of appropriate thoughts and expressions, there was a simplicity, an indescribable *naivete* which forbade the least idea of anything like mere formalism, or an effort to astonish others by an unusual display.

Christian Intelligencer.

Effects of Heat.

A native of Europe, remarks Dr. Arnot, views with surprise the effects of heat in the equatorial regions. Sealing-wax, he finds, will not retain the impression of a seal, butter becomes oil, a tallow candle must be poured into a lamp; if he attempts to pour ether from a bottle, the ether disappears in vapor. The whole of living nature is changed. Our oak and fir trees, transplanted to the torrid zone, become stunted and shrubby. Animals clothed with wool or thick hair, such as the sheep and the dog, lose their covering or exhibit only thin, silky hair. The English bull-dog, taken to India, in a few months becomes almost naked, and is deprived of spirit and courage. But though nature has not the aspect of colder climes, it assumes other forms of greater magnificence, and luxuriates in a more profuse development of life. The atmosphere is more clear and pure, and tinged with a deeper azure, the arch of heaven is higher, the splendor of the orb of light more intense, and the colors derived from the decomposition of his beams richer and more varied. Vegetation, stimulated by heat and moisture, appears in its utmost vigor and beauty, from the fig tree that shades an Indian army to the waving plumes of the graceful palmetto. The trunk of the *adansonia* measures thirty-four feet in diameter, the New Holland pine rises to the height of three hundred feet. Nor is the animal kingdom deficient in magnitude and variety. Within the tropics are found the largest quadrupeds and birds of brightest plumage. The ground teems with reptiles, and the air is filled with myriads of insects.

The following description by Humboldt, gives some idea of the exuberance of animation, even in its lowest forms, under the equator:

"At noon in these burning climates the beasts of the forest retire to the thickets, the birds hide themselves beneath the foliage of the trees, or

in the crevices of the rocks. Yet amidst this apparent silence we hear a dull vibration, a continual murmur of insects, that fill, if we may use the expression, all the lower strata of the air. Nothing is better fitted to make man feel the extent and power of organic life. Myriads of insects creep upon the soil and flutter round the plants, parched by the ardor of the sun. A confused noise issues from every bush, from the decayed trunks of trees, from the clefts of the rocks, and from the ground undermined by the lizards, millepedes, and cecilians. These are so many voices, proclaiming that all nature breathes, and that under a thousand different forms life is diffused throughout the cracked and dusty soil, as well as in the bosom of the waters, and in the air that circulates around us."

Origin of Idolatry.

Men are not satisfied with imagining for themselves unseen objects of worship. They wish to see their gods. We all find it more or less difficult to "walk by faith," [act on the belief of things unseen, as of realities,] not "by sight." Hence the heathen set up, first rude stones, and then statues or pictures of their gods, to which they might show outward acts of reverence in honor of their deities, just as soldiers salute the Royal Standard in honor of the Queen, whose arms it bears. But, from showing such outward respect, they soon come to fancy that their details were, in some mysterious way, connected with those images, and that the power of their gods was in the images, so that the images were, to all intents and purposes, the gods themselves. Accordingly we find that God expressly forbade the Jews to make any image of him, or to bow down to, or worship the likeness of anything whatever.

And experience shows that whatever images are set up in places of worship, they generally become enticements to rank idolatry, "preaching" idolatry often more effectually by their very presence, than the minister can preach against it by his tongue. Yet, Christians thinking themselves safe because they had renounced heathen idolatry, began themselves to set up images and pictures to help them, as they said, in their devotions, by keeping the thoughts of what those images and pictures represented before their minds;—then they began to show outward marks of reverence to the pictures and images; and then (like the heathens) to fancy that those pictures and images were possessed of supernatural powers, and to feel towards them as if Christ and the saints dwelt in them.

Akin to this superstition of seeking visible objects of worship, is the tendency in corrupt human nature, (that is, of human feelings when not curbed and controlled by steady reason) to make worship itself consist in outward acts, rather than in inward dispositions. Each of these errors confirms the other, and they both spring from one root. We naturally look for some visible objects to which to direct outward acts of worship. Thus the eastern part of the heavens, the cross, an altar, an image or picture, become objects towards which men bow or kneel; otherwise many would feel as if they were bowing and kneeling to nothing at all.

Again, an outward object of worship seems to call for outward marks of respect, and does not of itself seem to require more. "God is a spirit," present to our minds, and therefore they who worship Him, must worship Him in spirit and in truth, as our Saviour told the woman of Samaria, when she raised the question, where men ought to worship God. But a picture or image does not immediately suggest the thoughts of inward worship of any kind; still less, of the best kind of worship, inward purity and uprightness of heart and grateful love. It seems to us more like our fellow men, who can see only the outside; and as the only way in which we can show it reverence, is by some outward gesture, so the more our religion becomes a religion of visible objects, the more it becomes a religion of outward worship. Both superstitions are, indeed, at bottom the same.

The same tendency which makes men put the sign of an unseen object in the place of that object, makes them put the sign of inward worship in the place of inward worship. We are always apt to put the sign in place of the thing signified; more especially when by so doing, we can get rid of what is very irksome to us.

Superstitions at Rome.

A correspondent of one of our exchanges writes from "the Holy City" in the style which appears in the following:

"I wonder, by the way, why the Romanists in these parts, where Romanism is always kept at a boiling temperature, do not keep back some of the largest of their stories, when they are enlightening us heretics in the mysteries of their faith. Why do they not see that the same nets which will catch and hold such men and women as they have mostly to deal with, will let us slip through? Would it not be well for Dr.

Wiseman to whisper to His Holiness in relation to this matter?

"The sacristan in the famous church of St. Sabastian, built over the catacombs, near Rome, was telling me a huge story about some of the exploits of the saint, when I looked a little skeptically, perhaps, in his face, and he bit the thread of his tale short off, turned away his face to hide a broad smile, and wound up by saying, quaintly, 'On dit, on dit'—so said, so said."

"And there is the guardian of the holy stairs at Rome. He, too, needs a little wholesome correction, I think. While I was watching the slow and painful ascent of the pilgrims there, one day, I saw one man go up two or three stairs, and apparently vexed with himself, (as Luther was when he tried to go through the same ceremony) he retreated and walked off rubbing his knees, and muttering something between his teeth which certainly sounded very unlike a *pater noster* or an *ave maria*, whereat the good-humored—though rather indiscreet ecclesiastic—laughed until he was red in the face."

"Of the Capuchin Monks, he remarks, that they descend lower towards absolute barbarism, in some of their peculiarities, than even the Jesuits. A more disgusting set of men, to look at, one rarely meets with in all Italy, than these same Capuchins. And we meet them everywhere. They swarm in all the Italian States as the frogs once did in Egypt. Go where you will, you stumble upon them, with their greasy caps, or no caps at all, with a rope about their waist, which nobody can help thinking might have been adjusted a foot or two higher, with possible as much propriety. As they go about the streets they appear like walking burlesques of humanity."

Drawing Near to God.

Prayer is the very life-breath of true religion. It is one of the first evidences that a man is born again. "Behold," said the Lord, of Saul, in the day he sent Ananias to him,—"Behold, he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the Lord."

Prayer is the peculiarity of all real Christians now. They pray; for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, too, but he goes no further.

Prayer is the turning-point in a man's soul. Our ministry is unprofitable, and our labor is vain till you are brought to your knees. Till then, we have no hope about you.

Prayer is the great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like grass, after rain; when there is little, all is at a stand-still, you will barely keep your soul alive. Show me a growing Christian, a going forward Christian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus everything, and so he always knows how to act.

Look Where Stephen Looked.

When believing souls, says the pious McCheyne, seek for peace and joy in believing, they do very generally confine their view to Christ upon the earth. They remember him as the good shepherd seeking the lost sheep; they look to him sitting by the well of Samaria; they remember him saying to the sick of the palsy—"Be of good cheer, thy sins are forgiven thee;" but they too seldom think of looking where Stephen looked—to where Jesus is now—at the right hand of God. "If you would be whole Christians, you must look to a whole Christ; you must lift your eye from the cross to the throne, and you will find him the same Saviour in all—the same yesterday, and to-day, and forever." It is because he is at the right hand of God, that he is able to save to the uttermost all who come to God by him. How triumphantly does Paul present this glorious truth, as securing the salvation of all believers. "Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Bright, indeed, are the future prospects of the true believer, however weak in himself, and however unworthy. Well may he rejoice to say, "I know that my Redeemer liveth."

"Gentle."

Gentleness is classed among "the fruits of the Spirit," and is a Christian grace most adorning to the profession of the name of Jesus. It stands opposed to that haughty temper which shows itself in angry replies, in fierce and unfeeling rebukes. The mind which is formed by heavenly wisdom into a resemblance to the loving and placid spirit of Christ, will follow

his meekness and gentleness. Are Christian teachers or others called to instruct those who oppose themselves? "The servant of the Lord must not strive, but be gentle, patient towards all." Are we assailed by rude and violent language or unjustly represented? there must be no retort of the same kind. The reply, though firm, must be cool and courteous, without showing a retaliating spirit of anger, and thus evince that the gentleness of heavenly wisdom pervades our hearts. Another way in which we are apt to depart from gentleness is in the case of administering reproofs, or dealing with offenders; faithfulness must here be combined with gentleness, and the latter is especially needful if we desire to succeed in our object; we are to restore such an one in the spirit of meekness, without the angry scowl, as if we were ourselves beyond the power of evil, but considering ourselves, lest we also be tempted. In contrast therefore to the fierce and fiery contentions of carnal wisdom, that which is from above is "gentle."

Working with God.

"Work, for it is God that worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence, to make our calling and election sure," is attainable only, nay, I might say, intelligible only, to a spiritual mind. Not that there is any inexplicable mystery in their connection—men are continually acting in the affairs of life in the same way. They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and show they can do no more; they watch for the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up, or spear produce. The sun must shine upon it, the rain must water it, the earth must nourish it—they command none of these. God must work with them from first to last; and it is all of his good pleasure, when he will, and how he will, and for aught they know, frost or flood, blight or drought, may spoil all their labors in a moment. But do they therefore desist from their toil, and say, it is all of God; what can I do? or what need I do?—far from it. God has connected their labor and his blessing, and men know this; and therefore, though utterly unable to ensure the least profitable result from their toil, they rise up early, and late take rest, and work as if success depended absolutely and only on their unassisted efforts. Alas! that men should be so wise for time, so foolish for eternity!

Rev. F. Goodé.

Life Without an Aim.

Those of you who are familiar with the shore may have seen, attached to the inundated reef, a creature, whether plant or animal you could not tell, rooted to the rock as a plant might be, and twirling its long tentacula as an animal would do. This plant-animal's life is somewhat monotonous, for it has nothing to do but grow and twirl its feelers, float in the tide, or fold itself up on its foot-stalk when that tide has receded, for months and years together. Now, would it not be very dismal to be transformed into a Zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing but to spin about your arms or fold them up again, and knowing no variety except when the receding ocean left you in the day light, or the returning waters plunged you into the green depths again, or the sweeping tide brought you the prize of a young periwinkle, or an invisible star-fish? But what better life are you spontaneously leading? What greater variety marks your existence than chequers the life of the sea-anemone? Does not one day float over you just as the tide floats over it, and find you much the same, and leave you vegetating still? What real service to others did you render yesterday? What tangible amount of occupation did you overtake in the one hundred and sixty-eight hours of which last week consisted? And what higher end in living have you than that polypus? You go through certain mechanical routines of rising, and dressing, and visiting, and going to sleep again; and are a little roused from your lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as it cutsuys in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the sea-anemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?

The Beauties of Romanism.

The New York "Freeman's Journal" discourses thus on the subject of our public schools. That paper is generally supposed to express the sentiments of Archbishop Hughes.

"Infidelity now reigns supreme in the State education of this country. What we Catholics must do, and must do now, is first to get our

children out of this devouring fire. At any cost, at any sacrifice, we must deliver the children, over whom we have control, from those pits of destruction which lie invitingly in their way under the name of Public or District Schools. We must, wherever there are enough of Catholics together to render it possible, organize Catholic Parish Schools. Where this is impossible, let parents withdraw their children from these places, where they are certain to learn evil, and probably very little but evil, and, if they cannot have them taught elsewhere, let them be sent to honest labor, or kept from the ways of the destroyer under their parent's eyes. This withdrawal of Catholic children everywhere from the Godless schools should be the first step—it is lamentable that it has not long ago been taken. Next we must set to work, patiently, calmly, resolutely, perseveringly, to break off from our necks the yoke of State despotism, put on them by Jacobins, in the shape of the School system in this and other States."

Pay as you Go.

The famous rule laid down by John Randolph, for promoting prosperity and fortune, is perhaps, the simple secret for effecting the entire reform of social society. Pay as you go! Pay what? Your debts!—well? These debts include not only what you owe to man, but your country, but to yourself—not only yourself, but to God, the greatest of creditors. Pay your fare, your tailor, your washerwoman; and, before all, your printer! Your debts to society are included in the virtues of forbearance, charity, public works to your country, patriotic self-sacrifice, and the devotion of your mind, body and time, on all occasions of public exigency. To yourself, in doing justice to your natural endowments, your conscience and all proper and pure sensibilities. The God, for all that you have, according to the laws he has prescribed. Prayer, forbearance, love to your fellows, faith in the world's great Governor, and a perfect resignation to his will! Properly considered, this simple rule—Pay as you go—involves all the duties to yourself, to society, to the country, the laws and religion.

Silent Love.

"An illiterate female," says Dr. Chalmers, "in humble life, applied for admission to the sacrament; but at the customary examination could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purpose of his death. Not one word could be drawn out of her; and yet there was an air of intelligent seriousness, and the manifestations of right and appropriate feeling—a heart and tenderness indicated, not by one syllable of utterance, but by the natural signs of emotion which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the Saviour that atoned for her. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant; when she, on retiring, called out, in the fullness of her heart, 'I cannot speak for him, but I could die for him!' The minister overpowered, handed to her a sacrament token—and with good reason, although not a reason fell in utterance from her."

The Christian's Weapons.

"A meek and heavenly spirit," says the *Christian Era*, "will often vanquish where intellectual power fails." Discard carnal weapons—wrath, bitterness, ill-feeling of every kind. They will injure your cause. The Bible is full of wise maxims for God's servants. "Fret not thyself because of evil-doers; neither be thou envious at the workers of iniquity." "Do nothing through strife and vainglory." "Neither give place to wrath." "In your patience possess ye your souls." Indulge no desire to wound the feelings of an opposer, and you will have your reward in eternal peace. Thus get the victory over yourselves—it must be done by prayer and faith—and then you may vanquish others. If any have reason to be calm and unruffled, it is those who are conscious of having God and truth and right on their side. If any can find it easy to love their enemies and opposers, and pray for them that spitefully use them, it is those who are struggling in the cause of compassion for the suffering.

Divine Providence.

Mr. Stephenson, the eminent engineer and architect, who has lately become so celebrated on account of his great success in connecting the Isle of Anglesea with Wales, by means of tubular bridges, which are justly regarded as one of the greatest triumphs of modern skill, ascribes his success to Divine Providence. When the last stone of the principal tower was laid, to the party who had assembled, to offer their congratulations, Mr. Stephenson said: "Let no others, any more than myself, and

all who have been connected with this great work, forget that, whatever may be the ability, science, intelligence, and zeal brought to bear on the creature's works, it is to the Creator we should offer praise and thanksgiving, for without his blessing on our works, how can we expect them to prosper? He fully believed that Providence had been pleased to smile on their undertaking, and he hoped they all, with him, would endeavor to obtain those smiles."

Devil Worshipers.

We saw at Mogul a Yezidee, a votary of the devil. If the Yezidees hear a person mention the term "devil," they will kill him. Before them his name must be called Melek Taoos. We did not know it. We told a little boy present to ask the Yezidee if he loved the devil. So the little boy made the inquiry. When the Yezidee heard the name "devil," he was frantic with rage. He had a dirk at his side, which he drew, and declared that the Pasha should sooner cut off his head, than he would hear his master's name called "devil," instead of Melek Taoos. Mr. William's servant quieted him, telling him that we were strangers, and did not know their feelings. This is a good example for Christians. If the Yezidee was willing to have his head cut off for the sake of the devil, how much more should Christians be willing to lay down their lives for the sake of Christ!

Missionary Herald.

The Best Recommendation.

A youth seeking employment went to one of our large cities, and, on inquiring at a certain counting-room if they wished a clerk was told they did not. On mentioning the recommendations he had, one of which was from a highly respectable citizen, the merchant desired to see them. In turning over his carpet bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it." The merchant immediately engaged his services, and in due time he became a partner in the firm, and one of the most respectable in the city.

Prayer and Reflection.

An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion, or "subtle besom sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the school without them.

A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we, to exclaim with the Psalmist, "The entrance of thy word giveth light; giveth understanding even to the simple."

Coleridge.

A Touching Custom.

There exists at Lhasa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Thibetian men, women, and children, cease from all business, and assemble in the principal part of the city, and in the public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant his prayers in an under-tone; and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the soul. The first time we heard it, we could not help making a sorrowful comparison between this pagan town, where all prayed in common, with the cities of Europe, where people would blush to make a public recognition of their faith.

Hue's Travels in Tartary.

Church Livings for Sale.

The discreditable system of selling benefices in connexion with the Church of England by public auction is to be carried into operation during the next few days in two cases which are more than usually deplorable. One of the livings to be thus disposed of is held by the Bishop of Rochester's chaplains, and its great advantages are duly set forth in order to catch some clergyman who wants to live in first-rate style, with little ecclesiastical duty to perform. The rectory of Bradwell-on-Sea is "situate in a healthy and pleasant part of the county of Essex, within an easy distance of several market towns. The parsonage is a most superior residence, surrounded by well timbered grounds, and containing noble dining and drawing rooms, library, morning room, observatory, numerous bed-chambers, and suitable domestic offices. Ad-

joining are capital carriage-house, stabling, and other out buildings. The tithes have been commuted, and are paid by only fifteen persons. The glebe, which comprises some of the richest land in the county, is let at £500, and the gross value of the living is upward of £2,000 per annum. The population, which is agricultural, amounts to about 1,000. The incumbent is in his 60th year." This very desirable piece of ecclesiastical preferment will, no doubt, be very soon picked up, and the 1,000 agricultural people of Bradwell will have the advantage of an aristocratic and spiritual instructor, with £2,000 a year, and all the other advantages above enumerated. The next living for sale is the Rectory of Pewsey, Wiltshire. It is worth about £1,400 a year, and is held by an aged clergyman, so that there is a prospect of an early vacancy, which, of course, will enhance the purchase-money. The patron and vender of this living is the Earl of Radnor, a nobleman of enormous wealth. Surely it was never intended that so solemn a trust as the appointment of clergymen, who are to have the religious instruction of large parishes, should thus become a matter of public auction.

English paper.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 30, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

DEATH OF DANIEL WEBSTER.

On Friday of last week, intelligence received from Marshfield made it highly probable that this distinguished statesman would survive but a few hours. He had been sick with dysentery for several weeks, and there had been much apprehension of the result; but any particular danger was not admitted till that day, when at the request of his family his name was withdrawn from the Presidential canvass, and the community waited in suspense of the expected intelligence. He failed during Friday night; and during Saturday forenoon suffered much from attacks of vomiting which reduced his strength. A city paper gives the following particulars.

"Dr Porter of Marshfield, and Dr. Jeffries of Boston, were in constant attendance, but it was deemed advisable to send to this city for Dr. J. Mason Warren. At 10 o'clock, George T. Curtis wrote the following note to a friend in this city:

"Marshfield, Saturday, 10 A. M.

"DEAR SIR:—Mr. Webster is in much the same state as at 8 o'clock—tranquil, happy, and perfectly in possession of all his faculties. The vomiting continues with some worse developments. He will not probably survive more than twenty-four hours, if so long. He attends to all necessary business. Is quite aware of his situation, and is sustained by the most cheerful religious hopes. His mind maintains its usual relations to all subjects and persons.

Yours truly, G. T. C."

"During the early part of the afternoon, there were fewer symptoms of nausea, and some decrease in the swelling of the abdomen, but there were no signs of rallying. Drs. Jeffries and Porter now intimated an opinion that the immediate cause of the disease was a cancerous affection of some of the smaller intestines.

"About half-past five o'clock on Saturday evening, Mr. Webster was again seized with violent nausea, and raised considerable dark matter, tinged with blood. Exhaustion now increased rapidly, and his physicians held another consultation, which resulted in a conclusion that his last hour was fast approaching. This was a solemn and sad moment to his family, his friends, and the nation.

"The announcement of the opinion of the physician was made to Mr. Webster, who calmly requested that the female members of his family might be called in, viz., Mrs. Webster, Mrs. Fletcher Webster, Mrs. J. W. Paige, and Miss Downs of New York. To each, calling them individually, he addressed a few words of farewell and religious consolation. Next he had called in the male members of his family, and the personal friends, who have been at Marshfield during the last few days, viz.: Fletcher Webster, his only surviving son; Samuel A. Appleton, his son-in-law; J. W. Paige, George P. Curtis, Edward Curtis of New York, Peter Harvey, Charles Henry Thomas, (of Marshfield,) and Messrs. George J. Abbott and W. C. Zantlinger, both of the Department of State, Washington. Addressing each by name, he referred to his past relations to them respectively, and one by one bade them an affectionate farewell. This was about half past six.

"Shortly after he conversed with Dr. Jeffries, who said he could do nothing more for him than to administer occasionally a sedative potion. 'Then,'

said Mr. Webster, 'I am to lie here patiently till the end. If it be so, may it come soon.'

"He now had Mr. Peter Harvey called in again, and said to him, 'Harvey, I am not so sick but that I know you; I am well enough to know you; I am well enough to love you; and well enough to call down the richest of Heaven's blessings upon you and yours. Harvey, don't leave me till I am dead; don't leave Marshfield till I am a dead man.'

"Then, as if speaking to himself, he said, 'On the twenty-fourth of October, all that is mortal of Daniel Webster will be no more.'

"He now prayed in his usual voice, strong, full, and clear, ending with 'Heavenly Father, forgive my sins, and receive me to thyself, through Christ Jesus.'

"Repeatedly, in the course of the forenoon, and the early part of the afternoon, he conversed freely and with great clearness of detail in relation to his private affairs, and his farm, stating his plans fully, and the manner in which he wished them carried out.

"These matters, however, formed but a small portion of his conversation during the day and evening. He seized upon every opportunity to press upon the attention of his friends the great truths of religion, and their practical application to the affairs of life; and he seemed to gain new strength as he from time to time eloquently and solemnly expatiated upon the beauties of Christianity, and its principles and promises.

"At half past seven, Dr. J. Mason Warren arrived, and from this hour up to ten o'clock, the great man failed rapidly. At that time he aroused somewhat from a lethargy, his countenance became animated, and his eye flashed with its usual brilliancy, when he exclaimed: 'I STILL LIVE!' and immediately sunk into a state of tranquil unconsciousness. Those were the last words of Mr. Webster. His breathing now became fainter, and his strength seemed entirely prostrate. He lingered in this condition until twenty-two minutes to three o'clock, when the spirit returned to God,—and Daniel Webster was no more!

"His bedside, was surrounded by his son, Fletcher, Mr. and Mrs. Paige, Mr. Harvey, Mr. Leroy, Edward Curtis, Esq., Mr. Thomas, Mr. Appleton, Doctors Warren and Jeffries, Mr. Abbot and George T. Curtis.

"A few moments after he had expired, Mrs. Webster entered the room to gaze upon the lifeless remains of her beloved partner. The scene is beyond description. Her grief found utterance in the most exquisitely agonizing tones of sorrow. Like Rachel, she refused to be comforted, and was led away by a friend.

"The *Bee* states in reference to the funeral, that Mr. Webster left full and explicit directions that his remains be entombed upon his farm at Marshfield, and that they be followed to their final resting place by his family and neighbors. He also desired that the services be performed by the Parish clergyman. He wished for no pomp or display."

Boston Journal.

Mr. WEBSTER was not a faultless man. He erred in judgment and was overtaken with faults like other men; but he always had his virtues. His speeches are free from frivolity, and from irreverent allusions. He always spoke well of religion, and of religious men. His eulogy on the Bible in the celebrated "GERARD Will Case," is one of the finest on record. In announcing in the U. S. Senate, some years since, the death of Senator BATES, a man revered for his virtues, he spoke of his Christian character as outweighing all his social, civil and political worth, and he then expressed the hope that when his own decease should occur, he might be consoled by the same exalted hope. In his family, his habit was personally to address the throne of grace in their morning and evening devotions; and he asked a blessing at his meals. During the sickness of his daughter, who died in this city some years since, he came in daily and offered a prayer at her bedside. He was constant in his seat in the house of God on the Sabbath, and he used to rebuke those who indulged in trifling conversation on that day. When he heard profane words uttered, when he did not openly rebuke, his custom was to remain significantly silent.

Few men were more familiar with the Bible, quoted it more reverently or more appropriately. A pious member of Congress from his own State remarked, that after being intimate with him in Washington twelve years, he could not believe a word of the aspersions heaped upon him. But he is in the hands of Him who searcheth hearts and trieth reins, and who will appreciate all his acts. The most unpleasant reflection attending his memory, is his advocacy of the fugitive slave law; but his motives will be correctly judged of by his Maker. We leave it there.

He seems to have had a presentiment of his decease for some months past. On the day of his late reception by the citizens of Boston on the Common, he said in private conversation to a lady who expressed to him regret that he was not nominated for the Presidency, that it might be as well, it being uncertain how short a time he might remain here. And in his public speech on that occasion he said: "The future I do not profess to foresee." That premonition has had a speedy realization.

CITY CHURCH EXTENSION.

The duty of the church to the destitute portions of our cities, is a solemn and momentous question. It is one which might be practically met and answered. Tears and sympathies, drawn out at anniversaries and other public meetings, will not do the work.—Eloquent speeches and fervent appeals will not meet the case. Statistical information is not demanded. The fact is palpable, that in all our large cities, the

means of religious instruction are wholly inadequate to the wants of the population. Thousands and tens of thousands are perishing within sight of the provisions of the gospel, who may truly say, "No man careth for my soul!" What shall be done for them? The church has not slumbered over the question. Means have been tried. The tract, that silent messenger of the gospel, has dropped in the path of thousands, like a leaf from the tree of life, and here and there a soul is converted, and angels rejoice over a sinner saved. But the throng of those who neglect the soul seems undiminished. To increase the means of religious instruction, the city missionary is sent forth, and often proves a messenger of mercy to families long removed from the influences of the gospel. Yet with all his efforts, the mighty tide flows on without an ebb, of men who turn their feet away from the Sabbath and the sanctuary. The inadequacy of these means to reach the masses, has become apparent, and other measures are demanded, and Christian benevolence is still devising schemes with which to bring the offers of salvation, and the means of grace within the reach of our whole population. This is the acknowledged want. And we believe the church has within itself the ability to meet it, promptly and fully, if it will but enter upon the work with energy and enterprise becoming the age in which we live, and the spirit of Christ our leader and head.

The labor of tract writers and missionaries, the preaching of the gospel in the open air at places of public resort, and such like schemes will be but of temporary value. Good may be done, but the case will not be met. The destitutions will remain.

Nothing but the establishment of active and self-supporting churches adequate to the wants of the people will meet the moral exigencies of our large cities, and accomplish the work which Providence is marking out for us.

The church is Christ's appointed agency for the salvation of men. "All his springs are in her." She is his only acknowledged means for the establishment of his kingdom, and the conversion of the world. The ministry, however able and earnest it may be, will labor to little purpose, if it be not aided by an active and co-operated church.

N. Y. Observer.

With the Spiritual rappers, the spirits are to be the agency of the world's regeneration. With a portion of the church, IT is to be the appointed instrument.

Now we beg, with all deference to wiser heads, to submit the question, whether in either case a new divinity is not substituted for God? and whether the church would not be the result, instead of the cause of the world's conversion? We have always supposed that the atonement was the "appointed agency for the salvation of men"—that God could work with, or without means, as suited him best. Dr. BEECHER remarked at the morning prayer meeting a few weeks since, that the church had been a hindrance to the conversion of the world—that she had never given the Lord Jesus CHRIST an opportunity to do anything! Can it be possible that men can believe in the world's conversion, at an appointed time, and yet fear that it may be deferred for a period of years by unforeseen circumstances? Has not God foreseen and made provision for all contingences? And will he be frustrated in any of his arrangements? The idea is absurd, and reflects upon the wisdom and omniscience of the Deity.

It is a church devoted to the will and purposes of God which needs to be created. Adequate self-supporting missionary churches are what are wanted. It is the preaching of the word which converts men, and thus creates such. And it is because men turn a deaf ear to the calls of mercy, that barren wastes are found in our most populous cities. The first Christian church was the result of the preaching of the word; and it was to the planting and watering of gospel truth by the PAULS and APOLLOS of the apostolic age, that God gave the increase. The SAVIOUR has promised to be with his ministers to the end of the world; and so long as they preach the word which God has given them, so long will God cause their labors to produce the very result which he has intended for them.

The *Observer* argues that the masses in the large cities can be reached and converted by "a judicious system of colonization from old and well established churches;" and it illustrates by the following examples:

"It was not a single preacher that was sent to establish the institution of religion in Canaan, but a whole nation went forth, then the temple arose, and the heathen heard of God's mighty acts. So after Christ; the persecution of Stephen scattered the church, already feeling the controlling power of social influence, and then was commenced a vigorous system of church extension. The institutions of religion were planted here not by a few isolated missionaries, but a whole colony of devoted Christians came, and then the desert smiled. And now in Africa the same stupendous scheme is accomplishing, and a work is in progress by colonization, which single bands of missionaries never could have done. It is this simple principle which is needed to do the work of the church."

These examples are not very fortunately selected; for when a whole nation went forth into Canaan, they did not convert, but exterminated the former inhabitants. And when our fathers came to America, they did not Christianize the Aborigines; these melted away before them and died in heathenism. The result in Africa has not yet been seen; and the scattering of the church in the apostolic age, was not a coloniz-

ing of bodies of Christians, but an isolation of preachers, who reared up churches wherever they went.

The only remedy we know of which would give promise of effecting anything, is to open cheap and decent places of worship, where a poor man can afford to hear the gospel preached, and then to supply them with humble godly devoted preachers, who will show to the unconverted that they really care for their souls. There are such now. May their numbers be greatly multiplied.

PRAISE TO GOD.

It is the inestimable privilege—yea, more, the imperative duty of every rational being to offer praise to the great Creator of the Universe. Everything around seems to call forth the exercise of this noble faculty. Nature, both animate and inanimate, is ever eloquent with the language of adoration: and man who has been constituted "Lord of creation—made after God's own image—but a little lower than the angels"—he should render unceasing notes of praise to the high and holy One. But alas! how sadly deficient are we in the performance of this duty; how often does the voice of murmuring and complaining arise from our lips, when there should be accents of thanksgiving and praise.

For what should we praise God? For life, for friends, for every blessing which we enjoy; for all come from His bountiful hand: but above all praise Him for his revealed word, by which we may learn the perfections of his character, and in which is contained the way of salvation through CHRIST, and the blessed hope of immortality.

When shall we praise Him? Go forth at morning's early dawn, and in nature's great temple join with the warbling birds in sweet songs of praise, for the returning light of day: and when night draws her curtain of darkness over the earth, praise Him who never sleeps, and 'neath whose guardian care we may safely repose. When the sun of prosperity shines brightly, then acknowledge the giver of all good by grateful songs of praise. And in adversity's dark hour, when friends and earthly comforts are taken from our midst, still praise Him "who gave and hath taken away." Praise him in the congregation of his people; let loud and joyful anthems of praise arise from his holy courts. And when in solitude we take a retrospective view of his past mercies, let deep and heartfelt adoration arise from the heart, like sweet incense to Him who reigns above. At all times, and under all circumstances, let us adore our Maker.

Why should we praise Him? There are many reasons. Praise is His due; it is acceptable to Him; by it we can best glorify, honor, and extol Him.

Praise is the employment of saints and angels around His throne; and praise is to be the employment of all who are so happy as to be admitted to that world, where

"Our songs of praise shall never cease."

Let us then attune our hearts and voices to songs of praise while here, that we may be prepared to join in that song of praise which there shall ascend to Him forever and ever. SARAH.

To All Whom it may Concern.

GATESVILLE, Oct. 4th.

"MESSRS. MUNN & Co.—Please continue the *Scientific American* to my former address. Enclosed find \$2 in payment. Yours, SAML. IVES."

"We publish the above letter for the purpose of directing attention to one of the most serious annoyances, experienced by newspaper publishers, viz., the want of proper directions for mailing papers. Sam'l Ives has no doubt been a subscriber, but not at Gatesville, and as no such place appears on any of our books, therefore the conclusion is inevitable that Mr. Ives has never received his paper at that office,—indeed we never before heard of such a place, and could never find it by the aid of Mr. Ives' letter. Gatesville may be in Maine, North Carolina, Missouri, Texas, or any other of the thirty-one States, and, for aught we know to the contrary, a ville bearing this name may be found in every State in the Union. We spent an hour in looking for Mr. Ives' name in hopes of discovering his whereabouts, and, after finding three of the same name, we are obliged to wait another letter from him, in which he may slightly hint at our rascality, because we take his money without sending the paper in return.

"We have many times been so confronted by correspondents, where the fault was entirely their own. Whenever any person sends for a newspaper, great care should be taken to specify the address to which the paper is to be mailed. Write your names, with town, county, and State, in a clear legible hand,—if you cannot write plainly, print the address in Roman letters, with a pen; this will always give satisfaction, and insure correctness in mailing. Sometimes we can decypher the address from the postmark, but this is not always to be regarded because we have had many letters mailed from offices at a distance from the writer's residence. We remember one

from a gentleman who, we have since learned, resided in South Carolina. This letter was dated at one place, mailed at another, and contained a postscript requesting his paper to be sent to another place, and in neither instance was the State indicated. This, we repeat, is a great annoyance, not only to the publisher, but also to the correspondent."

Scientific American.

VISIT TO CANADA EAST, NORTHERN VT. AND NEW HAMPSHIRE.

It is nearly eight years since I first visited this province with Bro. HUTCHINSON. At that time we visited about all the principal societies. I find them still existing, some in a more flourishing state than formerly; others have been tried and diminished, but still hold fast the faith, and keep up their meetings. It is wonderful to see how well the cause has been sustained during the time of Bro. HUTCHINSON'S illness. He was not able to speak for them for several years, but he cared for them, and secured such transient aid as he could, and kept them from fainting in the day of adversity; and though he is still unable to preach, the Lord has raised up others to fill his place, and carry forward the cause.

A brief notice of the places I have visited may be of interest to the friends of the Advent cause.

After closing our labors at the Line, as noticed in the *Herald* of Sept. 10th, Bro. ORROCK took me to Hatley; we put up with Bro. ELLIOT, whose hospitality I enjoyed on a former visit over seven years ago. We were kindly received and entertained during the meeting.

Here we found only a remnant of what once existed. But of many hundred believers, we find a faithful few, who are true to CHRIST and his cause. The attendance was very good, notwithstanding the unfavorableness of the weather. The best attention was given to the preaching. The cause might be built up by effort and sacrifice on the part of the faithful who still remain at their post. May God inspire them with zeal and courage to "go forward."

Sept. 13th.—Rode to Brompton and put up at the inn. It was near sunset, but on a suggestion that I would preach if notice were given, a meeting was called, and in about one hour we had the hall filled. I seldom preach to a more candid and earnest audience. At the close of the meeting we found friends, and some who were interested in the doctrine of the Advent. On leaving in the morning for Melbourn, Bro. STIMPSON, the keeper of the inn, not only would take nothing of us, but thanked us for our visit, and invited us to call again. They have preaching but seldom in the town. May God awaken them to look after their spiritual interests.

We arrived at Melbourn at noon, and were welcomed by Bro. GILMAN, where we found a home and rest for the night.

Sept. 15th.—Rode to Shipton, twelve miles, where we were warmly welcomed by Elder JOHN PORTER, pastor of the flock in that place. It being near the hour of service, we went directly to the chapel, which, though unfinished, was fitted for the occasion, and service was held in it for the first time. There was a good attendance for a week day in harvest-time. The best attention was paid to the word. At the close of the P. M. service, Bro. HUTCHINSON arrived. We were all glad to see him. Though he could talk but little, yet his presence and counsel cheered us all. Meetings continued in the chapel and school-house two days, during which six discourses were given by Bro. O. and myself, which appeared to be well received.

The society here is new. It was started a few years since, by the labors of Bro. HUTCHINSON, E. BURNHAM, and SHIPMAN. Something over a year ago Bro. PORTER settled among them. His labors have been appreciated, and but for his sad misfortune (which was noticed in the *Herald* sometime since) he would have accomplished much more. But as it is, they have erected a fine chapel, (the first by the Adventists in the Province,) and have raised nearly enough to pay for it. They think to complete it this fall, and hope for prosperity. At the close of the service we had an interesting baptismal season. The candidates will no doubt prove a blessing to the church.

We truly sympathize with Bro. P. and his excellent family. May God sustain and prosper them in their labor of love.

Sept. 17th.—Returned to Melbourn. The tent was pitched on the hill about half a mile from the village, and the arrangements and accommodations were excellent. Eight discourses were given to good and attentive audiences. The brethren were much revived and encouraged. Their late trials have worked for their good. The diminishing of their numbers has not reduced their strength or efficiency. Their union is greater, and their love stronger than ever. We had a solemn and blessed season in baptism on the banks of the River St. Francis at the close of the Sabbath services.

Their field of labor now opens to them with new interest and hope. They have for a long time held

their ordinary meetings in a private house, and for their large ones they either put up a tent or hired a chapel. Monday evening, after the close of our meetings in the tent, the friends met and formed a society, and made arrangements to build a chapel. A subscription was begun, and sixty-three pounds was raised at once. They will no doubt succeed. God has set before them an "open door." May God bless, prosper, and "strengthen their hands for the good work."

21st.—Left Melbourn for Lawrenceville. Bro. ORROCK being sick, I went on without him. Bro. GILMAN sent me to the Ridge, and Bro. D. LAWRENCE conveyed me to Lawrenceville, a distance of twelve miles (over the worst road that I ever saw.) I preached at five o'clock to a good congregation. There are a few faithful and devoted brethren here. Our visit was a very pleasant one, and I hope some good was done.

22d.—Rode to Waterloo, twelve miles, (road somewhat improved,) arrived at noon, and was welcomed by Bro. HUTCHINSON and the brethren. Commenced the services at four o'clock. There were but few present, yet we had a good season. From the 23d to the 26th we held three services each day. The interest and the audiences continued to increase till on Sunday, when the tent was filled. At the close of the afternoon service I baptized in the Lake. The season at the water was one of deep interest. Ten discourses were given, mostly by myself, as Bro. O. did not arrive till late in the week. But his health was improved so that he was able to render efficient aid in the meetings after his arrival.

The society here is in a strong and healthy condition. It has been chiefly built up since my former visit. There were then only two families in the place; but now there is a large number. They have no place of worship, except a large school-house, or the tent for special meetings. At a meeting of the friends at the house of Dr. H. the evening before we left, a committee was appointed to see what could be done about erecting a chapel, and before we separated, about one hundred pounds was subscribed, with a donation of a splendid lot for the house. I think they will go on with the work. May God prosper them.

28th.—We assembled again in the school-house for service, preparatory to another season of baptism, after which the ordinance was administered by Dr. H. The season was an interesting one. In the P. M. rode to West Shefford in a severe rain storm, and gave a discourse to a small audience, the heavy rain preventing many from attending. However, we trust the visit will not be fruitless. We found a home for the night with Bro. L. LAWRENCE.

29th.—We rode to East Farnham, and was received by Elder DUDLEY, and introduced to Mr. T. ALDEN, who kindly entertained us (though not of our faith.) Bro. ORROCK and myself gave six discourses to large and very attentive and earnest audiences. Many of them were unacquainted with our views, but they were free from bigotry and prejudice. Like the "noble Bereans, they received the word with all readiness of mind." A preacher of the Quaker order was present and heard two discourses on the personal advent and reign of CHRIST, who, at the close, said to the audience, that he could not see that this doctrine was unscriptural, but there were mysteries connected with it. May God solve them to him. We have evidence that some good was done. A wide and "effectual door" is opened there.

Application was made for Bro. ORROCK or myself to attend a funeral of a child on Saturday the 22d inst. As I had a special lecture to deliver, Bro. O. attended. It was a lovely child of about five years, and the second funeral in the family that week. The season was faithfully improved; and the living were comforted by the hope of the gospel.

Oct. 1st.—Rode to Stanbridge Ridge. Was cordially received by Elder SORNERBERGER, and introduced to Mr. H. CONEY, Esq., who, though of another faith, very generously entertained us. Nine discourses were given during the three days service, on the most important subjects of the faith, which were well received. Many of the multitude had never heard our views before. Some embraced the truth, and seven came to the altar for prayers, some of whom were blessed. The field is ripe for the harvest.

Oct. 4th.—Rode twenty miles to Sutton, whither Bro. O. had gone before me, to attend the funeral of Bro. HURLBUT'S daughter. The funeral service was attended by a large and attentive audience. The afflicted parents were comforted by a discourse from Jer. 31:15-17. At the close of this service I arrived and gave a lecture on the 2d and 7th of DANIEL. Had one of my severe headaches, but a crowd of people were anxious to hear me, and I was obliged to speak. I threw myself into the work, and spoke one hour and a half. Then, after going to the river and baptizing, I proceeded on my way to Richmond, much refreshed. The night was dark, the road strange, but we arrived safely and put up with Bro. BLAISDELL, by whom we were very kindly entertained.

Oct. 5th.—At an early hour we rode to Montgomery, Vt., and arrived just in season for the A. M. service. We were welcomed by Bro. C. GREENE, one of the worn-out soldiers of the cross, who has retired to this quiet and romantic place for repose. He is true to the cause and is doing much good. Bro. MERRILL also, the pastor of the flock, greeted us warmly, and received us in the spirit of his Master. We labored there three days, during which eight discourses were given to good and very attentive audiences. I have often proposed to visit this faithful flock, but have been "let hitherto." We found a strong, united, and devoted church. Bro. A. MERRILL is highly esteemed for his works' sake in this place and vicinity. Elders STONE and WATKINS were with us; both have been in feeble health for a time past. May they be speedily restored to the field of labor. The season was one of uninterrupted blessedness. God was with us of a truth. Christian fellowship, how sweet!

Oct. 7th.—In the P. M. rode to Richford, and gave a discourse in the Baptist church, to a large audience. It was my first visit, but I had the best reception, and an excellent hearing. Elder STONE, who formerly preached in this place, was with us and assisted in the service. He has been a devoted Adventist for many years, and is a sound and judicious preacher. Out of a large number there is a faithful remnant left in Richford. They mean, by the grace of God, to maintain the Advent cause. They are encouraged to enter the work anew.

Oct. 8th.—Rode to North Troy in the rain. Was much fatigued, to which was added severe sick headache—suffered much, but was filled with joy in the prospect of resting soon. We arrived in season for meeting. The Advent chapel was filled with brethren and strangers, to whom I had great freedom in speaking of CHRIST'S offices and work. We were kindly received by Bro. BROWN and family. The church have need of help, and should awake themselves and renew their covenant with God. The Lord help them.

Oct. 9th.—Rode to Derby. Having received a request of Bro. REYNOLDS, to speak at one o'clock P. M., I alighted from the carriage, and Bro. ORROCK proceeded to his appointment to the Outlet, C. E. Here I was introduced to Bro. MILLER, and having a few hours, I improved them in looking over my package of letters received from the *Herald* office. My heart was cheered while reading over so many kind and encouraging epistles from friends of the cause. They will accept my thanks for their expressions of confidence and sympathy, as also for faithful advice and even reproof. They all have my prayers.

At two o'clock, I gave a lecture to a very good audience of attentive and candid hearers. This is a new place for the Advent doctrine, but much good is being done. Some important conversions have taken place, among which was the leading Universalist. The labors of brethren THURBER, ORROCK, REYNOLDS and others, have been much blessed to them.

On our way to the Line, I called on Bro. JENNY, an old subscriber, and took some refreshment. He is a pillar in the cause in that region. Arrived at the house of Bro. FOSTER about dusk. He was absent, but I was received cordially by father KIMBALL and family. I gave three discourses here on the 10th. The storm kept many away, but we had a good audience, and the best attention to a subject (which I commenced about eight years ago, but was interrupted by some wicked person, who put cayenne on the stove, and drove the audience out of the house.) I resumed the subject to-day, and finished it, I trust, to the edification of the people of God. The subject may be found in Acts 26:5-8. How changed the scene! There is now not a "dog to move his tongue." The Adventists have lived down this kind of opposition.

Oct. 11th.—Rode to Barnston, C. E., and gave one lecture. The house was filled with a candid and earnest congregation. I had great liberty in setting forth the character of our SAVIOUR, in his offices of Prophet, Priest, and King. Elder THURBER, who is doing a good work in this region, was present, and took part in the service, also Bro. LEE. At the close of the discourse, a large number of the brethren and sisters spoke freely and earnestly. It was one of the best seasons for a single meeting of our tour. There is a good company of disciples here.

Oct. 12th.—Rode to Lyndon Corner, and as we knew of no friends in the place, put up at the tavern. On inquiry, we found some who wanted a meeting, and made an appointment for Bro. O. on his return.

Oct. 13.—Came to Sugar Hill, and was warmly greeted by Bro. SHIPMAN and family. Commenced the service in the evening, and continued over the Sabbath,—three services each day. The attendance was good; the best attention was given to the word; and the prayer meetings were spiritual. There was some awakening and revival among backsliding professors, and some were awakened to seek God.

Thirteen discourses were given during the meeting, which seemed to be appreciated. Several preach-

ers of other denominations were present, who gave candid attention. The cause in this place is strong and united. Bro. SHIPMAN has labored with them nearly seven years; he is beloved, and his labors are much appreciated. His congregation is the largest in the vicinity; besides which he preaches "in the region round about," to large congregations. His field is a large and good one, and it is faithfully attended to. There is a good prospect now of a general revival among them. Bro. H. EASTMAN, was with us two days, when he left to attend his appointment at Derby Line. He labors most of the time for the present at Whitefield. His labors have been a blessing in this region, for some years past.

Having received word that my mother lay at the point of death, I arranged to leave in the early train from Welles River on Monday A. M. the 18th. I gave two discourses on the Sabbath, and took leave of the brethren. Bro. ORROCK filled the evening appointment. It was hard parting with so many kind friends.

During this tour, I have attended about eighty meetings, given upwards of sixty discourses, visited many families, and conversed with a large number of inquiring persons on the subject of their salvation. I think I have never made a tour of so much interest and service to the Advent cause. In every place there was more or less awakening and revival; and the churches were refreshed. I think I never found the cause in a more healthy and prosperous condition. There never was a time when both Advent ministers and churches felt more settled in this faith, and determined to maintain the Advent cause. God is truly with us. Churches are multiplying, chapels are being erected, and calls for Advent preaching are heard on every side. God has truly set before us an open door.

Our late trials have turned out for the furtherance of the gospel of the kingdom. There is more confidence in the public mind in the Advent body now than ever before. Their universal condemnation of the shameful attempt to break down the *Herald* office, and those connected with it, has convinced all candid men of their devotion to the cause of purity and righteousness. Our labors are now called for everywhere, and all active laborers are fully employed, and cannot supply the numerous calls. The confidence of the people in my integrity is unshaken, and my influence for good was never greater than now. By God's blessing I shall improve it to his glory, in serving to the best of my ability, his church, and a world lying in wickedness.

"Though in affliction's furnace tried,
Unburnt on sinners and death I'll tread;
Though sin assail, and hell throned wide,
Pour all its flames upon my head;
Like Moses' bush I'll mount the higher,
And flourish unconsumed in fire!"

I am neither "cast down" nor destroyed." Never did I feel more given up to God, and truly consecrated to the Advent mission. Oh, what a great and glorious work! We may suffer without murmuring, and labor without fainting in such a cause as this.

Bro. ORROCK, who accompanied me the most of my tour, was of very great service to the cause. His labors were much appreciated by all. He is truly a brother and a helper. God has done great things for him, and the churches in Canada, with whom he labors, are receiving the full benefit of his gifts.

Returned to Boston on the 18th, by the blessing of God, in good health. Found my family well. But received the sad intelligence of the death of my mother. But I am comforted by the fact, that she sleeps in Jesus, and will come forth in the "first resurrection."

19th.—Attended the Conference at Haverhill, Mass. We had a full and free conversation on the interests of the cause in Mass. We had a comforting and encouraging time. The prospects of the cause are brightening. I gave two discourses.

22d.—Gave a discourse in Salem. Bro. OSLER is prospering as usual by dint of hard labor.

MELANCHOLY AND FATAL ACCIDENT.—A very melancholy accident occurred on Lake Huron a few days ago, whereby four people lost their lives. It seems that the sloop Emma, of Goderich, Capt. MURRAY, when on that lake, about fourteen miles from Saugeen, sprung a leak. Immediately when the leak was discovered, the vessel put about with the intention of returning to Saugeen; but, before she reached that port, and when about four miles from the land, she became water-logged and capsized. At the time of the accident, there was on board: JOSEPH WRIGHT, of Goderich, farmer; JOHN MORRISON, from Cooksville, saddler; THOMAS LELIE, from Toronto, blacksmith; a boy named JOHN MCKENZIE, of Kincardine; J. MURRAY, captain; J. HAVENER, sailor; Mr. BELCHER; Rev. Mr. CRAWFORD, Free Church minister; GEORGE SWANSON, of Goderich; and Mrs. MORRISON, wife of JOHN MORRISON, already named. Of these eleven persons, we deeply regret to say, that the first four sank with the sloop and were drowned. The remaining seven succeeded in clinging to the capsized hull, upon which they remained for about three hours, when they were providentially rescued by boats from Saugeen. The *Huron Signal*, to which we are indebted for the above particulars, says that Mr. MORRISON was married only about ten days, and we believe he and his wife went out for a pleasure sail, which unfortunately terminated so fatally.

CORRESPONDENCE.



"CURSE YE MEROZ."

BY J. W. BONHAM.

"Curse ye Meroz, said the angel of the Lord: curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges 5:23.

(Concluded.)

6. The progress of the gospel is impeded by those who attribute to man that glory which belongs to, and should be given alone to the Lord. A successful minister of the gospel has nothing whereof to boast. All the good accomplished is effected primarily by the agency of the Holy Spirit. And should preachers possess talents of a superior and brilliant character, they have no real cause to be proud, and possess nothing but what they have received. Talents are the gracious gifts of heaven!

But what means that gossip? what those small groups in the aisles of the church, and that assemblage around the door at the close of the service? What is the topic of conversation? Is it the holiness and devotedness of their minister? is the inquiry relative to his sermons being in accordance with the word of God, or not, and whether they breathe the spirit and power of the gospel, and produce a salutary effect on the minds of those who hear him? Verily no! What then? Why the preacher's eloquence, or his prosiness, his great learning, or the meagre poverty of his education; the weakness of his intellect, or its gigantic strength!

And then if you follow this class to their social circles, instead of communicating scriptural facts or the truths they may have heard at their respective places of worship, they boastfully speak of the magnificence of their church edifices, the splendor of their interior decorations, and the wealth and respectability of those who meet within their gorgeous walls! This class cares but little for the real spiritual prosperity of Zion's cause. What wonder therefore, that God's cause languishes, and that conversions are but few!

7. The inconsistent conduct of the rich may be mentioned as another hinderance to the prosperity of Zion. Many who profess the religion of Jesus abound in wealth, while many of their fellow Christians are suffering from the pinching hand of poverty. And such will add house to house, field to field, feast in splendor, and live in ease and luxury, while their fellow-men lack the common necessities of life! Others refuse to throw into the treasury of the Lord their tithes and offerings which they justly owe, according as the Lord hath prospered them; and to make up their deficiency, others are compelled to contribute more than they can really afford in order to sustain public worship.

It frequently occurs that the preached word is less effectual than it might be, in consequence of the preacher's wants being so scantily supplied, that he has to devote much of his attention which he should devote to the study of God's word, in anxious thought how to obtain means to pay his way and support his family; and although it is his duty to trust in the Lord and bear all with meekness and patience, the church is responsible for this subject, and the evil caused, and good prevented in consequence. How many efficient advocates of the truth would be willing to travel, endure hardships, and proclaim the glad tidings of the kingdom, if some of them who own their thousands would loosen their purse strings, and furnish them with a little towards supporting their families! How many preachers are now engaged in secular employment instead of preaching the gospel, in consequence of the mean but money-loving and earth-treasure grasping disposition of those for whose benefit they once left their families and homes to preach the gospel!

8. Backslidden professors, who have become such from various causes, must be classed with those who impede the Lord's work, fight not his battles; and in addition prevent the outpouring of his Spirit. How many set out for the kingdom, but how few endure unto the end of the race. There is a natural tendency in the human mind to turn back to the beggarly elements of the world; but none are so liable to do so as those who have imbibed a spirit of *indolence and slothfulness*—which necessarily prevents them being active and engaged as declared to be their duty in the Scriptures. (See Phil. 3:13, 14; 2 Pet. 1:5, 6.)

Those who become inactive in the service of God, not unfrequently become active in some other cause. Sampson slept on the lap of ease, or he would not have been destroyed by the Philistines.

Many are willing to work when all things go well, but relax their efforts when the church is in difficulty and in real need of their assistance. But such was

the case with Israel in the wilderness, and also with some of the Galatians, who ran well for a season!

The unfruitful, or those who are satisfied with the negative part of religion—who refrain from committing open sins, but who do no real good, may almost as well be among sceptics and the worldly minded, who seek the good of this life.

Christians, therefore, must labor—must fight the Lord's battles, or expose themselves to his heavy anathema. They must not be idle, yea, they cannot take neutral ground and please God. There is no such thing as *neutrality* in his cause sanctioned by Him: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12:30.

Thus various causes conspire to injure the cause of religion, aid in preventing the success of the battles of the Lord, and the enemy apparently triumphs.

Sinners are dead in trespasses and sins, rushing headlong to destruction, candidates for "the lake that burneth with fire and brimstone," ignorant of the nature of God's laws and threatenings, and regardless of the course they are pursuing with its consequences. And yet professors of religion who know too well the nature and result of such a course, who can see the horror of "banishment from the presence of the Lord," and the terrors of the pit of hell—fold their arms in lazy lock—are at ease in Zion, and contented to eat their morsel alone!

And while such will consecrate all their energies, the perishing things of time, alas! will scarcely move a finger, or offer a prayer, or sound the note of alarm in order to secure the salvation of sinners!

But when professed Christians are regardless of the welfare of the cause of Christians, and yet manifest the greatest anxiety to gratify their love of the world, can we expect that religion will appear attractive to the impenitent? Can they perceive in such the Christian graces which would make them desire religious ways? Is it to be expected that they will rush to the Lord's house while such a state of things exists. We cannot expect them to be anxious for salvation when those who profess to understand "the terrors of the Lord," are careless and indifferent for their welfare.

The unconverted are careful observers of the conduct of those who profess religion; and know when they live up to, and when they violate the requirements of the gospel; and hence the principal objection urged by the unconverted for not attending to religious ways is the indifference and lukewarmness of professors. And how many in the day of judgment will attribute their condemnation to their neglect, who can tell?

Those who are lukewarm experience leanness in their own souls. And this is not all; in addition they exert a death-like chilling influence wherever they go, are a stumbling block in the way of others, and like the Pharisees of old, will not enter the kingdom themselves, nor suffer those who are willing to enter to do so.

The great founder of Christianity did not act thus! None dare assert that the Saviour's life was inactive. He was diligent, and earnest, and zealous, and efficient in all that he undertook! Had not such been the case, would he have left the throne of his glory to live a life of sorrow, to be derided, insulted, forsaken, crowned with thorns, and pierced with the ruthless soldier's spear! Had he been inactive and regardless for man's happiness, salvation would not have been purchased, and man would have remained unredeemed, exposed to death and woe.

The conduct of Christ is the pattern for the imitation of his followers. Inactivity, neglect of prayer, neglect of the means of grace, with carelessness for Zion's prosperity, lead the soul with great rapidity into a state of apostasy from God. The physical system of man becomes strong through healthy, active exercise. The Christian graces become manifest, receive strength, and become fully developed through laboring as God hath commanded us.

How many there are who complain of the cold, formal, and dead state of the church; but how few inquire, "Have I done, or left undone anything that has aided in producing the same?" The fault, or cause must be with man, for God is unchangeable, and always willing that sinners should be brought to repentance, and be saved.

Whenever the truth is faithfully preached, and its progress not obstructed by some of the causes referred to, God accompanies it with the Spirit's power, proves it to be a sharp two-edged sword, which pierces the heart of the sinner and divides asunder the ligature of love for sin.

Our past history proves this; but the work has in a measure ceased through our inconsistencies. At our social meetings what glorious seasons we once enjoyed. Then instead of dwindling out a miserable existence as now, we had one grand object to accomplish, viz., the preparation of our fellow-men for the coming of the Son of man, and dwelt together in peace and harmony. O my brethren, let us repent, gird on the armor anew, and do our first works.

The doctrines of the gospel, in connection with the last judgment, constitute a lever that is mighty to the pulling down of strong holds; and when preached in its purity unencumbered with vain speculations and questions which gender strife, and the brethren unitedly pray that it may be accompanied with the Spirit of the Lord, like a mighty torrent, or the rolling billow of the restless ocean, it will sweep all before it! It will confirm the believer's hope, brighten his prospect, increase his faith, reclaim the backslider, arouse the careless, and seize the rebellious. In past days the strongest have fallen before it, and shrieked in the agony of penitence: "Lord, save me, or I perish!"

Who then will come forth to the rescue? Who will engage in this service and fight the battles of the Lord? Who will come forth to the help of the Lord, to the help of the Lord against the mighty?

Be not discouraged. Think of the zeal of Moses who forsook the honors of the world; and of Abraham who offered his son Isaac. But if you feel discouraged in consequence of a lack of success, think of the perseverance of Noah, Isaiah, David, Daniel, Job, the apostles, martyrs, and the Saviour!

If you refuse to come to the help of the Lord against the mighty, a curse more dreadful than the one pronounced upon the inhabitants of Meroz, because they refused to come to the assistance of their brethren when they fought against Sisera, will come upon you, and come speedily.

National judgments are the results of national transgression; and so the judgments with which the church has been, and is still being punished, are the result of sin, and have come upon her in consequence of her sins of omission and commission. The antediluvian world, Sodom and Gomorrah, and the destruction of Jerusalem may be cited as examples; while churches once the most prosperous have dwindled away and become extinct through the unfaithfulness of the members. Then, O take heed, lest your light go out.

A literal famine is not to be compared with a famine in the church; or a literal pestilence to a famine for the word of the Lord: the one merely affects man's body, the other affects his soul! The one affects his temporal state, but the other his eternal interests and destiny!

The churches of Christ must humble themselves, repent, arouse, and sound more effectually the gospel trumpet, and the alarm of the approaching judgment—otherwise there will be a moral earthquake in the church more dread than all the physical evils which surround us.

In conclusion, let me urge you to give heed to these things, they are matters of vital importance, which must not be trifled with, and cannot be neglected with impunity. Who would wish to be in the place of those through whose negligence many on the left hand will gnash upon them with their teeth, and attribute their awful doom to their negligence and carelessness?

Men may become eminently useful in the cause of Christ, and if each resolve to perform faithfully his obligations to God and man, the end of preaching will be accomplished, and God's word will not return unto him void! If we do our part in wielding the sword of truth, God will do his, and sinners will be converted.

Do then resolve henceforth to put forth all your ransomed powers, and to labor with zeal and energy for the salvation of souls. You have much to do and but a little time allotted you in which to do it. In view of which you must—yea, you will—work. You doubtless feel resolved to put your shoulder to the wheel of the grand gospel car of salvation and propel it forward.

Do so then with all your heart, and burdened souls will be converted to God, angels in heaven will rejoice, we will rejoice with them, and the Saviour will see of the travail of his soul and be satisfied!

"Soldiers of the cross, arise!
Lo! your leader from the skies,
Waves before you glory's praise,
The praise of victory!
Seize your armor, gird it on!
Now the battle will be won!
See! the strife will soon be done;
Then struggle manfully!

"Onward then ye hosts of God!
Jesus points the victor's rod;
Follow where your leader trod;
You soon shall see his face.
Soon your enemies all slain,
Crowns of glory you shall gain;
Rise to join that glorious train,
Who shout the Saviour's praise."

LETTER FROM C. E. BOYER.

BRO. HIMES:—Thinking that many are equally interested with myself in the cause of Christ, and are oftentimes blessed and strengthened in hearing of its prosperity, I cannot withhold the pleasing intelligence of the manifestations of God's Spirit upon the community of Elk county. Truly the camp-meeting held on the banks of the Sennehamoning waters was

one of much interest. An emblem of those sweet refreshing showers witnessed on the day of Pentecost. Many sued for pardon—many found peace through Christ in God. Many can say it was the birth-place of their souls. Seventeen were buried with Christ in the holy ordinance of baptism. Precious season, I never will forget it. The seed there sown has germinated and brought forth the fruit of Christ's righteousness. In beholding our hearts have been made glad, and those dear servants of God who came weeping, doubtless went forth rejoicing, bearing their sheaves with them. The meeting of Caledonia was one worthy of notice. Elder J. R. Gates assisted in the same. He is a worthy minister, loved and endeared by many. The holding forth of God's word was quick and powerful and accomplished much. Though the series of meetings were of short duration, yet resulted in the conversion of fifteen, eleven of which joined the Church and were baptized. A beautiful incident transpired at the close of this ordinance. As Elder J. D. Boyer was about closing with prayer, a youth, a bright boy of fifteen, stepped forth from the crowd and plead to be baptized. The Elder hesitated for some moments, but the boy clings still closer to his side and begs again. "Why do you want to be baptized?" was the question. "Because, sir, I wish to obey the commandments of God." "Do you think God has for Christ's sake pardoned your sins?" The instant response was, "I do." "Do you love God's word?" "I do, and read there, that those who do not obey his commands cannot enter into his kingdom." It was enough. Elder Boyer led him forth, and as he came out from the flowing tide his countenance beamed with joy; for he felt the presence of the Spirit in his soul.

Such are the workings of the meek and lowly religion of Jesus, falling gently, yet powerful in its mission, subduing the hard heart of the hoary-headed Universalist, and renewing the youth of but few years. Much is doing for Caledonia, a place noted for drunkenness and much rioting. Temperance is now waving her bright wings and sheds forth a halo round the inhabitants of that once neglected place. With a bold resolve, and determined spirit, she has removed the bar, and with it the flowing wine-cup. The burning liquid entices no more, but in its place stands prominent a beautiful Library, and a Bible in its centre. Temperance, as she enters with majestic step, and lovely mien, breathes forth peace, love, and happiness within.

I would love to speak of the camp-meeting held in Centre county, but words are inadequate to express the interest manifested there. The word of God had free course and was not bound. Elder Litch gave heretofore a description of the same, and though he left before the meeting closed, yet he witnessed enough to satisfy that God was not afar off. How deeply did we deplore his departure. Our eyes lingered, and when lost in sight, our hearts followed him still: but not without a prayer for God to bless him. The result of the meeting was good, and I doubt not the arches of heaven rang with the rejoicing of angels; for very many were made new creatures, and not a few of the saints comforted. I doubt not the circuit of Bro. J. T. Laning has been thus rendered far more pleasing and interesting. He is indeed one worthy of the affection and kindness of all around him. May the Lord continue to crown him with his loving kindness and tender mercies. Immediately on our way from Centre we proceeded to Pine-street, where we found the little flock waiting to be comforted from the preaching of God's word. We found them more firmly and fondly attached to the precious truths of the second advent of our long expected Messiah. After waiting upon those who wished to follow Christ in baptism, we left for "Rich Valley," a beautiful and romantic country. The people are intelligent, frank, and courteous in their dispositions. We found their hospitality congenial to our feelings, entering in their midst as strangers. The doctrines of the Second Advent were entirely new to the community of "Rich Valley," until Elder J. D. Boyer visited and held a series of meetings, which lasted fourteen days. And though they were warned by their minister not to hold any intercourse with the body of Adventists, yet we found them anxious while mingling with us to assist in singing, prayer, and laboring with mourners. The beauty and harmony of the truth as it was presented won them over, and night after night we witnessed the mourners' bench over which was bending hard-hearted sinners, cold professors, and Backsliders. You can judge of the state of our class-meetings. One after another telling with streaming eyes the dealings of God. Says one, "My friends and all prophesy that if I have anything to do with Adventists I will backslide; but I think if this is backsliding, let me backslide on, for I know they have done me good." The meeting resulted in the conversion of forty persons. Twenty joined the church, and nine were baptized. The last meeting we held the interest was as great if not increased—it was a solemn time. Elder Boyer arose and said if any desired our prayers while absent, "let them arise;" some arose with hearts subdued and said,

"I am troubled about my soul," and many acknowledged a wish to present themselves at a mourner's bench; but as Elder Boyer had labored without help night and day incessantly, his strength was exhausted, and thus rendered quite ill. We closed the meeting with singing "When shall we meet again;" and though past the hour of midnight they alike lingered. We parted with the promise to meet soon again. How beautiful, how cheering appeared to me at that moment the promised new earth, where kindred spirits no parting know—no tears to fall—no sighs are heard; but joy in the presence of God and the Lamb for evermore.

Elk county Oct. 9th, 1852.

CONFERENCE AT WATERBURY.

According to a previous appointment this Conference was held at Waterbury on the 6th and 7th of October; Bro. Erastus Parker being voted Chairman. Bro. D. T. Taylor of Rouses Point Village, Secretary, and Bro. Pliny B. Morgan of Addison, E. L. Clark of Fayston, and Dea. Charles Bennes of Burlington, a business committee.

Owing to the inclemency of the weather and other hindering circumstances which could not be controlled, the attendance was not so large as was previously expected; but our chapel was as usual, pleasant, and those who came met in good cheer, manifesting a deep interest for the cause we love, and a willingness to act in its defence.

The following resolution was passed by the Conference:

Resolved, That this Conference nominate a committee of ministers to take the supervision of their respective fields "and set in order the things that are wanting;" and to whom destitute churches and localities may apply for preaching and other special religious meetings. And it shall be the duty of this committee if practicable, either to supply them themselves, or send others.

It was voted that Bro. Clark for Waitsfield, Bro. P. B. Morgan for Addison, Bro. Taylor for Waterbury, and Bro. A. Merrill for Montgomery and their vicinities, constitute said committee.

A report embracing a plan for the mutual co-operation of the various Advent churches and societies in the State was presented by the business committee for the action of the Conference, but, after some discussion, was laid over to be voted upon at a future Conference to be held at Bristol, Vt.; a copy of the report meanwhile being sent to all the Advent societies and ministers throughout the State for their serious consideration.

The following circular was designed to accompany the published report of the Conference.

CIRCULAR.

To the Advent Churches and Societies scattered throughout Vermont: Greeting.

BELOVED BRETHREN:—For the better maintenance of purity, scriptural order, and Christian liberality among us who are looking for the Lord Jesus, and for the furtherance of "this gospel of the kingdom," we here assembled, do hereby earnestly recommend:

First, The meek and sober enforcement of New Testament discipline among you, according to the directions of the inspired volume as given in Matt. 18:15-17; 1 Cor. 5:9-13; also 6:1-8; 2 Cor. 6:14-18; 2 Thess. 3:14, 15, &c. That there be no "bitterness" nor "divisions" among you, that the "unrighteous person" and the "heady" be "discovered and rebuked," and the "pure in heart" approved "in the sight of all men."

Second, The appointment wherever they are "wanting" (Titus 1:5) of the proper officers of the church: viz., "the elders that rule well" "as being ensamples to the flock" (1 Cor. 12:28; Eph. 4:11, 12; 1 Pet. 5:1-5); the deacons who "serve tables" (Acts 6:1-6; Phil. 1:1; 2 Tim. 3d chap.) who "must be grave" and "with a pure conscience," a treasure "to bring your liberality unto the Lord," (1 Cor. 16:3), etc., that there be no "murmuring," nor any "lack," but that "the whole body be fitly joined together and compacted by that which every joint supplieth" * * * unto the edifying of itself in love.

Third, and finally, the imperative duty of contributing to the support and "communicating to the necessities" of ministers who labor among you, as enjoined in 1 Cor. 9:7-14; also 2 Cor. 8th and 9th chapters, and according to the usage of the primitive church (1 Cor. 16:3) that he who is yet young in the ministry and who "lives by the gospel" be not disheartened "in respect of want" and that the worthy laborer "that thresheth in hope should be partaker of his hope," "not because we desire a gift but we desire fruit that may abound to your account," "remembering the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

Thus beloved brethren would "we stir up your pure minds by way of remembrance," "and if ye know these things happy are ye if ye do them."

The discourses, which were delivered from the following texts by Bro. Morgan and Taylor, viz., Judges 5:23; Rev. 20:14-17; 2 Pet. 2:9; Rev. 5:9, 10, were listened to with interest and profit. The brethren though few in number seemed aroused and encouraged, backsliders were quickened and rose for prayers, and sinners have begun to inquire the way to God. On the whole, our meeting was one of much interest, and as its results with continued labor and the attending grace of God, we are praying for, and expecting a blessed revival of the religion of Jesus. Brethren pray for us.

The Conference adjourned on Thursday to meet at Bristol Vt., on the first Friday in January, A. D. 1853.

ERASTUS PARKER, Pres't
D. T. TAYLOR, Sec'y.

EVERY ONE HIS OWN HOBBY.

BY WILLIAM MILLER.

As lately I sat in a circle of friends
One evening so pleasant and gay—
They talked on religion, its duties and ends;
But each had a separate way.

First A spoke of Grace, that's divinely bestow'd (1)
By the sovereign decree of a God; (2)
How man was all lost,—and his thousands he owed, (3)
If not paid by a fountain of blood. (4)

Then B did declare in the presence of all,
On accepting, was founded our grace (5)
The sinner must bow, and on Jesus must call, (6)
Or in heaven he'd ne'er find a place. (7)

Lo C next came forth and presenting his plan,
For the folly of others did grieve;
He said it was plain that the duty of man (8)
Was to simply in Jesus believe. (9)

Here D broke his silence, and now claimed his part;
He said where the gospel was sent, (10)
They all had a duty to do from the heart: (11)
A command for them all to repent. (12)

Mrs. E talked of Love, as the principal theme (13)
That gained them an entrance in heaven, (14)
Mrs. F said that Faithfulness fill'd the whole scheme (15)
Inclosed by sincerity's leaven. (16)

Now G claimed a share in this lengthy debate,
And wondered her brethren were fools;
They must first have Grace as the Scriptures relate (17)
And was taught by Theological schools.

Next H had a system both humble and wise, (18)
He talked so peaceful and mild, (19)
You must come to Christ and the world must despise (20)
Before you are born as a child. (21)

I then rose in place, the debate waxing warm
And boldly asserted 'twas true,
That we by the Spirit of truth must be born (22)
In which we have nothing to do. (23)

K argued for knowledge, or why was it said
The heathen in Christ should attain; (24)
For to know him aright in the kingdom of God (25)
Is life everlasting 'twas plain. (26)

L talked of the law—as a schoolmaster's rod—(27)
To bring in subjection to Christ; (28)
M mercy declared was the will of a God (29)
And mercy was given without price. (30)

N nothing could boast for nothing he had; (31)
Yet newness of life was his way. (32)
O said it was plain that the Scriptures were odd (33)
And our preachers were odder than they—(34)

P plead for that peace which Jesus bestowed; (35)
Quarrell'd for Christ as a Son; (36)
R believed in Redemption, as the only road; (37)
S thought Salvation was for every one. (38)

T talked of a terror the Scriptures revealed; (39)
U boasted of union so strong; (40)
V vainly rejoiced that his views he'd conceal'd, (41)
In order to lengthen the song.

W waited with patience his plan to unfold,
And declared that he walk'd with the Lord his God; (42)
His wages are paid in a crown of pure gold, (43)
And the kingdom revealed in the word—(44)

X next in the circle began to complain
That all they had said was but dross, (45)
In comparison, sure, with what he could maintain:
The sinner must take up his cross. (46)

Y said they must yield the peaceable fruit; (47)
And he should support what he spoke,
That Christ in his gospel commanded the youth (48)
To bow and submit to his yoke. (49)

Z zealous to hear what the others would say, (50)
In silence had waited so long—(51)
And declared without zeal, they had all gone astray (52)
But if zealous, they could not go wrong. (53)

Had you been there to have witnessed the sight,
You'd thought of confusion of tongue (54)
For each stoutly maintained that his own creed was right
And that each of the others was wrong.

No wonder to see all our friends disagree (55)
For finity never could scan (56)
The great wondrous three of bright infinity (57)
Or learn the whole duty of man. (58)

January 1826.

[1] Rom. 11:5; [2] Rom. 8:29; [3] Matt. 18:24; [4] Heb. 9:12; [5] Gen. 4:7; [6] Isa. 55:6; [7] Psa. 9:17; [8] Jno. 3:18; [9] Jno. 3:36; [10] Matt. 10:5, 6; [11] Matt. 5:8; [12] Acts 17:30; [13] Rom. 13:10; [14] 1 Jno. 3:1; [15] Matt. 25:21, 23; [16] 1 Cor. 5:8; [17] Heb. 7:25; [18] Jno. 6:35, 37; [19] Psa. 37:11; [20] Matt. 5:5; [21] Matt. 18:4; [22] Matt. 18:3; [23] Jno. 3:5; [24] Jno. 1:13; [25] Jere. 24:7; [26] Jere. 31:34; [27] Jno. 17:3; [28] Gal. 3:24; [29] Eph. 5:24; [30] Heb. 8:12; [31] Isa. 55:1; [32] Isa. 40:17; [33] Rom. 6:4; [34] 2 Pet. 3:16; [35] Eze. 34:2, 3; [36] Jno. 14:27; [37] Mark 13:32; [38] Heb. 9:12; [39] 1 Tim. 7:4-10; [40] Ezek. 33:11; [41] Eph. 4:3; [42] Rom. 1:24; [43] Gen. 6:9; [44] 2 Tim. 4:8; [45] Jno. 18:36; [46] Eze. 22:18; [47] Matt. 10:38; [48] Heb. 12:11; [49] Lam. 3:27; [50] Matt. 11:29; [51] Gal. 4:18; [52] Psa. 32:3; [53] 2 Cor. 7:11; [54] Tit. 2:14; [55] Gen. 11:7; [56] Acts 15:2; [57] Job. 11:7; [58] 1 Jno. 5:7; [59] Rom. 7:18.

Letter from D. Campbell.

BRO. HIMES:—I send you these lines to let you know that I have made a tour of late of two hundred and eighty miles. At my last appointment in Durham, the friends were desirous for me to continue the meeting for a longer time. At their request I preached fifteen discourses. The Lord revived his work indeed. Backsliders were reclaimed and sinners converted. The last meeting held I requested all who felt that they were savingly blessed, would manifest it; and nearly all present manifested it by rising. Bro. Payson, Crandell, and Benson, were present part of the time to help, in prayer and exhortation.

Bro. Alexander Weldon, and some others, are doing good in sustaining an excellent sabbath school in the above neighborhood. Our prospects are brightening, we expect several brethren who are convinced of the Advent near to engage in preaching the gospel of the kingdom. All our friends in the Province would be glad to have you come and pay us a visit—such a visit as you give in the Lower Provinces.

Ameliasburg, Oct. 4th, 1852.

[I shall visit you as soon as I can.—J. V. H.]

BRO. HIMES:—I wish to say through the *Herald*, that the church here is still looking for the coming of the Lord.

We have hired the Calvinist meeting-house. It is quite a large house. There is quite a large bell upon it. We expect to hold meeting every Sabbath.

Sicuate, Oct. 18th, 1852.

L. B. POTTER.

OBITUARY.



"I AM THE RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, at Corrinna Me., Sept. 27, CHALMER A. BUZZELL, son of Hiram W. and Sarah D. Buzzell, aged two years and ten months—a very interesting child.

This is to inform you of the death of E. NOYES, a native of Piermont, N. H., on Sunday, July 18th, 1852, in the 37th year of his age, in the full embrace of the Advent faith. He showed the Christian virtues in all his dealings, and expressed his confidence in the mercy of Jesus Christ our Lord some few hours before his departure. He has been for the last eight years a warm advocate of the Advent doctrine, also a firm and devoted temperance man.

MARGARET NOYES.

New Orleans, (La.), Oct. 10th, 1852.

ELIZA BARTLETT, wife of Barnard Morrill of this place, died in this city on the 11th, of dysentery, aged 37 years the 27th of last February. Sister Morrill was born in Plymouth N. H., She was converted in Lowell Mass. about twenty-two years since, and connected herself with the Congregational Church of that place under the charge of Dr. Blanchard. After her husband came to this place he and his wife joined the Methodist Church. About a year and a half ago she became a member of the Advent Church of this place, and remained thus until her death. Sister Morrill was an active and consistent Christian. Her Christian sympathies were manifested in seeking the good of others even to the sacrifice of her own comfort and enjoyment. Her sickness lasted about seven weeks, during which time her sufferings were great; but her faith and hope triumphed in the midst of them all, and her dying breath was spent in praising God. Her husband and four children are left to sorrowfully realize the loss of a most worthy companion, and tender and faithful mother. She will come forth among the blessed and holy.

Salem, Oct. 15th 1852.

L. OSLER.

DIED, at Sutton Flat, C. E., Oct. 1st, LYDIA ANN HURLBUT, aged three years, three months and sixteen days. She was the daughter of Samuel C. and Polly Hurlbut. A discourse was delivered by the writer at her funeral to a large and attentive audience, from Jer. 31:15-17. "Those who sleep in Jesus will God bring with him." J. M. ORROCK.

THE MOTHER'S LAMENT.

My little one has gone: she hastened away
As clouds disappear at the dawning of day;
She bloomed as a rose, and was lovely to me,
But alas, I no longer her beauty can see.

Of the house of the Lord she often would speak;
And even when sickness had rendered her weak,
She wanted to hear of the home of the blest,—
The place where the weary forever shall rest.

I watched by her side till she drew her last breath,
And saw her advance to the portals of death:
Her mind was in peace; on her lips was a smile,—
It seemed as if glory her pains would beguile.

But now she is gone, and how changed is this place!
No longer I see her with smiles on her face;
I hear not her cries: I look at her chair,
I go to the table, but she is not there.

My heart now is sad, but I will not complain,
For soon, I expect to behold her again;
When Jesus appears in the clouds of the sky,
She, raised from the dead, will meet him on high.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak: and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is sent for each ounce, or part of an ounce, for any distance under 1000 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 13 cents, for each ounce or part of an ounce under 300 miles, and 3 cents over that, at the Post-office where it is received.

Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its senseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37 cts. (5 oz.)

ADVENT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (3 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by J. D. Fleming, "The World to come!" The present Earth to be destroyed by Fire at the end of the Gospel Age." "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (5 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 2—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37 cts. (7 oz.)

Agents of the Advent Herald.

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THE ADVENT HERALD.

BOSTON, OCT. 30, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12¢. Single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives:

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions,—that the teachings of the rapping spirits, are in accordance with that demon-worship,—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your past promptness, and will thank you to *judge* your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to.

It is reasonable.

We need all that is due us.

We need new type.

We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

New Works to be out the 1st of Jan.

1st. MILLER'S LIFE—in one volume.
2d. AN EXPOSITION OF THE APOCALYPSE—in one vol.
These are now in preparation for the press, and will be more particularly noticed hereafter.

The Life of Mr. MILLER was commenced two years since, and would have been completed then, "but Satan hindered us."—1 Thess. 2:18. We hope now to be able to complete it without interruption. Those who sent in money for it then, which has not since been appropriated by them, to other objects, and received the first number, will be entitled to the entire volume, the same as if the first number had not been sent. Its price cannot be now determined. It will probably be somewhere from \$1 to \$1.25.

The Exposition of the Apocalypse will contain about 400 pages. Price, 50 cts. This is nearly through the press.

Orders may be sent in for both of the above works.

To Correspondents.

H. B.—Chronology, since the era of our Lord, is undisputed among chronologists. It rests on an astronomical basis, that admits of no error. Dates may be wrongly assigned; but there is nothing of the kind that you allude to. You have been misinformed.

MY PUBLIC LABORS.—Devoting my labors to all in need of or desiring them, rich or poor, it happens in places I receive a full support, in others, a partial one, and sometimes I have to pay a part or all of my expenses. While it happens thus, I doubt not the Lord will provide, so that I may not be embarrassed, but be able to give myself "wholly to the work."
JOSHUA V. HIMES.

SUGAR HILL.—Bro. Shipman writes, that there is a glorious work going on in that place. Between forty and fifty persons, Bro. S. informs us, have expressed a determination to devote themselves to Christ. May the work spread and prevail.

The Crescent City ordered out of Havana—Protest of her Captain.

The steamship *Crescent City* arrived at New York on the 19th inst. She left New Orleans on the 11th, and arrived off Havana on the 14th, at daylight. At sunrise, the Captain of the Port came on board, and refused to permit Capt. Porter to communicate with the city. Capt. Porter then delivered his protest, and put to sea without landing his mails and passengers.

The *Crescent City* entered the harbor of Havana at the first break of day, and it was supposed by those on board that it was owing to the vessel not being seen until she was well in the harbor that she was not molested at sea. At sunrise, the Captain of the Port came alongside, and asked for the obnoxious Mr. Smith, who he was told was still on board. He then informed Capt. Porter, that as the ship was in port, no steps would be taken to turn him out, but that no communication could be allowed with the shore, or in any way from the shore.

Capt. Porter said that he desired to present his protest to the Consul, on which the Captain of the Port politely offered to get further orders from the Captain General, in the meantime informing Capt. Porter that the ship might be in port as long as suited his purpose, and might go to sea when she pleased, as they acknowledged no control over her; but communicate she should not, in any manner, with the shore. Such was the Captain General's orders, and by way of enforcing them, the guard boats were placed on all sides of the ship, filled with the usual police. These poor fellows did not seem to relish the business, as the sun was burning hot, and when the gong on board the *Crescent City* sounded the joyful call for breakfast,—a call to which all the Spanish officials were politely invited on board,—these fellows looked sad enough, wishing, no doubt, that Capt. Porter would go to sea and relieve them from their imprisonment. Capt. P. had no such intention, however, but after breakfast ordered the paint pots to be got up, and set the men to work systematically to paint the ship outside, from which manœuvre it was supposed by the guard-boats that he intended to stay at least a week. In consequence, the police boats were relieved, and two boats with regular crews detailed from a frigate to watch the *Crescent City*.

At 9 o'clock the Captain of the Port came alongside again, and informed Capt. Porter that he would not be permitted to lay his protest before the American Consul. He was asked by Capt. Porter of what use an American Consul was if American vessels in difficulty were not permitted to communicate with them; and also said, that in every civilized nation a Consul was recognized as the representative of his country, and the law of nations entitled citizens to have access to him. The Captain of the Port declined entering into a discussion of the matter, affirming that he was exercising no authority of his own, but acting entirely under orders.

The interview terminated, so did the outside painting, and steam was ordered up. Capt. Porter intended to drop two copies of his protest on board an American barque and brig, lying in the lower harbor, when just as the *Crescent City* was about moving ahead, word came off that Mr. Morales, of the house of Drake & Co., and agent of this company, had permission to come alongside, which he did a few moments after in a shore boat, but accompanied by a government boat with three officers. Mr. Morales thought this difficulty could be got over by Mr. Smith sending a written denial to the Captain General with regard to the accusations of Peter Hicks. This Captain Porter refused to permit, as he had himself made two disavowals, which had not been received. Nor would he permit any correspondence from any officer on board the ship to go to the authorities. He considered it beneath the dignity of the Company to make further explanation. Captain Porter also refused, on his own part, to hold correspondence with any one on the matter except through the United States Consul.

It was then endeavored to ascertain from Captain Porter the nature of the document he wished to send to the Consul, and if it contained a disavowal of the charges against Mr. Smith. They were informed that it was a protest, and that it referred to the two former disavowals made by Capt. Porter, but at the same time it was written in plain terms. The object was evidently to get some kind of apology or acknowledgment of wrong on the part of Mr. Smith, which would enable them to settle the affair, which was becoming rather troublesome. In this, however, they received no assistance from the *Crescent City*, and after some discussion among the Spanish officers, they offered to go on shore and see if it was not possible to get the protest delivered to the Consul. They thought it could be done, if it was first ascertained whether the document contained anything offensive to the Spanish Government. Information on this subject, however, was denied, but notwithstanding which the officers did go on shore with Morales, and after some time the acting Consul came alongside in company with the Captain of the Port. The Consul was not, however, permitted to come on board, nor allowed to write home by the *Crescent City*.

Captain Porter delivered his protest in person, and being informed by Mr. Morland that nothing more could be done, the steamer put to sea, neither subdued nor conquered. As she passed the Custom House, thousands assembled to witness her departure. The star-spangled banner was run up to the fore-topmast head as she passed, and as it floated out on the breeze, its stars looked as bright as ever. Not a sound was heard from the vast multitude, but there were beating hearts in that crowd, filled with hope that the insult of that flag would be avenged. Many silently attested their respect by uncovering their heads as the steamer swept by the Mole. As she passed by the Moro Castle, she fired a gun in honor of the flag that floated proudly at her foremost head, and seemed to bid defiance to the frowning castle of despotism.

Captain Porter, in his protest, alludes to the friendly treaties between Spain and the United States, and to the unfriendly course of the former towards the steamer under his command. He protests against not being allowed to make known to the American Consul the situation in which he is placed; calls the attention of the Spanish Government in Cuba to the fact, that on his last voyage every one of his passengers had with him a passport from the Spanish Consul in New York; says that an appeal to the Consul of a

country is even respected among the barbaric powers, from whom a knowledge of the law of nations is not so much expected; alludes to the severe mercantile losses made liable by this interruption, and in conclusion protests in the strongest terms against the indefensible disregard of the treaty of amity and law of nations.

A report brought by the *Crescent City* states that the creole, by whom Lopez was captured, has been assassinated.

PRESERVING FRUITS WITHOUT SUGAR.—At the New York State Fair at Rochester, last fall, there were exhibited thirteen bottles of fruits so preserved by Wm. R. Smith, of Wayne county, viz., five of cherries, two of peaches, one of strawberries, three of different varieties of currants, one of blackberries, and one of plums. They were examined by a committee, and found of fine flavor; and the committee expressed the opinion that the art of preserving fruit in this manner is practicable and valuable, and that the fruit, when carefully put up, can be made to keep as long as may be desirable. The method of preserving them is thus given to the New York State Society by Mr. Smith. They are preserved by placing the bottles, filled with the fruit, in cold water, and raising the temperature to the boiling point as quickly as possible; then cork and seal the bottles immediately. Some varieties of fruit will not fill the bottle with their own juice. These must be filled with boiled water and corked as before mentioned, after the surrounding water boils.

LAKE VILLAGE.—I will hold a series of meetings in Lake Village, N. H., commencing Wednesday, Oct. 27th, and continue over Sunday. There was, by mistake, an omission of the time in last week's notice.

Those who wish meetings, will write me to Lake Village, N. H., without delay. I will comply with the wishes of the friends to the extent of my time and strength, and give notice in the next *Herald*. J. V. H.

SUMMARY.

Two distinct shocks of an earthquake were felt at Clinton, Ga., on the 10th inst., at intervals of thirty-five minutes.

Mr. John Barrett, who has been connected with the Boston and Lowell Railroad since it was built, is probably the oldest Railroad conductor in the United States. He has travelled over that road during the last eighteen years six hundred thousand miles!

Mr. G. P. Noyes, of Newbury, was instantly killed one day last week by the breaking of an ox-yoke on a pair of oxen which he was driving. One of the pieces flew off and struck him so violently as to produce the fatal result.

The barque *Jasper* was seized at New York on the 20th by the U. S. Marshal, charged with sailing under fraudulent register—her papers having been taken out by her master as an American citizen, and claiming to be sole owner, whereas the vessel is really owned in Cuba.

The body of Mr. James C. Gates, of Lyndon, Vt., was found on Tuesday morning last, crushed beneath the dead body of his horse, both having fallen over the embankment of a small stream near Chamberlain's Mill, in Lyndon. The fall was not much over four feet.

A man named Cahill, by occupation a pedlar, while in the office of a livery stable in South Boston, was seized with a fit, (to which he was subject,) and fell upon the floor, dying in a few moments after. The body was taken in charge by a brother of the deceased.

At East Boston on the 19th, a man was digging a hole on the shore on Maverick at the corner of Cottage-street, when he came across a rough box, which contained the bones of a man. The flesh was all gone. The box was handed over to the coroner for investigation.

On Thursday, the 21st, a man named Joseph Green was found lying upon the sidewalk at the north part of the city in a state of complete destitution, and at his own request was furnished with lodgings in the North watch-house, where he died during the night. The deceased belonged in Wells, Me., and was about fifty years of age.

The Wentworths, of Saco, Me., who were arrested for the murder of Jonas L. Parker two or three years since, and examined at South Berwick, brought two actions for false imprisonment against the Sheriff who took them to South Berwick. The trial took place a few days ago, when the jury returned a verdict of not guilty in one of the actions. The other was then withdrawn.

Mr. John M. Heath, of Hill, N. H., was instantly killed on Saturday the 16th, while on a hunting excursion. He was riding in a wagon with a friend, and in alighting and attempting to take his gun from the vehicle the lock became entangled, and the contents of the piece were discharged directly through the heart of Mr. Heath, causing death instantaneously. Mr. Heath was about twenty-six years of age, and highly respected. He leaves a wife and child.

Mr. Elijah Barker, of North Fairhaven, was found dead in the road near his house, between the hours of five and six on the morning of the 22d. He left his family a short time before he was discovered, to visit a neighbor, and died in the street on his return home. The coroner's jury returned a verdict, that he came to his death from *mania a potu*. The deceased was about seventy years of age.

An old man, between sixty and seventy years of age, named Jean Le Blanc, who lived alone and kept a small grocery store on the corner of Claiborne and St. Philip streets, New Orleans, was found murdered in his house on the night of the 9th inst., with forty-five ghastly wounds, inflicted apparently by different instruments. A negro boy named Antonio, and two Spaniards, who kept goats for milking, have been arrested on suspicion. The trunks and drawers of the house had been ransacked, and the money of the deceased, supposed to amount to about \$900, was gone.

A few days since, a young dog six months old, which was accustomed to sport with his master's Shanghai fowls, unluckily approached a strange breed of chicks, with a savage biddy for a protector. A great fluttering and squalling ensued, which so enraged the old hen, that she flew at the unfortunate cur, and with a single blow on the back, as he was retreating, so injured him that he died in a few hours.—*Portsmouth (N. H.) Chronicle*.

The old boat store house at Alton Bay, N. H., was destroyed by fire on the morning of the 19th, about 3 o'clock. A tenement in the upper part was occupied by Mr. Sawyer, whose wife and three children perished in the flames! Mr. Sawyer was not at home at the time. One little child, two years old, was thrown from the window, who, it is thought, will recover from the injuries of the fall. It is supposed that the mother, after throwing it out, returned for the other children, and perished with them.

An Irishman named Hugh Golding applied one night last week at the North watch-house to be taken care of, and a mittimus was made out and handed to him personally, with directions to go to the jail alone if he chose, and he would

be "taken care of" to his perfect satisfaction. Golding accordingly went to the jail, and delivered the mittimus to the turn-key, who locked him up. The next morning he was taken before the Police Court as a vagabond, and was sent to the House of Correction for five months.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

I will preach at Abington, Mass., Sabbath, Nov. 7th; Salem, Nov. 12th; Essex, Sabbath, 14th; Berlin, 15th—where Bro. John Barns may appoint; Athol, 19th—will some brother call for me on the arrival of the second train from Fitchburg? Northfield Farms, Sabbath, 21st; South Vernon, Vt., 23d; North Springfield, 24th and 25th; Claremont, N. H., 25th; Hardland, (Densmore Hill, Vt., Sabbath, 26th—will some brother call for me at the Hardland depot on the arrival of the first train from Claremont on Saturday, 27th? Waterbury, 30th; Stow, Dec. 1st—where Bro. Tracy may appoint; Burlington, 2d; Rouses Point, 3d; Champlain, Sabbath, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. BILLINGS.

I will preach in Albany, N. Y., Nov. 4th, evening, and Sunday afternoon and evening, 7th; Troy, (where the brethren may appoint,) 8th, and Sunday forenoon, 7th; Springfield, Mass., (Bro. Currier's Hall, 9th; Palmer Three Rivers, 10th; Westboro', 11th, and Sunday afternoon and evening, 14th; Northboro', 12th, and Sunday forenoon; Lowell, (where Bro. Sherwin preaches,) 16th; Lawrence, 17th; Salem, 18th; Lynn, 19th—where the brethren may appoint; North Abington, Sabbath, 21st—I should like to have the brethren meet in conference on Saturday, the 23d.—Wm. M. INGHAM.

Providence permitting, I will preach in Hingham, Mass., Nov. 26th, as Bro. Moses Tower may arrange; Scituate, Haddock, 27th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHASE TAYLOR.

Bro. B. Webb will preach at Massena Sabbath, Nov. 7th, where Bro. Danforth may appoint.—[Bro. Webb is wanted in Vermont. He will call upon Elder B. S. Reynolds, North Danville, Vt.]

Bro. J. P. Farrar will preach in the Chardon-street Chapel Sunday, Oct. 31st, and Sunday, Nov. 7th. It is expected that Bro. Edwin Burnham will preach here the last two Sundays in Nov.

The Lord willing, I will preach at Concord, Sunday, Oct. 31st; Claremont, Nov. 2d, evening.—L. D. THOMPSON.

Bro. Edwin Burnham will preach in Hopeville, R. I., the first two Sabbaths in November, D. V.

Bro. Orrock will preach in Melbourne Nov. 13th, evening, and Sunday, 14th.

BUSINESS DEPARTMENT.

Business Notes.

Mrs. M. Noyes—There is due at the 1st of Jan. next \$4.85 on the paper lately sent to E. Noyes.

J. Whitmore—The \$2 was received and paid to Feb. next. We have now deducted from that and credited to Youth's Guide to end of present volume, which leaves your *Herald* paid for even with the 1st of Jan. 1853. Have sent tracts, and back numbers of the Youth's Guide.

W. Wood—Sent you books in the box from Lincoln & Co. the 23d.

R. Phippen—Your Youth's Guide has been regularly mailed—they must be in the Post-office at Salem. We now send again.

H. Rollins—Sent you books the 25th by express.

FOR THE DEFENCE.

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Receipts from Oct. 19th to the 26th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

E. B. Baldwin, 612; E. Short, 623; D. Stearns, 585—50 cts. due; E. B. Dodge, 589—\$1.77 due; J. L. Leavitt, 624; D. Reinhold, 623; E. Rowell, 612; D. Prescott, 612; Wm. Downs, 583; Elder A. Rollins, 588; H. M. Harrington, 622; N. Dearborn, 606; F. Webster, 612; Mrs. J. Elliott, 593; H. C. H. Payne, 612; G. H. Mather, 622; Y. G. and books, sent—each \$1.
W. Stearns, 606, and books; H. Robbins, 645; R. H. Bird, 612; Th. Hazlett, 628; A. J. Brown, 619; M. L. Bentley, books, sent; B. Jennings, 627; Y. G. and books sent; J. A. Fellows, 628; M. Helm, two copies, 625, and books sent—each \$2. Palmer, 628; C. Howe, 586; Wm. Attenburgh, 680, and book sent—each \$1.
S. G. Tyler, 612—\$3. Mrs. J. Brewster, 608, and Y. G.—\$4.

ADVENT



HERALD

Luke 9: 20-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, NOVEMBER 6, 1852.

NO. 19. WHOLE NO. 599

THE ADVENT HERALD

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JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* * For terms, &c., see last page.



THE BOOK OF INSPIRATION.

Oh, bring the holy book!
Its words are pure as ether of yon sky,
Truths, from their essence, on its pages lie,
And brightly beameth o'er the spirit-eye,
Which loves this holy book.

Oh, bring the word inspired!
It tells the wonders which our God hath wrought,
And wide proclaims that all have found who sought
That God, whose wisdom mocks man's deepest thought.
Oh, bring the word inspired!

Praise to his holy name,
Who gave this volume as a guiding star:
Inspired by Him, who, from his throne afar,
In pity looks on all who wander here,
A welcome gift it came.

Welcome to all the pure;
Welcome forever is God's holy word:
To all, whose ears his promises have heard,
And who by them to deeds of love are stirred;
And long shall it endure.

All things on which we look
Shall pass away, and still God's word remain;
Volume inspired! to be perused again
Perchance in memory, when we bliss attain:
Then bring the holy book!
Watchman and Reflector.

The First Resurrection.

There is one circumstance attending the introduction of this period, that recent exegesis admits to be deducible from the text of chapter 20, which is alleged to be entirely *unique*, and which therefore, it is said, must be regarded as merely imaginary, or as belonging merely to the poetic conception and excited imagination of the writer. It is that of the *first* resurrection, Rev. 20:5, 6. I am aware, indeed, that this has often been asserted; and moreover, that in consequence of such a view of what the passage would teach if it were literally interpreted, a majority of commentators have deemed it necessary to give to the whole passage a sense merely *figurative*. That there are some tropical expressions in it, such as "reigning with Christ," and "being priests unto God," must, no doubt, be plain to all. But these and the like occur in the midst of simple prose, and constitute no good argument against the exegesis which deduces from the whole passage the reality of a *first* resurrection; see full references to such figurative passages in Com. on Rev. 1:6.

After investigating this subject, moreover, I have doubts whether the assertion is correct, that such a doctrine as that of the *first* resurrection is nowhere else to be found in the Scriptures. What can Paul mean, (Phil. 3:8-11,) when he represents himself as readily submitting to every kind of self-denial and suffering, "if by any means he might attain unto the resurrection of the dead?" Of his resurrection at the end of the world, when all without exception, even the wicked as well as the good, will surely be raised, he could have no possible doubt. What sense can this passage have then, if it represents him as laboring and suffering merely in order to attain to a resurrection, and as holding this up to view, by implication, as unattainable unless he should arrive at a high degree of Christian perfection? On the other hand; let us suppose a *first* resurrection to be appointed as a special reward of high attainments in Christian virtue, (exactly as in Rev. 20:4-6), and all seems to be made plain and easy. Of a resurrection in a *figurative* sense, i. e. of *regeneration*, Paul cannot be speaking; for he had already attained to that on the plain of Damascus. Of the like tenor with this text, moreover, seems to be the implication in Luke 14:14, where the Saviour promises to his disciples a sure reward for kindness to the poor and the suffering, by the declaration: "Thou

shalt be recompensed at the resurrection of the just." Why the resurrection of the *just*? What special meaning can this have, unless it implies that there is a resurrection, where the just only, and not the unjust, will be raised? This would agree entirely with the view in Rev. 20:5, "But the rest of the dead lived not again, until the 1000 years were finished." There is the more reason to believe that such is the simple meaning of the words in Luke 14:14, inasmuch as two recent antipodes in theology and criticism, Olshausen and De Wette, both agree in this exegesis. There are other passages, also, which are considerable in respect to number, that speak of the resurrection in respect to the *righteous*, and make no mention of that of the wicked. Some of these, at least, are susceptible of the same interpretation as that given above. In particular, what other satisfactory exegesis can we give to the *ἀπαρχὴ . . . ἰστα . . . ἡμερῶν* of 1 Cor. 15:23, 24, by which the apostle marks the respective *ταγμα* or order of each, and represents that which is at the end (*τέλος*) as different from the rest.

It is well known, I may add, that among the Jews the opinion was quite common, that whenever the full development of the Messiah should take place, there would be a resurrection of the just. They appear to have deduced this opinion from Isa. 26:19, (which no doubt describes a resurrection of some kind); from Ezek. 37th; and from Dan. 12:2. That this opinion is very old among the Jewish Rabbins, is clear from the fact, that their most ancient books speak to such a purpose. In the Zohar (Genes.) we find, among many other things respecting the resurrection, the following: "The Scripture says [Isa. 26:19], *Thy dead shall live*; they, namely, who are buried in the land of Israel. . . Therefore those bodies are raised up, viz., of the Israelites who are buried there, but not the bodies of the idolatrous nations." The reference is to the period of the Messiah. Thus in another passage of the same work: "Our Rabbins have taught us, that in the times of the Messiah (לְבַא לְעוֹרֵר), the blessed God will restore to life the just, etc." Zohar, Genes. fol. 61. See full quotations in Schoettgen, Hor. Heb. II. p. 572, 574. So Zohar, Genes. fol. 73: "The world cannot be freed from its guilt, until king Messiah shall come, and the blessed God shall raise up those who sleep in the dust;" (commenting on the expression, *he will swallow up death in victory*, Isa. 25:8). The same comment is made in Jalkuth Shimoni, I. fol. 188, and Shemoth Rabba, § 30. fol. 127. See Schoettgen, II. p. 167. To the same purpose speaks the Targum of Jonathan, as quoted by Wetstein on Rev. 20:8; and Maimonides testifies that the opinion of many Rabbins is the same, as quoted by Lightfoot on John 6:31. In fact, that the great mass of Jewish Rabbins have believed and taught the doctrine of the resurrection of the just, in the days of the Messiah's development, there can be no doubt on the part of him who has made any considerable investigation of this matter. The specific limitation of this to the commencement of the Millennium, seems to be peculiar to John.

No one must understand me, however, as appealing to Rabbinic authority in order to establish the doctrine of a *first* resurrection. All that I design to accomplish by such an appeal is, to show that such a doctrine was not a strange one to the Jews. We cannot say with certainty, that the book of Zohar is as ancient as the Apocalypse; but the prevailing opinion among critics seems now to be, that it belongs at least to the early ages of the Christian era, although it has some interpolations of a much later date. If so, it seems quite probable that when John proclaimed a *first* resurrection, he would be regarded by the men of his time as free from any imputation of broaching novelties in this respect. The laws of philology oblige me to suppose, that the Saviour and Paul have both alluded to such a doctrine. That it has not been made more prominent in the New Testament, is no decisive objection against it. Where but in 1 Cor. 15:24-28 have we an account of Christ's

resignation of his *kingly* power? Where but in 1 Cor. 6:2, 3, are we told that "saints shall judge the world, and judge angels?" And are these truths to be discarded, because they are no oftener brought to view and insisted on? On such ground, what must become of the authority and infallibility of scriptural teaching? Moreover it is obvious, that the *final* resurrection, *general* judgment, and the consequent distribution of rewards and punishments, are things of higher moment and deeper interest in many respects, than the resurrection of the *just* only at the commencement of the Millennium; which is a good reason for more frequently insisting upon the former. Nor should it be forgotten, that even the Old Testament contains some passages which may very naturally be applied to the Messianic or first resurrection, e. g. Isa. 26:29.

If there be any good foundation for what has now been said, it follows, that so far as the first resurrection and the millennium period of prosperity to the church are concerned, they are not to be regarded as mere poetic conceptions, i. e. as the drapery only of the Apocalypse, but as *facts* which the writer designed to bring to view in a most interesting connection and relation.

Stuart on the Apocalypse.

Cardinal Wiseman.

The London "Christian Times," in an extended article upon the leading men and measures of the day in that country in relation to the Catholic agitation, thus discourses of "Dr. Cumming and the Cardinal."

In this paper it is our wish to mention the valuable services of one who has brought to light two or three things which, in the whirl of the present excitement, the public should be careful not to let die. We refer to Dr. Cumming. He has delivered two lectures, as is well known, on the teachings of Dr. Wiseman and correlative topics,—and he has succeeded, we think, in "showing up" his "Eminence"—his coadjutors and his system—in a light that strikes us as being *eminently* "edifying." We have not time to remind our readers of the "clenching" argument of the first lecture.—There was once a Doctor Liguori. Dr. Liguori wrote a system of morals; Dr. Liguori was made a saint—his system of morals being thus authenticated by the Pope; of Dr. Liguori, Archbishop Wiseman wrote a life,—of his system of morals he stands forth as the exponent and admirer. The question then comes, very naturally,—*what sort of a system is it?* Dr. Cumming answered this question by showing how the false, quibbling, but canonized moralist taught and defended all sorts of mental reservation, equivocation, and trickery, and that *this* was the teaching which had, of course, found an embodiment in the author of his life, the panegyrist of his piety, and the endorser of his writings!—Cardinal Wiseman. Among other things, the Doctor referred to a certain oath, which, he said, the Cardinal must have taken when he was made archbishop, and which contained a clause expressly binding him "to persecute and attack, to the utmost of his power, all heretics and schismatics." The circumstances and results flowing from the learned lecturer's reference to this oath, have turned out to be such as seem to deserve the distinct record which, on our own pages at least, we are now endeavoring to give them.

Dr. Doyle took an opportunity, in St. George's Roman Catholic Church, to refer to the oath which, it had been said, the Cardinal had to take; and stated, that he had asked his Eminence about it the first moment he saw him, and that his reply was promptly and decidedly, "no such oath was taken;" the *fact*, our readers will observe, being, that Dr. Cumming had said the Cardinal would have to take the oath on *being made an archbishop*—the denial being that he took no such oath as *Cardinal*! Nobody ever said he did; and this, it is greatly to be feared, that both he and Dr. Doyle knew—but what can be expected from professed pupils of Dr. Liguori? Dr. Doyle proceeded to say, that there was, in-

deed, an oath which bishops took, promising to oppose all heresy, but he seemed to treat the thing as a trifle; the fact being, as our readers will observe, that Dr. Cumming, as we have seen, had referred to the oath as taken when entering on *ecclesiastical* dignities, and that the words of the oath did not refer to heresy in the abstract—the erroneous doctrine; but to *heretics* and *schismatics*—the concrete form of it, its having embodiment and personality in living men, that could be persecuted and "pitched into," imprisoned and burnt. In the change of the word from person to opinion, there was either a singularly fortunate lapse of memory or tongue, or another illustration of the influence of the teaching of Dr. Liguori.

Dr. Cumming wrote, in the "Times," a public invitation to Cardinal Wiseman to meet him on the platform of the Hanover-square Rooms, and have out, fairly and fully, in the face of the people, the real truth in relation to the oath. At the last hour—just as the meeting was about to begin, the Doctor received a note from the secretary of the Cardinal, informing him that a letter had been written to the "Times," explaining to the public that the *clause*, in the oath, binding to the persecution of heretics and schismatics, was *left out* when it was administered to those who were to officiate as bishops under the British Crown! The note went on to say that Dr. Cumming was at liberty to inspect the copy of the Pontifical in the episcopal residence in Golden-square, in which he would see evidence of the erasure asserted. This book, it was stated, was that "by which, *probably*, all" English Roman Catholic bishops were made.

Now, passing by the somewhat hesitating terms in which the last statement is couched—and passing also, without remark, the obvious suggestion, that a book in Golden-square, London, may be no great proof as to the book that may be used at a consecration at Rome—we proceed to say, that Dr. Cumming went to look at the book in question, that he found in the form for the consecration of *bishops*, that the words he had stigmatized had the stroke of a pen through them, and that they were thus, so far, erased; but he remarked, that the act seemed to have been recent, for the ink had the appearance of having been very lately applied; but, whether this was so or not, is of little consequence, since, on turning to the form for the consecration of *an archbishop*, he found the clause standing in the oath without a single blot or stroke!—there it was—naked and open, shameless, unconcealed—"heretics and schismatics, I will persecute and attack, to the utmost of my power!"

What explanation may be given of this singular discovery of their indefatigable and lynx-eyed opponent, we know not; what we can fancy for them, is this—that as bishops had been made for England before the omission was marked in the service for *them*; but that, as an archbishop was a new thing, it had not yet been erased in the service appropriate to such—although, in the book at Rome, by which Dr. Wiseman was consecrated, and of which this in London was meant for a *fac simile*, the clause would be found erased, and that, in fact, Dr. Wiseman did not include it in his solemn promise to the Head of the Church. We have no reluctance in suggesting this explanation, or unwillingness to give the Romanists the benefit of it, if they so wish, *because*, to us, in looking at the whole affair, it is the *leaving out* of the clause that causes the Popish system to come out as infernal and atrocious.

This may seem a strange statement. Look however, gentle reader, calmly and steadily at it. The leaving out of the clause shows, in the first place, that, when they do use it, they *mean* it; and, in the second place, their leaving it out under certain circumstances only—retaining it in all others—shows, that they are quite prepared to put it in again, should those "certain circumstances" alter. At Oxford and Cambridge a great many very absurd oaths are taken—so absurd, that they mean nothing, and are understood to mean nothing, and therefore no clause is ever left out, because this would seem

to imply that they were really used with a serious purpose. We are not defending this sort of morality; we are stating a fact, and giving its simple, philosophical significance. Mark the difference, then, by Dr. Doyle and Dr. Wiseman's own acknowledgment, between this proceeding and that of Rome. The old clause in the old oath is not obsolete;—it has not died a natural death; it is as instinct with life, as full of "fire," as it ever was,—and *therefore* it requires to be omitted where it could not be taken without danger. In what circumstances, then, it is next to be inquired, is it thus omitted?

UNDER THE BRITISH CROWN—in these dominions where, the whole of the empire being considered, Protestants are the majority, and the power of law would crush the persecutor. It would not be kind in the Holy Father to make a man swear, in sober earnest, "to persecute and attack" the majority of a people, and "the powers that be"—but, if present circumstances should change—if England should literally become "Catholic England," and, especially, if the Crown should be converted to Popery, (which God forbid,) and the people consent to abrogate the law of the Protestant succession, (which God may also forbid,) but, *should* these things be, or anything like them, why then, of course, *the clause would be restored*, and the bishops and archbishops of the Pope of Rome's "Church of England," would, one and all, swear to his Holiness, and would mean it, too, what their considerate father, *for the present*, dispenses with!

We have thought it right to recall, and to relate, the above particulars, and to place them thus historically before our readers, as we think them worthy of study and remembrance. We feel obliged to Dr. Cumming for his efforts and success in bringing them out, and we deem it due to him to direct attention to the results of his labors. Our own view of the importance of the admission of Dr. Wiseman—that that which he urges in defence of his church, is, in fact, its emphatic condemnation—we think just; and we think, also, that the whole thing illustrates the truth and correctness of the statement that Popery cannot be dealt with like any other form of faith. It is impossible to treat with it on equal terms. It does not believe in *equality*. If its hands are tied, and yours loose, and it asks you to give it the same liberty that you have yourself—which seems reasonable and fair—it means by that, that you should give it the liberty of knocking you down—which is neither fair nor reasonable. We may tolerate opinion, and give freedom to forms, but to yield too much to some sorts of power, is to give freedom to tyranny, and to tolerate intolerance. There are limits to the liberty we accord to the insane—limits to the indulgence, and even to the courtesy that we extend to those who, in the dialect of the Old Bailey, have been "in trouble." Popery is a RETURNED CONVICT. Now, though we would not be too hard on an unfortunate offender, if he appears after his term of transportation has expired; yet, if he chooses to come before that, and especially in a manner that may create the suspicion that he is longing to be at his old tricks, we should deem it just, as well as prudent, to keep our eye upon him, and to take care of our own. It is very difficult for felons to reform—silly to trust them, if it happen to be their boast that they are always, everywhere, and unchangeably the same.

"Innovation" and "Progress."

I promised in my last to give the readers of the "Advocate" my thoughts on "progress." What harping there is, in these days of "hot haste," upon the word "progress." If a man prefers the old fashion of crossing the ocean in a sailing, rather than a steam vessel, or chooses to travel eastward or westward in stage, or even by steamboat, in preference to forty miles an hour on a railroad; or if he will send letters by mail, though it should be by cars at a speed of three or four hundred miles per day, instead of a rickety old stage, dragged by superannuated horses at that of thirty or forty miles in the same time—if he will thus conduct his correspondence, rather than on the wings of lightning, in despatches—he is behind the times. And there is as little hope of his keeping pace with the progress of the age as there is of overtaking a car on a donkey, if you are a minute and a half too late! It is in vain to complain of bad roads, bad vehicles, slow boats, and of inattention on the part of post-masters. Such complaints will excite contempt, rather than pity, in this progressive age. As the steam-horse thunders along through primeval forests, dragging his laughing hundreds after him, they will tauntingly say to the plodding man of a bygone age, who has chanced to get his wheel fast in the mud, "Sing, for your comfort, old friend, 'I don't want to stay forever here.'" It is said the great Massachusetts statesman is in poor health. Should he die, what Bostonian would provoke the patience of his friend in St. Louis by reporting the catastrophe through the mails,

when he can tell the sad news in "less than no time!" He can dip his long steel pen in electricity and say, "D. W. died at twelve to-day," and at half past eleven the news is beyond the Mississippi—a full half hour less than no time! Wonderful age this! Did Job understand the reference to these days when, more than three thousand years ago, the Lord said to him, "Canst thou send lightnings, that they may go and say unto thee, 'here we are?'" Almost out of breath in chasing steam-boats, railroad cars and telegraphic despatches, let us rest a little.

There is a great deal of nonsense and extravagance palmed upon the world under the specious name of "progress." Who ever heard of anything which became popular which was not counterfeited? As soon as gold was found in great abundance in California, the filings of brass from Eastern shops are said to have been sent there and sold for gold dust! The beautiful little gold dollar was at first sought after and bought up, as well for its beauty as value. But soon a whole tribe of little brazen imps got into this good society, and brought it at once into disrepute. Only let a "panacea," a "balsam," a "painkiller," or any other nostrum, cure some one who is not sick, and thus acquire celebrity, and forthwith the imitations are like the frogs of Egypt for multitude; so that original quackery, in contending with rascality, can only hope to maintain its hold on the credulous by affirming that "none are genuine but such as have the proprietor's name on the envelope!" Even Christianity has had its counterfeits in every age. Is it any wonder, then, that in this age of progress, much should be made to pass current under this name, which, if it be progress at all, is downwards. Those who are taken with this mania are the antipodes of the anti-innovation men. While the latter would make statues of us all, and would make us sleep away our lives like Rip Van Winkle, the former allow no time to "look before you leap."

But what shall we say of the man of progress in religion? Soberly, he is a very important man; for what is religion—the Christian religion—but progress toward the perfection of God. But the progressive in religion, technically so called, is a very different man. He goes on until he leaves the Bible out of sight. The old morality it has taught for thousands of years, and the methods by which it proposes to purify the heart and regulate the life of man, are nearly obsolete! In Germany these reformers have already ascertained that much of the Holy Scriptures was not given by inspiration of God, the declaration of Paul to the contrary notwithstanding. I once heard a lecture in this country from a man of this school, who very willingly conceded that Christianity was a great improvement on Judaism, but wisely or otherwise maintained that the time has come, or will arrive, when the Christian religion will give way to a purer system of moral ethics and divine teaching! It is to be feared there are now among us many who make quite an ado about "progress," who think, as a zealous temperance lecturer said in this city some years ago, that "Christianity has proved itself to be a humbug," and we must now look to some other reformatory agency! Thousands would pull down all the churches in the land, because the religion taught in many of them is not sufficiently ultra on their favorite dogmas, alleging they have proved their inefficiency by the failure to accomplish their mission after a fair and protracted trial! And yet these double distilled advocates of progress have nothing to substitute in the room of the religion that cost Messiah his blood, and for the promotion of which thousands have laid down their lives, "of whom the world was not worthy."

While on the one hand we should have no sympathy for those who decry every change in church and state as a ruinous innovation, on the other we should have as little for those who in either seem restlessly bent on change, whether there is a fair promise of good or not. The works of man are all imperfect. On them, if we can, let us improve. Those of the Creator are perfect, but are imperfectly understood. Our progress in regard to these should be in knowledge. The past may teach us two important lessons: however large the sphere of human knowledge may be, we have not yet reached its utmost limit; and that every acquisition is not an accumulation of knowledge, inasmuch as many a supposed truth by subsequent research has been found untrue. May the progress of the Church be twofold—toward the image of God on the part of its members, and the conquest of the world in the fulfilment of those prophecies which declare "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever!" And let every creature say, *Amen!*

Pittsburgh Christian Advocate.

The Bastile.

On the accession to the throne of Louis XVI. the new and humane Ministers performed an

act of justice and clemency in revising the register of the Bastile, and releasing many of the prisoners.

Among them was an old man who had sighed away seven and forty years between four damp walls. Hardened by captivity, which fortifies if it does not kill, he bore bravely the horrors and *ennui* of his captivity. His thin white hair was rigid as iron, and his body, so long shrouded in stone, had acquired a singular firmness. The low door of his cell creaked on its massive hinges, opened, not half-way, as hitherto, and an unknown voice summoned him to leave it. He thinks it is a dream: he hesitates, he rises, he takes a few trembling steps, amazed at the range before him. The staircase, the hall, the court-yard, appear to him vast, unbounded space. He stops like one who has lost his way; the light of day dazzles his eyes; he looks at the sky as at a new object: he cannot weep; his limbs, his tongue refuse his bidding. At length he passes the gate. When he felt the rolling of the carriage in which he was placed he cried out; he could not endure the novel sensation: he was obliged to alight. A friendly arm supported him, and they arrived where his house formerly stood. Where is it? Gone! gone! A public building rises on the site. The houses of his old neighbors impressed on his memory, have taken new forms. In vain does he examine the faces of the passengers; not one does he recognize. He stops and sighs; in vain is the city peopled with living men, they are dead to him. No man knows him, and he knows no man. He weeps—weeps for his prison.

At the name of the Bastile, and at the sight of his antiquated dress, he was soon surrounded. Curiosity and pity attracted the passers by; the oldest spoke to him, but had no recollection of facts he recounted. At last they brought him an old servant, who had been confined to the house for fifteen years; he did not recognize his old master, but informed him that his wife had died thirty years ago, of misery and chagrin; that his children had gone to foreign lands, and his friends were all dead.

The miserable man sighed, and sighed alone. The crowd who thronged around him presented no friendly faces, and his loneliness impressed him the more. Pressed down with sorrow, he turned to seek out the minister whose generous compassion had given him a wearisome liberty. He bowed his head and said: "Lead me back to the prison whence you took me! Who can survive family, friends, a whole generation? Who can hear of the disappearance of all his friends without desiring to die? That which happens to other men gradually and singly has fallen on me at one blow. Separated from society, I have lived alone, I cannot now live either alone or with men to whom my sorrow is like a dream. It is not dying that is terrible, 'tis dying last."

The minister was greatly moved. He caused the old porter to be brought, who had told him of his wife and children; and this man's company was his only employment. He would have no communication with the new generation. He lived as solitarily as in the cell he had quitted, and the dreadful feeling, "No man knows me," soon finished his despairing days.

British Banner.

ELISHA AT DOTHAN.

BY REV. GEORGE CROLY.

'Tis midnight, deep midnight,
The hour for surprise!
From the storm-shattered ridges
The warriors arise;
Now the Syrian is marching
Through storm and through snow,
On the revel of Israel
To strike the dread blow.
No light guides his march
But the tempest's red glare;
No ear hears his tramp
In Israel's doomed camp.
The hunters have driven
The deer to its lair!
Now, wild as the wolf
When the sheepfold is nigh,
They shout for the charge,
"Let the Israelite die!"
Still, no trumpet has answered,
No lance has been flung,
No torch has been lighted,
No arrow has sprung.
They pour on the rampart—
The tents stand alone!
Through the gust and the haze
The watch-fires still blaze,
But the warriors of Israel
Like shadows are gone!

Then spake the King's sorcerer:
"O King, wouldst thou hear
How these Israelite slaves
Have escaped from thy spear?
Know their prophet Elisha
Has spells to unbind
The words on thy lip,

Nay, the thoughts in thy mind;
Though the secret were deep
As the grave, 'twould be known.
The serpent has stings,
The vulture has wings,
But he's serpent and vulture
To thee and thy throne!"

'Tis morning—they speed
Over mountain and plain;
'Tis noon—yet no chieftain
Has slackened the rein.
'Tis eve—and the valleys
Are drooping with wine,
But no chieftain has tasted
The fruit of the vine.
To Dothan the horseman
And mailed charioteer
Are speeding like fire;
Their banquet is ire,
For the scorner of Syria
Elisha, is there.

The Jews.

Incomparably the most wonderful people on the face of the earth are the Jews. Compared with them and their books, all literature and all peoples, all habits and all usages, are but of yesterday. Jerusalem still exists, and there are its citizens, comprising a considerable number of millions, scattered over the world wherever men are found. The seat of ancient Babylon is now ascertained; Layard has brought from its mighty tomb proofs of this which set all dispute at rest; but where are the Babylonians? Where are the millions that peopled the 127 provinces? Where are the descendants of the worshippers of the Golden Image on the plains of Dura? Athens is still in existence. Its hills, its vales, and the splendid wrecks of its once glorious and peerless architecture are there; and, thanks, or blame, to Lord Elgin, specimens of the magnificent structures now in ruin have been brought to England, and may be seen in the British Museum; but where are the men that fought and bled on the plains of Marathon, and in the straits of Thermopylae? Where are the descendants of the eager, curious, brilliant, restless, and unstable myriads who listened with raptures to Demosthenes, and hastened to meet, in mortal conflict, Philip of Macedon? There, too, is Rome, the Eternal City, the Mistress of the Ancient World, the great oppressor and civilizer of mankind; there is the Coliseum, the Pantheon, the Forum, the Seven Hills, and the Tiber—all are there, but where are the descendants of the Curii and the Decii, of Scipio and of Cato; and the other mighty spirits who ruled the metropolis of the world, and presented a pattern of heathen virtue to all ages? Where are the real Romans? Where?—Babylonians, Greeks, and Romans—all are lost in the mighty abyss. But there is the genuine, unaltered, and unaltered Jew; cold, cautious, selfish, proud, a lover of the earth, a hater of the heathen, true to his original character; bearing on his forehead the mark of God's displeasure; there is the Jew, without king, without seraphim, without altar,—a fugitive and a vagabond on the face of the earth, mighty in his misfortunes, and glorious in his antiquity. He defies all nations to destroy, however they may plunder his property, and massacre his people.

British Banner.

Mental Devotion.

It is to be remarked, that a fullness of *mental devotion* was the spring and source of our Lord's visible piety. And this state of mind we must acquire. It consists in this: in a habit of turning our thoughts towards God, whenever they are not taken up with some particular engagement. Every man has some subject or other to which his thoughts turn, when they are not particularly occupied. In a good Christian this subject is God, or what appertains to him. A good Christian, walking in his fields, sitting in his chamber, lying upon his bed, is thinking of God. His meditations draw, of their own accord, to that object, and then his thoughts kindle up his devotions; and devotion never burns so bright, or so warm, as when it is lighted up from within. The immensity, the stupendous nature of the adorable Being who made and who supports everything about us—his grace, his love, his condescension towards his reasonable and moral creatures—that is, towards men; the good things which he has placed within our reach; the heavenly happiness which he has put it in our power to obtain; the infinite moment of our acting well and right, so as not to miss of the great reward, and not only to miss of our reward but to sink into perdition; such reflections will not fail of generating devotion, of moving within us either prayer or thanksgiving, or both. This is mental devotion. Perhaps the difference between a religious and an irreligious character depends more upon this mental devotion than upon any other thing. The difference will show itself upon men's lives and conversation, in their dealing with

mankind, and in the various duties and offices of their station; but it originates and proceeds from a difference in their internal habits of mind, with respect to God; in the habit of thinking of him in private, and of what relates to him; in cultivating these thoughts, or neglecting them; in inviting them or driving them from us; in forming, or in having formed a habit and custom, as to this point, unobservable by others (because it passes in the mind, which no one can see,) but of the most decisive consequence to our spiritual character and immortal interests. This mind was in Christ—a deep, fixed, and constant piety. The expressions of it we have seen in all the forms which could bespeak earnestness and sincerity; but the principle itself lay deep in his divine soul; the expressions likewise were occasional, more or fewer, as occasions called, or opportunities offered, but the principle fixed and constant, uninterrupted, unremitted.

The End of the Backslider.

I saw him when under the blessed influence of the Divine Spirit; when he would dwell upon the many precious promises of God his Father, and sing delightfully of the manger and the tragedy of the cross; when Divine rapture swelled his triumphant spirit, in prospect of soon mingling in the great and grand orchestra of "the palace of angels and God." Yes, I saw him when he counted all things but loss for the excellence of the knowledge of Jesus Christ his Saviour, and earnestly, constantly, consistently contending for that faith once delivered to the saints; breasting, battling the storms of human life; fully equipped for any and all emergencies, on he pressed for eternal salvation and an everlasting crown; his mind, his soul, his all were enlisted in the wondrous contest with sin, death, and hell; and, in the strength of the Captain of his salvation, bid defiance to every opposing principle and power. Thus did he continue for years, but alas! he failed of reaching the goal; by a gradual descent from the height of Christian attainment, by degrees the Spirit of God was grieved; the attractions to the house of prayer and of praise grew less and still less; the company of the pious and the good was gradually forsaken; the seat in the house of God was ever and anon vacated; and the stern resolve has gone! Finally, as the sequel to the drama indicated, the Holy Spirit took its everlasting flight, and the moral suicide was consummated. With what force was the language of the immortal Young impressed upon the mind as we saw him on the bed of sickness, "Men may live fools, but fools they cannot die!" What a contrast! With what emotion did we listen to the dying sayings of that poor sinner! "The time was," he said, "when I enjoyed peace of mind, and the blessings of pardoning love; but now, now all is gone, and I am guilty—I am lost! Pray for me, I have no desire to pray for myself. My mind is darkness, and gloom and despair. I am lost, and none can look of unutterable anguish. Prayer was offered save me!" These words were uttered with a in all sincerity; but all was sadness; no ray of light seemed to pierce that awful midnight. Exhortation, expostulation, promises, the Saviour, Gethsemane, Calvary, the bloody sweat and agony on the tree, heaven and immortality were all presented, to light up, if possible, the passage-way—all in vain! We involuntarily breathed out, "O, might she stay to wash away her stains, and fit her for her passage!" The last hour came on; "its sands flowed rapidly away;" her very eyes seemed to weep blood, and every groan she heaved was big with horror; but the foe, like a staunch murderer, steady to his purpose, pursued her close, nor missed the mark; at last she sunk, to rise no more!

Kind reader, the above is no fancy sketch, but a stern reality; the terrible issue can never be effaced from the writer's mind. And we pray our Heavenly Father that, whatever else we may witness in this world of ours, we may never again see a poor sinner sink in death unpardoned and unblest.

Christian Advocate and Journal.

Transitoriness of Great Men.

Dr. Humphrey, of Louisville, in his discourse on Henry Clay, gives the following striking facts:

Mr. Clay was admitted to the Court of Appeals of this State, in October, 1799. During the period of his professional life, ten Judges of that Court have died—Muter, Todd, Grundy, Edwards, Tremble, Logan, Boyle, Clark, Mills, and Rowan. At that time Mr. Garrard was the Governor of the State. He and eight of his successors are dead—Greenup, Scott, Shelby, Madison, Adair, Desha, Breathitt, and Clark. Hundreds of his professional brethren have fallen at his side; among those of his own generation we may name Bledsoe, Barry, Breckinridge, Davis, Innis, Nicholas, and Pope.

At the time we have taken as the commence-

ment of Mr. Clay's public life, Gen. Washington was living. Now, not only Washington, but nine of his successors are dead. He entered the Senate of the United States in 1806. The President, Vice President, all the Secretaries, all the Judges of the Supreme Court, and nearly all his fellow Senators of that day are dead. Of those who have from time to time served with him in Congress, what crowds of eloquent and accomplished men, young and old, have preceded him into the eternal world!

In 1814 he negotiated the treaty of Ghent. His colleagues, Adams, Gallatin, Bayard, and Russell, are all dead.

In 1825 he was a candidate for the Presidency with Jackson, Adams, and Crawford. In 1832 he was again a candidate with Jackson, and in 1844, yet again with Polk. These his competitors are all dead.

In 1825 he became Secretary of State.—Adams the President, Calhoun the Vice President, Barbour and Porter, the Secretaries of War, Southard the Secretary of the Navy, and Wirt, Attorney General, in that administration, are dead. All the Judges of the Supreme Court of that day, with the venerable Marshall at their head, have been summoned to the bar of a higher tribunal. "It is appointed unto men once to die; but after this the judgment."

Jewish Principle.

The Jews sometimes display lofty principles, which show that the divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family, an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility and of a warm heart, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparation for the Sabbath day. "Come, dear Joseph," she exclaimed, "the night is approaching; come, and light the Sabbath lamp!"

But he, full of sadness and anguish, continued walking up and down the room. His good wife spoke again in anxiety: "See, the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted."

Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned with tears of joy in his eyes.

"Now, dear Rebecca," he exclaimed, "now I am ready."

He repeated his prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which had occurred in the morning, adding: "I could not pray and light my lamp before coming reconciled with my brother Isaac."

"But how did you manage to do it so soon?"

"O," he replied, "Isaac had been as much troubled as I was; he could not begin the Sabbath either, without becoming reconciled with me. So we met in the street; he was coming to me, and I was going to him, and we ran into each other's arms and wept."

Might not we end this anecdote with those simple words of Jesus, "Go and do likewise?"

Rhinoceros Hunting and Zebra Kicking.

I remember visiting Cincinnati, when a boy, for the purpose of witnessing an exhibition of wild animals, a huge rhinoceros being the principal attraction. Filled with youthful impatience to see the African monster, a large crowd of boys gathered around the tent, long before the hour announced for the opening of the exhibition, each panting to gratify his curiosity by a sight of the wonders concealed by the tent. At length, one boy, more impatient or less prudent than his companions, lifted the canvass and looked under. He saw the rhinoceros, and so intently was his gaze fixed upon him, that he saw nothing of a zebra which chanced to stand near, until he received a severe kick, which sent him yelling down street, followed by the laughter and taunts of his companions.

The mishap of that boy has since furnished me food for reflection, and, perhaps, has had some influence in making me what my good pastor sometimes tells me, that I am, viz: "an inveterate old hunker."

Many persons, said I to myself, while looking at the rhinoceros, get kicked by the zebra, and more, while looking for a rhinoceros, are made painfully aware of the presence of the striped animal, and I am still of that opinion.

So soon as one idea gets possession of any one's mind, so as to exclude the consideration of everything else, we may conclude that he has found a rhinoceros, and that he is in danger of a kick from a zebra, and what is true of individuals, also holds good in communities, political parties, societies and churches.

A Tartar Hot House.

Sometimes the travellers slept in their tent, which was apt to be very cold; and sometimes

in a house, which was apt to be extremely hot: in fact, they slept on a furnace, when in a native house. The entire household was in one large room, where all the cooking, eating, sleeping, talking and scolding went on—to say nothing of smoking and gambling. In the midst of the apartment there is always a large raised counter, on which everybody sits and lies down to sleep. In one end of this counter boilers are inserted for the cooking, and the heat from the furnace passes into the interior of the "kang," as the counter is called, affording a warm bed to everybody. A reed matting, or a floor of planks, is spread under the sleeper; but, if he do not accurately understand how to place the reeds or planks, he is likely to be "done brown" on one side, while the other may chance to be stiff with cold. If this is cleverly managed, there is still much which is not exactly conducive to sleep; for instance, swarms of vermin, clouds of tobacco, and the fumes of the burning dung, of garlic, and rancid oil, such as the cotton wick is floating in. Then there is the gossip of one party, who may like to lay awake very late, chatting over their tea; or of another, who may prefer having their tea in the middle of the night; or of a third, who may want it before they go out at daybreak. On the whole, we feel that whenever we travel there, we shall prefer the tent, if we can but keep up any vital warmth in us at all. In a tent one can at least have a choice of posture, whereas in a Tartar inn the sleepers on a kang, if numerous, must lie in a circle, with their feet all together in the middle.

Miracle in these Days.

The following anecdote was related at the Congregational Association, at Pittsfield, by Rev. Mr. Ellis:

He went recently, he said, four miles before breakfast, in Franklin, to see John Colby, 89 years old, who had lived till 86 an infidel. He then fell into great distress of mind, and was impressed as with a voice from heaven—"Go to the Bible." "Go to the Bible?—why, I have never learned to read." But he went and learned to read by slow process from the first elements, and obtained peace in Christian hope, to the wonder of his neighbors, and the vexation of his wife and family. Daniel Webster, hearing of the facts, visited his early acquaintance. "John," said he, "what is this I hear of you?" "O, Daniel," he replied, "you are a great man; you make laws in Congress; but this book contains better laws than what you make." He returned to his tenant's house from the interview much impressed and very thoughtful. He was inquired of with solicitude, "Mr. Webster, what is the matter with you, are you sick?" "Ah, Taylor," said Mr. Webster, "there are miracles in these days—John Colby is converted."

Orthodox Preaching and Heaven.

Rev. Dr. Hawes, in a sermon before the General Convention of Congregational Ministers of the United States, said:

"This sort of preaching which abounds at this day may fill churches, but it will vacate heaven. Dr. Chalmers for twelve years preached morality without any visible good effect."

So, then, the bestowment of heaven depends, not upon God's free grace, but upon Orthodox sermons! On this principle what will become of the heathen world, who cannot hear such sermons? Where will all the Catholics go at death? and "heretics" in general? Alas for the world, if a particular style of preaching is essential to get souls into heaven! Heaven will be vacated indeed, if Partialism be true—not enough people will gather there to make up a social circle. Only think of it! God has suspended the immortal weal or woe of the human family upon a particular "sort of preaching." What man with his eyes and ears open believes any such absurdity? The next thing we shall hear will be, that God has given into the hands of Partialist preachers the keys of heaven and hell! The declaration of Dr. Hawes comes but little short of this.

Star in the West.

To the Consumptive.

The best physicians now generally recommend their patients afflicted with pulmonary complaints, instead of going South, to take a trip into a cool and dry climate, where the temperature is more equable than on the sea-shore. A medical man writing to the *Boston Journal*, from Rock Harbor, Lake Superior, says it is the country for those laboring under consumption, who are not too far gone with the disease. The air is so pure and dry that it imparts elasticity to the spirits, and infuses new vigor in the system. He has had the charge of a small community of one hundred souls, and not one during the past winter has had a cough. From November to April not a drop of rain had fallen, and although the temperature is much lower than in the Atlantic states, the people do not suffer so much from cold as they do where the climate is moist and the temperature higher.

Nile Discovery.

A Mr. Rolle, who early in last winter had gained a point on the White Nile between 4 1-2 deg. of the equator, has sent back an account of his discoveries, with a map, which has reached the French Geographical Society. It appears from his account that the upper part of the Nile channel is surrounded by great mountains, which extend eastwardly from the southern Abyssinian range far towards the centre of the continent in a line curving to the south. In these mountains are nourished the many streams whose reservoirs supply the inundations of the Nile, continuing as they do for months. Mr. Rolle finds in that country the tradition of a white people, who formerly brought merchandise from the south; he supposes that these traders were Portuguese, and they crossed the mountains by some pass which is yet to be discovered.

At about the same date with this communication, a missionary named Don Angelo Vico, was at a place which he calls Bellenia, on the eastern branch of the White Nile, between 4 deg. and 5 deg. N. latitude. What with these travellers, and with others who are scattered over that continent, it must soon be thoroughly explored. Mr. Rolle speaks of the practice of the Egyptian Turks, who kidnap and enslave the natives of these remote regions, as hindering greatly the progress of both scientific investigation and commerce.

N. Y. Tribune.

The Editor's Task.

The positions that are least appreciated are the most severely criticised, by many. And no position is less understood than that of an editor. It is so easy to discover serious faults where they exist, as well as trivial errors when slowly perusing a paper, that the attentive reader often judges himself fully capable of avoiding the one and preventing the other. Some may even desire that they could have the opportunity to execute a task so pleasant and easy, as is an editor's task, looked at from behind a newspaper, as they sit in a comfortable room, surrounded with the endearments of home.

Being one of like peculiarities with other men, under like circumstances, the writer has in the times of his ignorance had such thoughts. But an intimacy of fellowship with the editorial work, and an occasional prying into the mysterious process of its performance, have corrected many erroneous notions. He has learned that the editor's task is one of the most difficult and laborious tasks imaginable, even under the most favorable circumstances.

The Armies of Europe.

A late London letter says: "We have very good authority for stating that in 1851 there were no fewer than 2,773,813 men under arms, in Europe, as regular soldiers, and if to this number be added the various corps of volunteers, national guards, etc., the aggregate would swell up to 3,000,000—the population of Europe was then estimated at 277,403,000. According to the usual ratio of calculation, one person out of every twenty of the adult and able male population of Europe, was at that time a soldier. Beside this immense army, there was an aggregate fleet of 2,763, carrying 44,105 guns, and manned by at least 150,000 seamen. We cannot compare these figures with any previous statements, but we feel warranted in asserting that never, since the commencement of the peace movement, did the peace of Europe present so belligerent an appearance."

Costly Pleasure.

Some few years since, an orthodox clergyman, in one of our New England cities, felt a strong desire to read Walter Scott's novels. And he so far sacrificed his principles that he made up his mind to do so. For several successive Sabbaths he supplied his pulpit by means of exchange, and employed his time as proposed.

Having finished his fearful work, he found to his great surprise, that he had brought leanness on his soul. Some one remarked, "He will not get over it for months, and perhaps not even for years." "No," said the late Prof. Stuart, "nor to all eternity."

Spiritual Summer.

"Sunday is to the rest of the week in spirituals, what summer is to the rest of the year in temporals. It is the chief time for gathering knowledge to last you through the following week, just as summer is the chief season for gathering food to last through the following twelvemonth. Do you make the most of this weekly summer? Do you, like wise sons, gather instruction by listening to the reader and the preacher? Do you gather fresh stores of grace and strength by diligent and humble attendance on the ordinances of God? Or do you not?"

A. W. Hare.

How to Meet Ridicule.

In the early stages of the temperance reform many a good man venturing on total abstinence

quailed before the power of ridicule; and even now, amid all the triumphs of the cause, many a temperance hero trembles in presence of the wit and satirist. Cruikshank tells us how he was finally able to meet it and put it to shame. People, says he, would sometimes say to me in London, "Well, George, how goes temperance?" I would answer, "Pretty well; how goes intemperance?" I never got an answer; but to relieve the embarrassment of the jester, I would continue: "Have you heard of any horrid murders and suicides?" An acquaintance once tried to make a water butt of me before a large company. I replied, "Well, I say, have you been an accomplice in a murder: such a one was drinking till a late hour last night in your company; on going home he fell from his stair-case window and broke his neck." I heard no more of joking upon that.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 2, 1852.

All readers of the HERALD are most earnestly exhorted to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

CHURCH DISCIPLINE.

At the Conference at Hartford the following preamble and resolution were unanimously adopted:

Whereas, difficulties sometimes occur in churches between members, and sometimes between large portions, so as to lead to a division; therefore

Resolved, That this Conference recommend our brethren in all such cases to immediately use the scriptural rules given in Matt. 5th and 18th chapters for the settlement of all difficulties; and when arising between sections of churches, this does not suffice; then submit their case to a mutual council; and if this cannot be obtained, an *ex parte* council; and that we advise our ministering brethren not to countenance or sustain disaffected divisions, where such efforts for peaceable adjustment have not been had; as it would tend directly to disorder and alienation among both ministers and churches.

In this imperfect state, it is not to be expected that there will be an entire absence of all causes of offence. These must needs come said the SAVIOUR; but woe unto the man by whom the offence cometh. The most that can be accomplished here, is to try, as far as in us lies, to live peaceably with all men. Each one is to see to it, that the cause of any alienation of heart which may exist, is not justly attributable to himself. The great Lawgiver of the church has left on record the steps which individuals and churches are to take with offending brethren. He says:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come off and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matt. 5:21-26.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

The first of the above rules, has respect to a brother's knowing that another has some real, or imaginary cause of complaint against himself; and the second, to his having some real or imaginary cause of complaint against the other. In either case he is to go to his brother and attempt an adjustment of the difficulty. And neither party is excusable for neglecting the appointed remedy.

The one may say, it is his duty to come to me; and the other, it is not my duty to go to him first. But the SAVIOUR has made the duty equally obligatory on each. Neither can excuse himself from obedience to the command; and the one who is first to obey, is more likely to have the greater desire to

comply with his SAVIOUR's injunctions, and consequently is most blessed.

If thou "rememberest that thy brother hath aught against thee." You may have injured him, intentionally or accidentally; or he may have only supposed you have. If the former, you are to go to him and undo the wrong. If the latter, you are to go to him, and show him that you have not dealt unbrotherly in any respect. If you thus go to him, if he is a Christian, and you have wronged him in any way, or been to him an actual cause of grief, he will promptly forgive the wrong in you, and you will ever love each other the better for it. And if you are wrongly censured by him, your going to him, will lead to mutual explanations, and all cause of grief will be satisfactorily removed. But if he is not a Christian, and is not reconciled when you go to him aright, you will have the satisfaction of having done your duty, and may worship acceptably at the altar of the Lord.

"If thy brother shall trespass against thee." In this case, you may not be conscious of any wrong act on your part. Your brother may not attribute any wrong to you; but you feel that he has trespassed against you. In the other case, the real or supposed wrong was all on your side; but now, it is all on his. He may have really wronged you; it may be intentional, or accidental; or you may be wrong in imputing trespass to him. However this may be, the first thing to be done, is, "Go to thy brother, and tell him his fault between him and thee alone." Do not go and blaze his faults all over creation. Do not come into a public meeting and there announce his supposed wrongs. Do not make them a subject of private complaint to A, and B. and C,—brothers with you in the same church. Do not reveal it to the partner of your own bosom. Do not keep it a secret in your own breast. Go to him and tell him his fault between him and thee alone. Do not defer the duty to another year, to another month, or week, or day; but go to him directly, before the evil shall have further spread; before the wound shall have become incurable.

Thus going to him, if you have imputed faults to him wrongfully, mutual explanations will make all right between you. If he has unintentionally injured you, he will see and make amends for the wrong done. If he has been wilfully in the wrong, he may be disposed to hear you, and to make all right; and "if he shall hear thee thou hast gained thy brother." That is the end of the matter. The performance of mutual duties will make all right between you.

But it may be that he will not hear you. Whether he has imputed wrong to you unjustly, in the former case, or shall refuse to recognize his wrong, in the latter; in either case, he may refuse to credit your explanation, or to receive you on terms of mutual courtesy. He may be contumacious, or he may honestly believe he is in the right, and that you have not the justice on your side which you suppose. However this may be, and whether or not both parties honestly desire an honorable adjustment of difficulties, it is very evident that under such circumstances you two will fail to see things in the same light. For an adjustment, then, something farther is required than your unaided efforts. What then shall be done? "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

Now, the case will have gone out of your own hands, and your own control, and under the direction of those you take with you. You have done what you could to effect a reconciliation, and have submitted your case to them; and now they, and not you, are the ones who are to labor with the offending brother. For they are not called till he refuses to hear you.

In taking with you one or two more, you are to conform to the spirit, as well as to the letter of the text. You are to take, not partisans, not those who are unsuitable to be advisers in the case, not those against whom the offending brother may be rightfully or wrongfully prejudiced, not those who would be actuated by other than the most enlightened judgment and charity. They are to endeavor to arrive at the facts as they may exist, to disabuse the mind of the offending brother of any wrong prejudice and to persuade him to act rightly in the case. It may be that he will show them that the wrong is all on your side, and they may insist on your making the amende honorable. If so, well; act right, and act promptly. If you fail to see with them, and desire justice, then appeal to the church. If your brother is shown to be in the wrong, and they convince him of his wrong, that is the end of the matter again. He will of course act accordingly, and thou hast gained thy brother. If he conscientiously differ from you and them, or is contumacious and will receive no overtures from them, it is evident that higher counsel is needed to effect an honorable adjustment. Therefore the command is, "If he shall neglect to hear them, tell it unto the church."

It is then no longer a private question. All private means having been exhausted, the church is called on to take action. But this should be alone with the purest motives. It should be on your part a subject of grief, that this step should have been required of you. It should have been a subject of joy to you to have reclaimed your brother, and grief that you have failed in that result. The appeal should not be made to the church with a desire to crush an offending brother, or thereby to accomplish his ruin: but with an unfeigned desire for his conversion and salvation. And the church should proceed to the inquiry, with the utmost kindness, patience, and desire to arrive at a just decision, in the fear of God and for the glory of his church.

If the offending brother shall refuse to hear the church; if he shall fail to respond to their efforts to learn the truth and to adjust matters, he is contumacious, and is thenceforth to be regarded by the church as an heathen man. Their connection with him will thenceforth cease. That is the end of the matter so far as you and the church are concerned. If the brother who is supposed to offend, hears the church, and is reclaimed by their action, the taking of the proper steps restores him to fellowship.

But suppose he shows no indisposition to an honorable adjustment, and yet the church fail to convince him of his errors: or suppose you and the church may be in the wrong, which may be the case, what course shall then be taken? It is evident that if there can be no union of action or sentiment between the two, and both are agreed to separate, that would be a just and proper arrangement. But if either party insists on convincing the other of wrong, there can be no adjustment, only by calling in mutual advisers in whom both have confidence. When this can be done mutually and harmoniously, no enlightened Christian would object to it as a just and proper arrangement. It would be a mutual counsel, and their finding as to the merits of the case should be final and acquiesced in by both parties.

The resolution, however, has reference to divisions between sections of churches. In such cases, the rule that respects individuals should be first observed so far as there is any similarity between the two. But, both parties doubtless feeling themselves in the right, neither will be likely to be convinced by the other. What then shall be done? If the one party separate from the other, which shall be fellowshiped? If there is a mutual division, and the two fellowship each other, both parties may be fellowshiped by all; but if there is a disagreement between them, how can both be right? If those in the wrong may withdraw and be fellowshiped, where will be the limits to divisions and subdivisions? Those who co-operate must have some mutual understanding; and without such, co-operation is impossible. Without such, there can be no mutual action; but everything is disjointed, is in opposition, and conflicts with each other; which tends to confusion, and not to harmony. A house divided against itself cannot stand. It will surely fall. As there can be no harmonious action without some general understanding, it is necessary for those who design to co-operate, to be governed by some general rule. To effect this the conference at Hartford, adopted the foregoing resolution, the justice and reasonableness of which are apparent.

In the case of disaffection in a church, the first effort should be to heal it. If a disaffected portion withdraw without cause, to countenance them in their withdrawal, is to take part with them against those from whom they withdraw unjustly. It cannot be known that they have cause for withdrawal, without an investigation. This, therefore, should be demanded of them, and the justice of their withdrawal shown, before they be recognized as a body worthy of fellowship.

Here the question comes up, whose duty is it to take the required steps for an investigation? and why should the church from which they withdraw, be fellowshiped without such, more than the other? The church from which the secession is made, being already a body in full fellowship, it is necessary to show their delinquency, before they can be disfellowshipped. But with the new body the case is reversed, and they are to be shown worthy, before they can be received. The old church are like parties in possession, who are presumed to be justly so, till the contrary is proved; while, new claimants are ever required to make out their case. This is the case with new parties in ecclesiastical bodies. They being previously unknown, it becomes necessary to make good their claims to the position they assume, before they can be recognized. It is therefore clearly their duty to ask the church with which they are aggrieved, to submit the matters of complaint to mutual advisers. If the church is a Christian church, it will not hesitate to do so. But if they refuse, the other party have no resource, but to call an *ex parte* council. The advice of a council thus called should, if fairly called and the case impartially examined, be recognized by the body co-operating with them. And the party that refuses to comply with the advice

given, should be regarded as contumacious. The council may find that the aggrieved members had just cause of grief; and may advise that the cause of grief be taken away. They may find that there was no real cause, and yet, that all circumstances considered, the separation should continue, both parties fellowshiping each other, and being fellowshiped by all. It may be difficult amicably to adjust matters, and yet whatever adjustment may be advised, should be abided by. When this is not cheerfully done, division is the consequence and two hostile parties are arrayed against each other, which is always fruitful of evil.

If either party is found to be clearly in the wrong, and yet dissent from the terms of adjustment advised, to fellowship them as in the right, is to act against the body. This every one has a perfect right to do; for each one is only responsible to God. But one cannot complain of a want of co-operation from others, while acting in opposition to them. Therefore to act contrary to the advice of the resolution, is virtually to withdraw from the body, and to act independent of them.

THE FUNERAL OF DANIEL WEBSTER.

Mr. WEBSTER was buried at Marshfield on Friday of last week, in the old WINSLOW burying ground. It was one of his last requests, that his funeral services should be marked by no pomp or display; and that his remains should be followed to their last resting place by his neighbors and friends. This request was complied with, and though there were present at that mournful gathering some eight or ten thousand people, yet it may with truth be said they were all his "friends and neighbors."

Soon after the dawn of day a stream of carriages might have been seen thronging every avenue leading to the residence of Mr. WEBSTER. This tide of people continued to flow on in one uninterrupted current until nearly noon, at which time there were between eight thousand and ten thousand people on and about the premises. Many of the carriages were very tastefully decorated with the emblems of mourning. For miles in all directions the road was lined with horses and carriages, as were also the fields and pastures on either side.

At nine o'clock the crowd in front of the house was very large, and in order to gratify the general desire expressed to gaze once more upon the loved features of the departed, the body was removed from the Library to the beautiful lawn, and placed beneath one of the splendid silver-leaved maples which adorn the place. It was enclosed in an air-tight metallic coffin, lined and cushioned with satin, and was arrayed in a dress in which he had often been seen moving among his fellow men—a blue coat, with brass buttons, white pants, white cravat and vest, white silk gloves and patent leather gaiter boots. The arms were crossed over his body, and upon his breast was placed a wreath of oak leaves and acorns. At his feet was another beautiful wreath of myrtle and white roses.

Thus arrayed, the body presented a life-like appearance. The countenance was somewhat changed, but the same noble features which inspired the admiration of the beholder while living, were there, resting in calm repose as if in quiet sleep.

The only inscription on the coffin, was his name, on a silver-plate.

Some idea of the number of persons who gathered around the remains of the departed may be inferred from the fact that although the body remained open to view from nine o'clock to one o'clock, still there were many who were unable to get a sight of the remains until after they were removed to the burying ground.

The funeral services were conducted by Rev. EBENEZER ALDEN, Jr., the clergyman of the parish, of the Orthodox denomination, and a lineal descendant of JOHN ALDEN, one of the Pilgrim band who first set their feet upon Plymouth Rock. The services were appropriate to the occasion, and were carried out in a manner reflecting credit upon the officiating clergyman. The family of Mr. WEBSTER, with Mrs. WEBSTER's relatives, and the nearest friends, occupied the parlor upon the right of the entrance, and the distinguished guests present the opposite room. The clergyman, standing just within the threshold of the entry door, and within hearing of a large portion of the crowd assembled upon the lawn, introduced the services with the following

SELECTIONS FROM SCRIPTURE.

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not.

And dost thou open thine eyes upon such an one and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one.

Seeing his days are determined, the number of his months is with thee; thou hast appointed his bounds that he cannot pass.

Turn from him that he may rest till he shall accomplish as an hireling his day.

For there is hope of a tree if it be cut down that it

will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away. Yea, man giveth up the ghost, and where is he?

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

And though after my skin worms shall destroy this body, yet in my flesh shall I see God.

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.

And whosoever liveth and believeth in me, shall never die. Believest thou this?

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order, Christ the first fruits; afterwards they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold I shew you a mystery: we shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin, and the strength of sin is the law.

But thanks be to God which giveth us the victory through our Lord Jesus Christ.

He then made some very appropriate remarks, and a prayer after which the body was conveyed to its resting-place, where the clergyman offered the following

PRAYER.

We now commit this "body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day and the life of the world to come."

May these mourning relatives of the illustrious dead, and this vast concourse assembled to honor his memory, profit by the testimony of his life and death to the reality of Christian faith, and thus become better fitted to pass the solemn test when the Son of Man shall sit upon the throne of His glory and before Him shall be gathered all nations.

These blessings we implore through Jesus Christ our Redeemer.

The grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all. Amen.

The vast concourse of people upon leaving the burying ground immediately started for home, and upon all the roads diverging from Marshfield might be seen miles and miles of carriages, besides many persons on foot.

If this dispensation shall teach any of that vast assemblage of the uncertainty of life, and of the necessity of a preparation for the coming of Him who shall sit upon the throne of his glory, it will not prove an unfruitful lesson.

TO CORRESPONDENTS.

ON PRAYER.—T. C.—You acknowledge that you believe the Bible, and yet confess that you do not believe what it says about God's hearing and answering prayer! How can you reconcile those two statements? If the Bible is true, then its testimony on that subject is true.

You ask us to demonstrate that what the Bible says on that subject is true. We might reply, that if you do not believe God's words, you will not ours! But to be honest with you, your difficulty is, that you see good men praying for things that are not granted. And you want this fact reconciled with the Bible.

The Bible teaches that ELIJAH, a man of like passions as we are, prayed, and that it rained not for three and a half years, and that when he prayed it rained. We are given as a reason why prayer is often unanswered: "Ye ask, and receive not because ye ask amiss."

To prove a discrepancy between Bible teaching and facts, you must show that those who ask, do not "ask amiss," that they are indeed holy men, that they ask intelligently, i. e., that their petitions are of such a character that God will answer, that they are dictated by desires for God's glory, that there is no self, no desire for worldly ease or gratification, and that it would be for the best to grant their petitions. We have the fullest confidence that God is a present help in every time of need. It is the testimony of thousands of Christians that their prayers have been heard and answered. But if prayers are not answered, it must be because there is some defect in the petition, or the petitioner. He either asks for an

object that cannot be consistently granted, or has some improper motive in asking it.

ON TIME.—A. K. B. and S. K. B.—The 20th of ARTAXERXES synchronizes with B. C. 445. But when you "understand" that that date in Bliss's Chronology, p. 151, denotes 445 years before CHRIST's circumcision, you make a great mistake; for on p. 166, you will see that CHRIST's birth, and consequently his circumcision, is placed in B. C. 5, so that B. C. 445 is only 440 years before CHRIST's circumcision. You have not only no authority for inserting four years between the end of B. C. and the beginning of A. D., but it is contrary to all authority. You have no more right to do it, than to assert that 2 and 2 are 10. We speak positively on this point, as we should if we were asserting that 2 and 2 are 4. The least possible knowledge of chronology will convince you that that mistake vitiates your entire argument.

Again, you give no evidence whatever of your date for the crucifixion. Will guessing at so important a point, think you be sufficient.

T. J. W.—If you have any arguments not given in your pamphlet, to show the correctness of the points in it to which we demurred, we shall be happy to see them. And if they are sound, we shall be happy to present them to our readers; or if otherwise, to point out their incorrectness. Merely to repeat what is in the pamphlet, would not be making progress; and to defend what was not pointed out as incorrect will be needless. You will bear in mind that the points which we dissented from, were that four years intervene between B. C. and A. D., that the going forth of the decree is its fulfilment, and that ANASTASIUS was the last Pagan emperor. That the Papacy arose about that time, we have ourselves repeatedly demonstrated.

R. W.—We have received something of the kind, and suppose it is what you refer to. We do not know its origin, and care as little.

FOREIGN NEWS.

The *Morning Post* says: The reason of the late change in the Turkish Ministry is now apparent, in the positive refusal of the Sultan to ratify the Turkish loan. Russian influence is said to be at the bottom of this most important step. The *Times* says the new Turkish Cabinet is entirely Russian and Austro-French minister has taken the matter up with great trian in its character, and that strong influences have unquestionably been used to throw difficulties in the way of the ratification of the loan. It is reported that energy, and that this interference is likely to be followed by an immediate and satisfactory adjustment of the whole affair.

ENGLAND.—The funeral of the Duke of WELLINGTON will take place about the 17th of November.

The Convention of the Church of England is exciting the religious world.

Steamship City of Glasgow arrived at Liverpool on the 19th ult.

Hon. J. R. INGERSOLL had an audience with the Queen on Saturday, 16th, and presented his credentials as Minister of the United States.

Considerable remittances of gold are again being made from London to the continent, caused by the recent increase of produce, and from the late rise in prices.

FRANCE.—A decree has been issued in France, convoking the Senate for the 4th of Nov.

ABDEL KADER, the Arab chief, has been liberated, and is to receive a pension from the French Government.

The reduction of the army and the amnesty is still talked of.

The resignation of M. J. PERRIGNY, Minister of the Interior, of France, is received. It is said that he will be appointed to a high post in the future Imperial household.

LOUIS NAPOLEON has returned to Paris. If, after the deliberation of the Senate, the forms of government shall be changed, the result will be submitted to the people, and the Legislative body will be appointed to ascertain the regularity of the vote, and to declare the results.

The entree of LOUIS NAPOLEON into Paris on the 16th, was celebrated with the greatest eclat.

The Paris correspondent of the *Globe* says that LOUIS NAPOLEON's marriage with the Princess VASA is a settled fact, and will be solemnized prior to his coronation.

The speculation mania in Paris continues to increase. In some cases, interest at the rate of 110 per cent. has actually been paid to carry on transactions from one settlement to another.

The President's entrance in Paris was a day of pomp and excitement, in which the Parisians took especial delight. There were any number of triumphal arches erected, all of which were surmounted by the imperial emblems, except one on the Boulevard Beau Marchais. Over the shops, however, in the neighborhood such emblems and mottoes were abun-

dant. As LOUIS NAPOLEON entered the grand entrance of the Garden of Tulliers, the bouquets and garlands strewn upon his path were so abundant as to incommode the horses of the escort. It is calculated that 350,000 strangers arrived to see the spectacle.

Narrow Escape.

A correspondent writing from Wolfboro', N. H., narrates the following narrow escape which occurred at the recent railroad accident on the Concord and Montreal Railroad. At the time of the collision, Mr. ENOCH M. CLARK, of Wolfboro', was upon the rear platform car of the forward train, within four feet of the engine of the rear train. When the engine struck, he was thrown from the car to the right, striking his left side and right leg upon the bridge, receiving serious internal injury. He thence fell some eight or ten feet into the water, which was ten or twelve feet deep. When Mr. CLARK rose to the surface, being an excellent swimmer, he struck out for the bridge, from which he was distant about two rods; but his side and leg being so much injured by the fall upon the bridge, they refused to obey his will. He began to sink, but putting forth his utmost exertions, he succeeded in reaching one of the piles of the bridge, which he grasped. He was so much exhausted, however, that for a moment or two he could not raise his head above the water. He managed to cling to the pile until he was relieved. Mr. CLARK was the last man who was rescued. He is now recovering, though but slowly. His physician said there was but one chance in a hundred of his getting well.

The Temperance Movement in Ireland.

An Irish correspondent of the *London Daily News* gives a melancholy but we hope exaggerated account of the reaction among the peasantry in relation to temperance: "It is grievous to see one new feature of Irish life disappearing before the echo of the world's admiration has died away. At Cork there stands a chapel, conspicuous in its situation, and meant to be so for its beauty—Father MATTHEW's chapel—built as a monument of temperance reform. Its pillars are truncated, its arches stop short in their spring, its windows are boarded up; it stands a sad type of the temperance reform itself—a failed enterprise. The relapse of the people into intemperance is indubitable and very rapid. Everywhere we are told that the reform begun in superstition and political enthusiasm, and was maintained only by the destitution of the famine time; and everywhere we see but too plainly that the restraint was artificial and temporary. 'Now that they are better off,' we are told 'they are taking to drink again;' and so it seems, by what we see in the towns and by the roadside. We never believed that such a process as that of self-government could come complete out of such an act as a vow, or such an impulse as social sympathy. And it seems that the further safeguard of experience of the healthfulness and comfort of sobriety—an experience so lauded before the famine—is not enough."

Edward Irving.

A touching illustration of the singular character of Edward Irving, the celebrated pulpit orator, is furnished in a letter to the *Presbyterian*, as follows:

"After sitting with him perhaps an hour, I rose to come away, and he said to me, 'Stop one moment, if you please;' and then offered, in tones the most affectionate and melting, the following prayer: 'Thou Saviour, who holdest the stars in thy right hand, take this, my brother, under thy special care; be thou his guide, his strength, his consolation, and his salvation. Let his preaching be accompanied by the power of God; and let those to whom he ministers be found among the saved. Do thou confirm his health; watch over him as he prosecutes his homeward journey; carry him safely to his friends and his flock; and honor him with a long and useful ministry, and take to thyself all the glory.' He then gave me his hand, and we parted. It was one of the most touching and patriarchal scenes with which I had ever anything to do."

POPULAR RELIGION.—He that breaks off the yoke of obedience, and unties the bands of discipline, and preaches a cheap religion, and presents heaven in the midst of flowers, and strews carpets softer than Asian luxury in the way, and sets the songs of Zion to the tunes of the Persian and lighter airs, and offers great liberty of living, and reconciles eternity with present enjoyment—he shall have his schools filled with disciples; but he that preaches the cross, and the severities of Christianity; and the strictness of a holy life, shall have the lot of his blessed Lord; he shall be thought ill of, and deserted.

ACTIVITY.—Don't be discouraged if you are unfortunate, and are lying flat on your back. Rise, stand erect and persevere in something else. Fall again, if you can't do better, but never yield to des-

pondency. As fast as you fall spring up to your feet again, and there will always be hope. Lie still—lament that you are in the ditch, and you but cause rejoicing among your enemies, and no one will render you assistance. Dig out, work hard, persevere with a determination to earn a comfortable living, and you shall have it. Scores will fly to your assistance, who would help to cover you with reproaches, when writhing and lamenting over your misfortunes. The whole secret of success in life is—activity. Activity is the life of man; it makes him for this world, to say nothing of the world to come.

ATTACK ON A POTENTATE.—The Shah of Persia was recently attacked, while hunting, by four men. Two of the fellows seized the horse's bridle, while their companions fired two double-barrelled pistols at the Shah, who although wounded in the thigh and mouth, was able to keep his saddle and keep off his assailants until his suite came up. Two of the assassins were literally hewn to pieces; the others, who were taken alive, declared that they had no accomplices, but that belonging to the Babis, they had determined to avenge the death of their chief by murdering the Shah. The Shah's life was not considered in danger.

FEELING FOR THE PILLARS.—When LUTHER was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great, beautiful arch over my head, but I could not see any pillars on which the great builder had fixed his arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus LUTHER illustrated the faith of his own soul, and wished to inspire others with the same strong confidence.

We are compelled every day to exclaim, "How this world is given to lying." It is one of the signs of the times. We have had to devote a large share of our time and space within a few months past to the correction of false statements made by foreign and domestic authorities, and we shall probably have more of it to do hereafter. A lie will travel a thousand miles while the truth is putting on its boots; but truth though slow will work its way in time, and in the long run, win the day. N. Y. Observer.

THE JESUITS.—A systematic correspondence is kept up between the Jesuits in Italy and a certain class of the same order in England, whose reports are full of confidence. There are, it appears, establishments in England which are called "Protestant," but which, in fact, are Papal in the sense of the egg being the chicken although not hatched. The heads of these establishments are employed in what is called "nursing the faith." But at the same time professing a horror of Popery.

Neapolitan Correspondent of the Daily News.

THE NATICK MURDER.—The *Lowell News* states that in the Natick murder case, Attorney General Clifford instructed the Grand Jury now in session at Lowell, that they might receive the evidence of the squeezing of the hands by Mrs. TAYLOR, in reply to interrogations. It is said, also, that additional evidence has been found against the prisoner CASEY, in reference to the bloody shirt, to the effect that on examining the inside of his coat sleeves spots of blood were found, corresponding with those on the sleeves of the shirt.

ANECDOTE.—In Dr. MASON's Magazine for 1806, I find the following anecdote, which I think is worth repeating.

The late Dr. NISBET, celebrated for his profound erudition and ready wit, being asked how he would define modern philosophy, replied: "It consists in believing everything but the truth, and exactly in proportion to the want of evidence, or to use the words of the poet, in making windows that shut out the light, and passages that lead to nothing."

MURDEROUS VILLANY.—The *New Bedford Mercury* learns that a most dastardly attempt to murder by wholesale, was made on the Fall River Railroad, on Sunday morning. As the steamboat train was passing the Slab bridge crossing, the engineer discovered four sleepers on the track. Everything was done to stop the train, but it was not fully checked until after crushing one of them. No damage was done.

CORRECTION.—The name of Bro. J. SEELEY, of Racine, Wis., should not have appeared in the delinquent list two weeks since. He had moved to Rochester, N. Y., and the Postmaster of the former place returned his paper, before he had time himself to order it changed as he has since done, and paid in advance.

CORRESPONDENCE.



LETTER FROM SYLVANUS JUDSON.

BRO. HIMES:—I have felt deeply interested in the Advent ever since I came into the faith of Christ at the door in '44. Especially interested for the destitute who have not the means of getting light on this subject. As the world is the field and much has been done to spread the light, I have had some queries whether the labor is equally divided. Light was scattered somewhat generally 'tis true in '43 and '44. Since that time those living more retired in the high-ways and hedges have been missed. And perhaps there has been an apology for this, as many of the brethren who have been called to preach this gospel are poor, and of necessity must have some of this world's goods to sustain them. This has led them to settle among those who were interested, in this way many have been neglected. Now the question comes up do we not need missionaries in these last days to hunt up God's children scattered here and there, to speak a word of comfort to them, and also of alarm to the sinner.

It appears to me this is to be done by a gift called for this work. God holds the minister responsible to his duty, and requires us who have the light to sustain him in the work.

And now let me say to my dear brethren and sisters scattered abroad, if we have been faulty in this let us do it no more, but let us gird on the armor of God and come up to the help of the Lord. I believe when our hearts are bedewed with the Spirit of Christ and we love our neighbor as ourselves, our purse strings will be opened to give when needed.

And now I would ask can there not be some way devised to sustain a missionary operation, that this gospel may be more generally spread. If this work has been deferred for want of means, do let us be aroused to remedy this evil by casting into the treasury of the Lord. It appears to me that God has called some of his servants to try to make up more of a missionary spirit. Since the Lord has called us to accomplish the work of spreading the gospel of the kingdom, my prayer to God is that the work may receive a new impulse, that when the Master comes, He may say well done.

Lincklaen, Sept. 12th, 1852.

NOTE.—We feel a deep interest in the missionary work. There ought to be a union of friends in different localities, who will raise funds to support the "laborer" they employ. They should also take an oversight of the field of labor, and hold the missionary accountable for the faithful discharge of his duty. And when the seed is sown, special care should be taken to preserve it. There has been much labor and money expended to no purpose. The field has been left to run over by weeds, or to be perverted by religious speculators, who have no care for the flock. Let those brethren who have the means to help the cause, consider the subject, and devise some means to give form and success to their benevolence.—J. V. H.

LETTER FROM I. H. SHIPMAN.

BRO. HIMES:—You will be glad to hear of the prosperity of Zion in this place. You recollect our conference held from the 13th to the 17th, closing one week ago last Sabbath. Your labors in connection with Bro. Orrock were abundantly blest of Him from whom we receive all spiritual good. After you left on Sabbath afternoon Bro. Orrock preached in the evening, and we had a solemn time. Thirteen came forward for prayers, and several backsliders confessed their wanderings and returned. At our next meeting on Tuesday evening, eighteen came forward for prayers. Some were heads of families, several spoke, two manifested they had found peace, and much feeling was manifest in the meeting. As Bro. Orrock had left we had to carry on our meetings alone, and had no preaching, but the power of God attended the exhortations, especially of those just starting in the glorious work. On Wednesday evening we had a general breaking down of the heart among the young people, forty-seven came forward for prayers, and all felt that it was the work of God. On Friday evening our place of worship was nearly filled; forty-four spoke. Some warm-hearted brethren and sisters, some backsliders, some repenting sinners, and several converts and eight or ten others arose for prayers, and all that had arisen before seemed determined to press on. Yesterday (Sabbath) we had a large gathering that listened attentively to the word. One backslider returned confessing his wanderings. Last evening our house was filled. Fifty-seven spoke, a large number for the first time; and

nearly twenty arose, saying they had found peace in bearing the cross; several more arose for prayers.

So you see God is in our midst, and we are greatly revived and are hoping the good work will go on. When you came to us Bro. Himes and felt so certain God would revive his work we were unbelieving, so God has filled us with astonishment; and although it seems like a dream for the moment, yet it is a glorious reality. Your labors on the Sabbath before you left were greatly blessed of God. One man living at a distance that was here to hear returned home, and in the night was so powerfully convicted that he arose and called on the Lord, and yesterday was present with us, happy in the Lord. You will be pleased to know that our own children share in the work. We ask the prayers of all.

Sugar Hill, Oct. 25th, 1852.

LETTER FROM J. CUMMINGS.

BRO. HIMES:—Having ascertained the point beyond which the coming of the Lord cannot be extended, I wish to extend the truth of it to all. I therefore send you a little sheet containing a part of the light on the subject. I do not wish you to mention it in your paper unless you feel free to do so; if you do I shall be glad, and am willing you should make such remarks upon it as you may think proper.

I do not say that Paganism extended till Justin. Anastasius was Arian, I understand about this. But I follow the civil power for the daily from Persia, through Grecia, Pagan Rome, and Christian Rome, until the Laws go into the hands of Catholics. Vitalian fought against Anastasius in favor of the Catholics. Justin was a Catholic, Justinian changed the old Roman laws. Napoleon declared the civil power of the Pope ended May 17th 1809 because he would not fight England. The Pope was made a prisoner the same year &c., it cannot go later (the 1290). I feel certain that it (the end of 1335) will surely come (before the spring of 1855) and hope to be ready.

Concord, Oct. 12th, 1852.

In accordance with the above request, we give the following:

"THE TRUE MIDNIGHT CRY!"

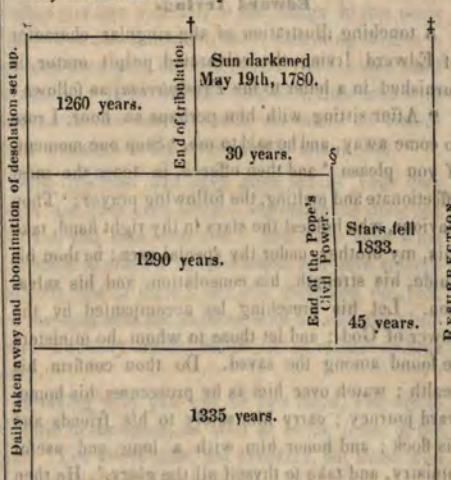
"Behold the bridegroom cometh! go ye out to meet him."—Matt.

"Write the vision, and make it plain upon tables, that he may run that readeth it."—Hab.

"In Dan. 7th, we find the Saints, Times and Laws, were given into the hands of the Papacy until a time and times, and the dividing of time; which is explained in chapter 12th, to be 1290 days [years]. Here also we find 1335 days [years] commencing at the same time and running forty-five years beyond the civil power of the Pope to the resurrection.

"The Saviour in speaking of the 1290 days in which the Saints were to be worn out, says, Mark 13:20, 'Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.' Then turning to Rev. 11th, 12th, and 13th chapters, we find the time for this power to wear out the Saints, to be only 1260 days [years.] thus they were shortened thirty days or years for the elect's sake.

"When did these 1260 days end? Ans. Before the darkening of the sun, for the Saviour says 'immediately after' the sun should be darkened &c. When was the sun darkened? Ans., 1780. Thus the 1260 must have ended as early as 1779; the 1290 as early as 1809; and the 1335 which brings the resurrection, will end as early as 1854. It will surely come and not tarry."



* Between A. D. 517 and 520. † Between A. D. 1777 and 1780. ‡ Between A. D. 1852 and 1855. § Between A. D. 1807 and 1810.

REMARKS.—As it is proper to express an opinion on what is published in the *Herald*, we feel compelled to say respecting the above, that there is no evidence presented in connection with it, that justifies the positiveness with which the writer speaks. We know not what future light may be given on the termination of the prophetic periods; but we greatly deprecate this drawing conclusions, with such positiveness on a question of so much moment, on evidence which compared to that for 1843, is but as a rush light to the sun. We feel that it is tantalizing our brethren with assumptions, for which the evidence presented affords no just grounds. It is very easy to make straight lines, to extend them to this point or that; but it is not so easy to show why they should be thus terminated. To do this, it is necessary to consider certain prophetic characteristics, which here pass unnoticed. We shall be ever ready to present any light that is light. But at the risk of being again

denounced as "backslidden" &c. &c. &c.; for not receiving as light all that is presented, we feel bound to thus speak our honest convictions.

Letter from W. M. Ingham.

BRO. HIMES:—I wish to say through the *Herald* to the brethren and sisters, that I am still striving for the kingdom, I am still looking for that same Jesus that went away to return.

I left Illinois Sept. 13th, for Wisconsin. I had meetings in quite a number of places; found some interested to hear. Held two meetings at Jamesville. There are a few Advent believers there. Attended three meetings in Columbus. I put up with Bro. James E. Sebring, formerly of New York. He and his wife are the only ones that are identified, as believers in the speedy coming of the Lord, in that place.

I visited Indiana, found a few there that are looking for, and loving the appearing of the Lord.

Went into Michigan, found a few that I baptized, and others still striving for the kingdom.

I have had quite a pleasant visit, formed happy acquaintance with many of God's children, hope that there has been some good done in the name of the holy child Jesus. I think I have seen a few converted, and others quickened and resolved to serve the Lord. I am now on my way East. Shall visit a number of places on the way the Lord willing.

In hope of speedy redemption.

Detroit (Mich.), Oct. 21st, 1852.

OBITUARY.

"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Patten, C. E., Dec. 5th, 1851, JAMES MONROE, aged seven months. Also, Aug. 16th 1852, SYLVESTER, aged four years and four months, sons of Benjamin and Sarah Banfill. They have gone to "the land of the enemy," but will soon come "again to their own borders."

Our little ones have passed away,
Their voices we hear no more,
Their joyous laugh, their cries and play,
Their griefs and joys are o'er.

Ah, well do we remember them,
For we are lone and sad;
No more they answer to their names,
And how can we be glad?

But cease, fond nature, cease to weep,
The Lord beholds thy tears;
Thy little ones he'll safely keep
Till he again appears.

When down the pathway of the skies,
He shall in glory come,
To bid his sleeping saints arise
He'll take these loved ones home.

BRO. HIMES:—The Lord has seen fit in his providence to take from me my beloved companion, ASAH L. PECK. He fell asleep in Jesus Sept. 8th, 1852, aged 41 years. His disease was dysentery. His sufferings were great, yet he murmured not. Death had no terror to him, and when told by his physician that his case was doubtful, it did not seem to move him at all; he said rest was what he had been longing for, that his trust was in Jesus, his hope was in a speedy resurrection. The Doctor then asked him if he should pray with him? He said, "Yes, if you can pray with the spirit, and the understanding also." About three hours before he died I asked him if he had a word for his family before he left us? He said, "Yes." To me and my daughter he said, "Put your trust in the Lord," and to his son, he said, "Be steadfast, unmovable, always abounding in the work of the Lord." His strength then failed him for awhile. His reason held out to the last. He was sick eight days. He died without a struggle or a groan. He embraced Jesus in 1834, and united with the Congregational church. In August 1843, he became a believer in the speedy advent of the Saviour. He united with those who were possessed of that hope, and has ever been a firm believer in the speedy coming of our Lord and Saviour Jesus Christ from that time. It is painful to think that we shall never behold him again in the flesh, but we sorrow not as those without hope. What a consolation to think that though death shall triumph over us for awhile, yet at the last we shall be enabled to exclaim, "O death where is thy sting! O grave where is thy victory!" But the destroyer did not stop here. The next morning after my husband's death, the Lord saw fit to call another that was near and dear to us. JANE E. PECK, wife of Bro. Alden Peck, aged 34 years. She for a long time had said she should not live a great while; she died in a fit, so she was not able to say anything, yet her companion feels that he has an evidence that she will come forth on the morning of the resurrection with the saints of God. Also, on the 19th of Sept. their little daughter fell asleep, aged two weeks. But we have hope that they will come again from the land of the enemy.

The saints who now in Jesus sleep,
His own almighty arm shall keep;
Till dawn the bright illustrious day,
When death itself shall die away.

Berlin, (Ct.), Oct. 24th, 1852.

MARTHA PECK.

POPERY.

Pope Pius IV. was elected Feb. 15, 1775. At his coming into office, all the temporal powers of Europe seem to have formed the plan of abridging his power. We here quote from "Morison's Theological Dictionary," published in 1807.

Even several princes of Italy seemed to concur in this design. In 1775, Leopold, the Grand Duke of Tuscany, ordered that all ecclesiastical possessions, situated in his states, should be subject to the same contributions as other property. He entirely suppressed all the remittances of money which had formerly been annually sent from his states to Rome, and commanded that the sums which had been collected for that purpose should be distributed among the poor. He afterwards, without the approbation of the Pope, abolished forty useless convents. The Grand Duke proceeded still further in his reforms, and abolished the Inquisition in his states, by his own supreme authority. By the same power he declared that all monasteries should be subject to the bishops; that the latter should alone, and without concurrence, nominate to the vacant livings in their dioceses; should confer prebends, and perform of themselves every thing which the see of Rome had assumed the right of doing for them. By an edict of 1798, Leopold entirely suppressed the office of Pope's nuncio in his dominions. Soon after, he forbid, on pain of banishment, all members of religious orders in the grand duchy to maintain any relation with foreign superiors; declaring them to be subject to the bishops alone in spiritual concerns, and to the lay tribunals in those of a temporal nature. He commanded that there should in future be no appeals to the holy see; that ecclesiastical cases should, in the first instance, be brought before the bishop, and definitively be decided by the metropolitan.

The king of Naples also exerted his influence to diminish the papal authority. In 1777 all the bishops in the kingdom were forbidden to receive bulls from Rome, under any pretence whatever. In 1782 the Inquisition was abolished in Sicily by the royal mandate. The papers of the holy office were committed to the flames, all its property confiscated to the benefit of the crown, and the episcopal tribunals commissioned to take exclusive cognizance of those offences which had previously belonged to its jurisdiction.

At the same period the Court of Naples inflicted still more painful wounds on the papacy. They declared that every religious order, whose general resided in Rome, should be released from all subjection to him. They forbid the members of those orders to receive from the court of Rome those irregular bulls which arbitrarily conferred on them ecclesiastical titles without the king's concurrence; they granted to the united Greeks, who were numerous in Sicily, a bishop of their own sect, and exclusively nominated him.

The Senate of Venice, and the Duke of Modena, as well as the Emperor of Germany, followed their example.

Such for sixteen years had been the relations, more or less hostile, of most of the European powers with the court of Rome. During that interval France seemed disposed to pacific measures; but suddenly her conduct was changed, and she assaulted and overturned that ancient throne, of which philosophy had on every side sapped the foundations.

The annual contributions for dispensations, bulls, &c., paid by the court of France to that of Rome, had long been viewed as a grievance which ought to be redressed. It was peculiarly burdensome in the deranged state of the finances, and the payment of the annats was suppressed by the States General in 1789. The same year a more painful wound was inflicted on the papacy, when a decree of the national assembly pronounced all the possessions of the clergy to be national property. This decree threw the Pope into consternation, and excited the indignation of the sacred college: but, conscious of their inability to make effectual resistance, they supported these trials with a degree of moderation. Hitherto, however, the attacks of France had been wholly confined to the Pope's spiritual authority: but the moment was now arrived when a part of what he called his patrimony was invaded. In 1789, a deputation from Avignon, petitioned for the re-union of that city with France. The vice-legate, in order to retain at least a shadow of authority, gave his sanction to the new constitution: but the court of Rome were less accommodating. In 1790 a bull arrived in Avignon which annulled all the ordinances extorted from the vice-legate, and prohibited the papal commissioners to publish them. From this time Avignon became the theatre of dissensions, which drenched with blood the beautiful district, of which that city is the capital. At length, in 1791, the Avignonese abrogated the Pope's temporal authority over them, and seized his revenues. Soon after a definite decree of the national assembly annexed the comtat of Avignon to the French monarchy. At length, irritated to the highest degree by the conduct of the French Government, the Pope laid aside that timid moderation which directed his first measures. After giving his spiritual aid to the combined armies, he prepared to resist by force of arms, and by energetic proclamations called forth all his means of defence. The feeble state of his government, and the deranged state of the finances led him to see that resistance would be unavailing. Conscious of his weakness during the year 1795, he did everything in his power to avoid a war with the formidable French republic. In the mean time the military preparations increased the internal embarrassment, and a division of the French army entered the papal territories. This party soon made themselves masters of Bologna, Ferrara, and Ancona.

In order to arrest the tide of Gallic conquest, the Pope concluded an armistice, by which he consented to sacrifice his legitimate governments of Bologna and Ferrara; his finest paintings, his most beautiful statues, and a contribution of fifteen millions. As a preliminary step to concluding a peace, the French Government demanded that the Pope should declare, that he disapproved and annulled certain briefs which he had issued. Upon this, the Pope assembled a

congregation of cardinals, who pronounced the strongest negative on this measure. The predominant party at Rome were bent upon war, and renewed the military preparations, by means which excited the murmurs of many of the inhabitants. The Pope suspended the execution of the armistice which had already been commenced, and exhorted his subjects to take up arms to repel the aggressors. He, at the same time, by negotiation, obtained promise of assistance from the Emperor of Germany. The French Government declared that the armistice was broken, and sent an army to invade the ecclesiastical state. They gained the most rapid conquests; Rome trembled at their triumphant march, and the Pope sent plenipotentiaries to conclude a peace with Bonaparte at Tolentino. The contributions which the French exacted by this treaty exhausted every public and private coffer; and during the year 1797, the reign of Pius the Sixth was marked with humiliations, anxieties, losses, and calamities of every kind. The thirst of revolution possessed a large number of the people, and no measures were spared that could tend to provoke an insurrection.

SLAUGHTER OF THE COVENANTERS.

We make the following beautiful extract from one of the letters of the Rev. James Inglis, written during a journey in Perthshire, and which we are sure will be perused with interest:

"A little Loch, in the vicinity of Perth, was the scene of a cruel slaughter, nearly two hundred years ago, of a congregation of Covenanters, who, as was their custom on a Sabbath day, had met for religious worship on its shores. It lies in a deep dell overhung by woody precipices that cast their wild shadows on its bosom; and is fed by a small rill that rambles down the mountain in playful meanderings, rippling among the crags, throwing its foam on the branches of the willows and larches that lean from its banks, till it leaps over a cascade into a rumbling basin cut out of the rocks, where it dances a moment and then creeps softly over a plat of greensward and hushes its murmurs in the quiet lake. This carpet of secluded verdure was the place selected by these hunted outcasts for their temple of prayer and praise. It is surrounded by high precipices on every side except where its narrow chain of silver beach is kept bright by the gentle friction of the waves. It can be reached only through a winding glen or gulf, which is guarded by a pass in the rocks, so narrow that hardly two persons can enter abreast. At this pass, and perched on a projecting cliff that commands a view of the glen for several hundred yards, the worshippers used to station sentinels to watch the approach of the hostile cavaliers. Who that has read the heart-moving history of the Covenanters, would not, standing on such a point, have called to mind the appropriate lines of Graham!

"In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant's and a bigot's bloody laws:—
There, leaning on his spear,
The lyart * veteran heard the word of God
By Cameron thundered, or by Renwick † poured
In gale stream; the wheeling plover ceased
Her plaint; the solitary place was glad,
And on the distant cairns, the watcher's ear
Caught doubtfully at times the breeze-borne note."

But to my story. At the place and on the occasion I have above alluded to, and while the Covenanters were listening to the instruction of one of their ministers, they were discovered by a party of marauders belonging to the army of the Marquis of Montrose, which surprised and struck down the sentinels at the pass, rushed upon the people below, killing some with their bayonets, speeding bullets through the bodies of those who took refuge in the trees and on the shelving rocks, forcing others into the lake where they were drowned, and slaughtering the whole assembly except four lion-hearted men who cut their way through the soldiers, sword in hand, and fleeing up the glen entered a wood and effected their escape.

* Grey.

† Professor Renwick, of Columbia College, is the lineal descendant of the eminent divine here commemorated.

Webster on the Evidences of Christianity.

There are very few, we think, who will not agree with us, after reading the following, in the opinion that Daniel Webster would have been as distinguished in the pulpit as he has been at the bar and in the Senate:

A few evenings since, sitting by his own fireside, after a day of severe labor in the Supreme Court, Mr. Webster introduced the last Sabbath's sermon, and discoursed in animated and glowing eloquence for an hour on the great truths of the gospel. I cannot but regard the opinions of such a man in some sense as public property. This is my apology for attempting to recall some of those remarks which were uttered in the privacy of the domestic circle.

Said Mr. Webster: "Last Sabbath I listened to an able and learned discourse upon the evidences of Christianity. The arguments were drawn from prophecy, history, with internal evidence. They were stated with logical accuracy and force; but, as it seemed to me, the clergyman failed to draw from them the right conclusion. He came so near the truth that I was astonished that he missed it. In summoning up his arguments, he said the only alternative presented by these evidences is this: Either Christianity is true, or it is a delusion produced by an excited imagination. Such is not the alternative, said the critic; but it is this: The gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what he professed to be, or he was an impostor. There is no other alternative. His spotless life is his earnest enforcement of the truth, his suffering in its defence, forbids us to suppose that he was suffering an illusion of a heated brain.

"Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising suf-

ferer for truth. Now, considering the purity of his doctrines, the simplicity of his life, and the sublimity of his death, is it possible that he would have died for an illusion? In all his preaching, the Saviour made no popular appeals. His discourses were all directed to the individual. Christ and his apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself and die for himself, and give up his account to the omniscient God, as though he were the only dependent creature in the universe. The gospel leaves the individual sinner alone with himself and his God. To his own master he stands or falls. He has nothing to hope from the aid and sympathy of associations. They deluded advocates of new doctrines do not so preach. Christ and his apostles, had they been deceivers, would not have so preached.

"If clergymen in our days would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, 'You are mortal; your probation is brief; your work must be done speedily. You are immortal too. You are hastening to the bar of God; the Judge standeth before the door.' When I am thus admonished, I have no disposition to muse or to sleep. These topics," said Mr. Webster, "have often occupied my thoughts; and if I had time, I would write on them myself."

The above remarks are but a meagre and imperfect abstract, from memory, of one of the most eloquent sermons to which I ever listened.

Congregational Journal.

MEETING OF CHRISTIAN FRIENDS.

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give
For his redeeming grace!
Preserved by power divine,
To full salvation here,
Again in Jesus praise we join,
And in his sight appear.
What troubles have we seen?
What conflicts have we past,
Fighting without and fears within,
Since we assembled last;
But out of all the Lord
Hath brought us by his love;
And still he doth his help afford,
And hides our life above.

Then let us make our boast
Of his redeeming power,
Which saves us to the uttermost,
Till we can sin no more:
Let us take up the cross,
Till we the crown obtain;
And gladly reckon all things loss,
So we may Jesus gain.

Genuine Hymns.

One of the editors of the *Christian Inquirer*, of this city, during his late rambles in Berkshire, wrote the following bold rebuke against the "pernicious custom" of mutilating and altering the old hymns of our language:

"There is one pernicious custom which has found its way even to the tops of these mountains—that of modernizing the hymns. We turned over the hymn-book, but could not find one which rose above the dead level of leaden dullness. Doubtless there were some grains of gold, but who wants to poke after them amongst all this sand and rubbish? We poked some time, but found nothing. We wish our Orthodox neighbors would make it a matter of church discipline when they found their young poets fresh from college undertaking to patch up or set aside Watts, Doddridge, and Cowper. Do they mean really to cut themselves off from their noble inheritance of sacred song? We laid down this compound of bad sentiment and bad poetry, and betook ourselves to hunting up some copy of the old edition of Watts, by Dr. Dwight, which was used here in our boyhood, and whose trumpet voices were yet ringing through our memory. We turned to 'A warning to wicked magistrates'—a blast from the trumpet of Sinai—worthy of the days when the Puritan 'shook thrones of wicked kings, and cut their cords of strength asunder,' and which we think ought to be sung into the ears of this nation, till they hear it and tingle. We wish we could quote it, but the good old lady, much to her credit, would not have the old hymn-book carried off. But the 'Eighteenth Psalm' we carried off long ago, for it would not out of our memory. When we studied Blair, we used to compare Homer's description of the gods descending from Olympus, in the 20th book of the *Iliad*, with David's description of Jehovah descending from the skies, and admire the immeasurable superiority of the sacred minstrel. Here are the stanzas—still extant in the old hymn-book:

"To earth He came. The heavens before him bowed,
Beneath his feet deep midnight stretched her shroud:
Cherubic hosts his sun-bright chariot form,
His wings the whirlwind and his voice the storm;
Around his ear thick clouds their curtain spread,
And rapt the concave in a boundless shade.

"Before his path o'erwhelming splendors came;
The clouds dissolved—all nature felt the flame;
From this dread throne a voice in thunder broke;
The wide world trembled when the Eternal spoke;
His foes to vanquish, angry blasts conspire,
Showers of dread hail and coals of burning fire.

"Through the vast void his arrows winged their way,
His lightning blazed insufferable day;
Oppressed, o'erthrown, or banished from the plain,
Fled his pale foes, or strewed the fields with slain;
The affrighted deep its secret channels showed,
And earth's disclosed foundations owned her God."

Ps. 18:9-15.

Human Creeds.

The following extract is from the works of the learned and celebrated William Penn, founder of Pennsylvania:

"We must do violence to our understandings, if we can think that the men who hated their brethren and shed one another's blood, could be true followers of that Jesus who loved his enemies, and gave his blood for the world: but, how easily might all these confusions have been prevented, if men's faith about Christ had been delivered in the words of Scripture—since all sides pretend to believe the text? And why should any man presume to be wiser or plainer in matters of faith, than the Holy Spirit? Are not things come to a sad pass, that to refuse any other terms than those which the Holy Spirit has given us, and which are confessed to be the rule or form of sound words, is to expose a man to the censure of being unsound in the faith, and unfit for the Christian communion? Will nothing do but man's comment instead of God's text?—or man's conclusions and conclusions in the room of SACRED REVELATION? All this while the head is set at work, not the heart; and that which Christ most insisted upon, is least concerned in this sort of faith and Christianity—and that is, keeping his commandments: for it is opinion, not obedience—it is notion not regeneration, which some men pursue. This kind of religion leaves them as bad as it finds them—and worse—for they have something more to be proud of. Here is a creed indeed—but of what? Of the conclusions of men! But what to do! To prove that they believe in Christ—who it seems never made them (i. e. these creeds.) It had been happy for the world, if there had been no other creeds than what Christ and his apostles gave and left; and it is not the least argument against their being needful to Christian communion, that Christ and his apostles did not think so, who were not wanting to declare the whole counsel of God to the Church."—*An address to Protestants of all Persuasions, &c. &c. by William Penn. Published in London, 1679.*

The Hope of Eternal Life.

Neither let the labors which thou hast voluntarily undertaken for the sake of Christ, break thy spirit, nor the afflictions that come upon thee in the course of his providence, cast thee down. Christ is an abundant recompense, above all comprehension and all hope. Thou shalt not labor long here, nor groan under the pressure of trouble. Wait patiently the accomplishment of his will, and thou shalt see a speedy end of all evil: the hour will quickly come, when labor and sorrow shall cease; and thou shalt enter into everlasting peace and blessedness.

What thou hast to do, therefore, do with thy might. Labor faithfully in the Master's vineyard; he will give thee thy reward. Eternal life is worthy not only of a watchful diligence, but of the severest conflicts.

The day is rapidly coming—fixed by God's unalterable decree—when, instead of the vicissitudes of joy and sorrow, there shall be unchangeable peace and rest. Then will "corruption put on incorruption, and mortal have put on immortality." Then, all tears shall be wiped away from thine eyes, and all sorrow taken from thine heart: thou shalt enjoy perpetual delight in the lovely society of angels, and the redeemed.

O think of the unfading brightness of those crowns which the blest will wear in heaven; and with what triumphant glory, they whom the world now despise, will be invested; then, instead of wishing for the pleasures of this life, thou wouldst rejoice in suffering all its afflictions for the sake of God: and wouldst count it great gain to be despised and rejected as nothing among men.

If a true sense of these astonishing glories, which are offered thee as the object of thy faith and hope, has entered into thy heart, no labor will be too painful to be undertaken, nor any affliction too severe to be sustained, for eternal life.

Bread on the Waters.

Dr. Dwight, of America, tells how, when the country near Albany was newly settled, an Indian came near to the inn at Litchfield, and asked for a night's shelter—at the same time confessing that from failure in hunting, he had nothing to pay. The hostess drove him away with reproachful epithets, and as the Indian was retiring sorrowfully—there being no other inn for many a weary mile—a man who was sitting by directed the hostess to supply his wants, and promised to pay her. As soon as his supper was ended, the Indian thanked his benefactor, and said he would some day repay him. Years after, the settler was taken a prisoner by a hostile tribe, and carried off to Canada. However, his life was spared, though he himself was detained in slavery. Till one day an Indian came to him, and giving him a musket, bade the captive follow him. The Indian never told where they were going, nor what was his object; but day after day the captive followed his mysterious guide, till one afternoon they came suddenly on a beautiful expanse of cultivated fields, with many houses rising among them.

"Do you know that place?" asked the Indian.
"Ah, yes—it is Litchfield."
And while the astonished exile had not recovered his surprise and amazement, the Indian exclaimed—
"And I am the starving Indian on whom at this very place you took pity. And now that I have paid for my supper, I pray you go home."

And it is to such humanities that the text has primary reference; for the context runs, "Give a portion to seven and also to eight; for thou knowest not what evil shall be upon the earth." That is, miss no opportunity of performing kind actions.—Though you should have bestowed your bounty on seven—on a number which you might deem sufficient—should an eighth present himself, do something for him also; for you know not what evil shall be upon the earth. You know not, in this world of mutation, how soon you may be the pensioner instead of the almoner. You know not how soon you may be glad of a crust from those who are at present thankful for your crumbs. Beneficence is the best insurance.

Hamilton.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being subject to the payment of duties, as heretofore. TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1 cent for each ounce or part of an ounce under 300 miles, and 2 cents over that, at the Post-office where it is received.

Those ordering books, can know what the postage is by the weight of the books. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his servants. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.)

ADVENT TRACTS (bound).—Vol. I. contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Amos Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should be in the way into every family.—Price, 43 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

Agents of the Advent Herald.

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THE ADVENT HERALD.

BOSTON, NOV. 6, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12¢ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your past promptness, and will thank you to *nudge* your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to.

It is reasonable.

We need all that is due us.

We need new type.

We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

New Works to be out the 1st of Jan.

- 1st. MILLER'S LIFE—in one volume.
 - 2d. AN EXPOSITION OF THE APOCALYPSE—in one vol.
- These are now in preparation for the press, and will be more particularly noticed hereafter.

The Life of Mr. MILLER was commenced two years since, and would have been completed then, "but Satan hindered us."—1 Thess. 2:18. We hope now to be able to complete it without interruption. Those who sent in money for it then, which has not since been appropriated by them, to other objects, and received the first number, will be entitled to the entire volume, the same as if the first number had not been sent. Its price cannot be now determined. It will probably be somewhere from \$1 to \$1.25.

The Exposition of the Apocalypse will contain about 400 pages. Price, 50 cts. This is nearly through the press.

Orders may be sent in for both of the above works.

MY PUBLIC LABORS.—Devoting my labors to all in need of or desiring them, rich or poor, it happens in places I receive a full support, in others, a partial one, and sometimes I have to pay a part or all of my expenses. While it happens thus, I doubt not the Lord will provide, so that I may not be embarrassed, but be able to give myself "wholly to the work."

JOSHUA V. HIMES.

Bro. HIMES writes from Lake Village, N. H. :—"I have given twelve discourses in this place, to good audiences. There is some interest awakened, and a prospect of good results."

RUINS OF ANCIENT CITIES IN THE PACIFIC.—The ruins of ancient cities of immense magnitude and extent, have long been known to exist in several islands of the Pacific Ocean, the origin and existence of which history furnishes no account. In one of the Ladrone islands, a group lying in latitude 16 north, and long. 170 east, some two thousand miles from the coast of China, are the stupendous ruins of one of these ancient cities. The *Vineyard Gazette*, pub-

lished at Edgartown, gives an account of a visit to these ruins by Capt. Alfred K. Fisher, of the Nantucket whale ship America. The principal street was three miles long, and the buildings all of stone of a dark color and of the finest material. Near the centre of the street were twelve solid stone columns, near fifty feet in height, and ten feet in diameter at the base, surmounted by stone caps of immense weight. From the principal avenue other streets diverge at regular intervals and at right angles. The ruins of the whole city were overgrown with trees of ancient and gigantic growth. The native inhabitants, nor the Spaniards in whose possession the island is at present, could give no account of the founders of the city. It seems to be a counterpart of those Central American cities, the record of whose people is blotted from the memories of men.

THE ASIATIC CHOLERA.—A late number of the *Cincinnati Gazette* says :—"Twenty years since Mr. John Lea, when the cholera first raged in the West, was a close and intelligent observer of its ravages. He found that the mortality from that scourge of our race was limited to those who used limestone water, and that rain water was a prophylactic of that disease. His theory originated here in the West, and since 1832 he has promulgated it in publications of his own, in medical journals, newspapers, in conversation, in every way possible; yet it is doubted whether one hundred persons in his own city here, of 130,000 inhabitants, have given credence to his geological theory of cholera, or have practiced upon it. He has urged it upon our own Government, but without success. He has communicated it to several of the European Governments, and with better success, we judge, than with our own. We find the following paragraph in a communication from the correspondent of the *N. Y. Times*, dated London, Sept. 17th:—"The report of the French commission says that it has been fully ascertained both at Paris and elsewhere, that rain water is a prophylactic of cholera, and that this disease has never proved an epidemic in any city where rain water is exclusively used."

BEILA'S COMET.—This comet, whose period is about six and two thirds years, when last visible to us in 1846, to the surprise of astronomers, divided into two nearly equal parts, which subsequently pursued the same course, but gradually separated from each other. It was by some supposed that their distance would continue to increase, and that one of the fragments, if ever again seen, could only be recognized as another or a new comet. By the following notice, from the *London Illustrated News* of the 2d ult., it appears that this supposition has not proved to be correct, but that the two fragments for the last six years have been running a race at about the same distance from each other as in 1846, and perhaps may before the next return, in 1859, be again united into one :—"The second part of Beila's comet, which separated under the eyes of astronomers in 1846, into two distinct bodies, has just been discovered by Prof. Secchi, of Rome, not far, apparently, from the larger comet; a fact which will doubtless be regarded as one of extraordinary astronomical interest."

WEATHER SIGNS.—If the dew lies plentifully on the grass after a fair day, it is the sign of another; if not, and there is no wind, rain must follow. A red evening sky portends fine weather; but if it spread too far upwards from the horizon in the evening, and especially in the morning, it foretells wind or rain, or both. When the sky in rainy weather is tinged with sea green, the rain will increase; if with deep blue, it will be showery. When the clouds are formed like fleeces, but dense in the middle, and bright towards the edges, with the sky bright, they are signs of a frost, with hail, snow, or rain; and in summer, thunder. If the moon looks pale and dim, expect rain; if red, wind; and if her natural color, with a clear sky, fair weather.

Railroad Accident.

We are obliged to add another to the long list of disasters on railroads. As the Saturday morning's New York express train for Boston was passing on to the bridge over the canal and the Connecticut river, at Windsor Locks, in Connecticut, about ten miles from Springfield, a rail broke, and the last three cars ran off, breaking the trucks and tearing up the track. A gentleman who was on the train, informs us that the last car, containing some 18 or twenty passengers, broke from the train, and rolled over an embankment of about fifteen feet, into the canal, where the water was about twelve feet deep. The car sank gradually, during which time, through their own exertions, and of the gentlemen who leaped into the water to their rescue, all but two of the passengers were saved. These two were young men, supposed to be brothers, returned Californians. They had stated, previous to the accident, that they were coming home unexpectedly, for the purpose of surprising their wives.

There were several ladies in the car, who were rescued by the passengers. Mrs. Preston, with Mr. Cullender, of this city, and H. P. Fairbanks, of Charlestown, were in the car, but escaped uninjured. Rev. Mr. Ellis, of Charlestown, was also in the car that was thrown into the water. He states that he was partially asleep at the moment, and was aroused by the falling of the car into the water. He immediately made his way to the door, the water at the time rapidly rising. Before he reached the door, he was seized by several persons, and for a time his fate was uncertain, but he managed to extricate himself and reach the land.

The water did not reach to the top of the car; if it had, every persons must have been drowned.

A telegraphic dispatch from the scene of the disaster, written at half-past nine o'clock on Saturday evening, says :—"We are detained here yet, and are likely to be for some two hours. There are several trucks and fragments of cars still on the track. Forty men are busily engaged in removing the fragments. The scene is melancholy in the extreme. I have just seen the bodies of the two unfortunate young men, (Californians,) and am told that the name of one is James Billington, of Kingston, R. I. One was probably killed instantly. The absence of water in the chest indicates it, and his head is cut terribly. On the other one, there are several severe contusions, but he breathed for a while, and hopes were entertained that his life might be saved.

"One lady, the wife of Henry F. Fallon, Esq., the Spanish Consul of Boston, has severe cuts on the head. An elderly lady is severely injured—name not stated. Gen. Palmer, of New Haven, is so much injured internally, as to render his recovery doubtful.

"The water is being drawn off from the canal, and the sunken car is sufficiently exposed to ascertain that there are no more bodies in it. Fears, however, are entertained that there are bodies yet in the water."

Another dispatch from Springfield, on Sunday evening, says :—"Mrs. Joseph Whitney, of Boston, had an arm broken, and was otherwise injured. The name of the other man killed is supposed to be Daniel Billington. A special messenger has been despatched to their families to inform them of the sad event. Mr. Maco, of New York, was considerably injured in the head, how badly is not known. The Rev. Mr. Clark, of Uxbridge, was severely bruised in the hip and face, and thoroughly drenched. He however came on immediately, and spent the Sabbath at the Massasoit House in this city. His appearance as he alighted from the cars, was that of a man nearer dead than alive, the nervous shock which he had experienced spreading a terribly cadaverous hue over his countenance. We learn that he is progressing favorably. Mrs. Patrick, of the family of George Merriam, of this city, was one of those saved from the cars nearly uninjured. She was taken out from the roof. Mr. and Mrs. R. S. Munn, of Munson, were among those somewhat seriously injured. The great wonder is, that no more lives were lost. The track was repaired, so as to enable a train to pass during the evening.

"The cause of the accident was a defective rail, which broke. The train was under a high rate of speed. It left New Haven with four passenger cars, and had just passed the village, approaching the bridge over the canal. (The track, it is known, is laid on the bank.) The fourth or last car was disconnected and thrown off from the third car, and rolled over into the canal, right side up, some fifteen feet from the bank. The third car was thrown from the track by the sudden jerk, and its forward truck turned round under the car. The last truck of the second car was also torn off, and brought back under the third. The train thus progressed and passed the bridge, leaving not a sleeper nor a rail on the bridge that was not thrown out of its location. The train had gone some fifty feet, and when it stopped, the third car was so tipped towards the canal, that another revolution of the engine must have thrown that car with its whole load of passengers into the canal also."—*Boston Journal*.

Song of the Decanter.

There was an old decanter,
and its mouth was
gaping wide; the
rosy wine had
elbowed away
and left
its crystal
side;
and the wind
went humming,
humming,
up and
down the
sides it flew,
and through the
reed like
hollow neck

the wildest notes it

blew. I placed it in the

window where the blast was

blowing free, and fancied that its

pale mouth sang the queerest strains to

me. "They tell me—puny conquerors! the

Plague has slain his ten, and War his hundred

thousands of the best of men; but I—"

"I was thus the bottle spake—"but I have conquered

more than all your famous conquerors, so

fearful and famed of yore. Then come, ye

youth and maidens all, come drink from

out my cup, the beverage that dells the

brain and burns the spirit up; that puts

to shame the conquerors that slay their

scores below; for this has deluged mil-

lions with the lava tide of wo.

Tho' in the path of battle

darkest waves of blood

may roll; yet while I

killed the body, I have

damned the very soul.

The cholera, the

sword, such ruin

never wrought

as I, in mirth

or malice, on the

innocent

have brought.

And still breathe

upon them, and they

shrink before my breath;

and year by year my thousands

tread the diurnal road of Death."

Alarm Bell.

SUMMARY.

Two millions of dollars have been offered to the New York Common Council, through the special committee having that matter in charge, by a wealthy citizen of that city, as a bonus for the right to construct a railroad in Broadway.

The body of a man named Cahill, who has been missing, was found in the river near Hartford on Saturday. A man named Carroll has been arrested on suspicion of causing his death.

The gravel train on the Portsmouth and Concord Railroad ran over an Irishman named Timothy Dwyer, at Greenland, on Monday morning, injuring him so severely that he died.

At Oakdale, on Saturday afternoon, as one of the freight trains from Worcester was on its way to Fitchburg, a Mr. Wright, one of the brakemen, while assisting in rearranging some portion of the train, accidentally fell between the cars, the wheels of several of which passed over his stomach, killing him almost instantly. Mr. Wright was twenty-two years of age, and resided in Fitchburg.

Baron Von Humboldt, who has accompanied the king of Prussia to the sea-coast, surprises the people by the bodily vigor which he displays in spite of an age of eighty-three years. After walking and driving about for the greater part of the day, and participating in all sorts of public festivities, he reads aloud in the evening to the social party, without showing signs of fatigue.

The grand jury of Middlesex have found two bills against Casey, arrested on suspicion of murdering Mr. and Mrs. Taylor, of Natick. One bill charges Casey with the murder of Mr. Taylor, and the other with the murder of his wife. The Court ordered the indictments to be transmitted to the Supreme Judicial Court, to be held in this city on the third Monday of April, 1853. At that time the prisoner

will be arraigned and a time fixed for his trial, which will probably be at Cambridge, in May or June, at an adjourned term of the Court.

"Youth's Guide."

The Nov. number (No. 7, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chap. 8.)	Life in the Arctic Sea.
A Dog Story.	Yankee ingenuity.
A Wonderful Clock.	A Little Boy's Wish.
The Sabbath School Scholar.	Little Things.
The Young of Life.	A Child's Hand.
How the Black was Abolished.	Politics.
Simon Green, or the Man that	The Young Tobacco Chewer.
Cured his Bad Neighbors.	The Kind of Fruit Indigestible.
Adventure with a Snake.	For the Curious, &c. &c.

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Fifty copies	9 "

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Bro. HIMES'S NOTICES.

He will preach—

- Nov. 1st—Meredith Centre, N. H., evening.
- " 2d—New Hampton, N. H.
- " 3d and 4th—Holderness, N. H.
- " 5th, 6th, and 7th—Meredith Neck, N. H.
- From the 8th to the 16th will be in Boston and New Bedford.
- Nov. 17th—Moultonboro', N. H. (in the town house), evening.
- " 18th—Ossipee, N. H., at 10 o'clock and evening.
- " 19th—Tiltonboro', and continue over the Sabbath.
- Other notices hereafter. I shall visit Maine in Dec.—J. V. H.

Providence permitting, I will preach at Salem Friday evening, Nov. 12th; Essex, Sabbath, 14th; Berlin, 15th—where Bro. John Barns may appoint; Athol, 19th—will some brother call for me on the arrival of the second train from Fitchburg? Northfield Farms, Sabbath, 21st; South Vernon, Vt., 23d; North Springfield, 24th and 25th; Claremont, N. H., 26th; Hartland, (Dunsmore Hill), Vt., Sabbath, 28th—will some brother call for me at the Hartland depot on the arrival of the first train from Claremont on Saturday, 27th? Waterbury, 30th; Stow, Dec. 1st—where Bro. Tracy may appoint; Burlington, 2d; Rouses Point, 3d; Champlain, Sabbath, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. HILLINGS.

P. S. I withdrew my appointment for Abington—N. A.

I will preach in Albany, N. Y., Nov. 4th, evening, and Sunday afternoon and evening, 7th; Troy, where the brethren may appoint; 5th, and Sunday forenoon, 7th; Springfield, Mass., Bro. Currier's Hall, 9th; Palmer Three Rivers, 10th; Westboro', 11th, and Sunday afternoon and evening, 14th; Northboro', 12th, and Sunday forenoon; Lowell, where Bro. Sherwin preaches, 16th; Lawrence, 17th; Salem, 18th; Lynn, 19th—where the brethren may appoint; North Abington, Sabbath, 21st—I should like to have the brethren meet in conference on Saturday, the 27th.—Wm. M. INGHAM.

If the Lord will, a conference will be held at Kingston, N. H., in the Academy Hall, commencing Wednesday evening, Nov. 17th, and hold over the Sabbath. Bro. L. Osler, J. Pearson, and W. Plummer are expected to attend. (For the brethren.)

WESLEY BURNHAM.

Providence permitting, I will preach in Hingham, Mass., Nov. 28th, as Bro. Moses Tower may arrange; Scituate Harbor, 29th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHASE TAYLOR.

Bro. B. Webb will preach at Massena Sabbath, Nov. 7th, where Bro. Danforth may appoint.—[Bro. Webb is wanted in Vermont. He will call upon Elder B. S. Reynolds, North Danville, Vt.]

Bro. J. P. Farrar will preach in the Chardon-street Chapel Sunday, Nov. 7th. It is expected that Bro. Edwin Burnham will preach here the last two Sundays in Nov.

Bro. Edwin Burnham will preach in Hopeville, R. I., the first two Sabbaths in November, D. V.

Bro. Orrick will preach in Melbourne Nov. 13th, evening, and Sunday, 14th.

The Post-office address of P. B. MORGAN is Addison, Vt.

BUSINESS DEPARTMENT.

Business Notes.

Miss M. J. Harding.—The terms of the *Herald* are 12 shillings a year to English subscribers—there being two volumes a year, and we have to pay American postage. Your paper was paid for yols. 8 and 9, which ended July 1st. We now send back numbers.

G. Phelps, \$1.—We sent the tract at the time, but have now put in one additional one.

T. Smith.—Sent you books the 29th by Hodgman & Co.

C. Beckwith.—You did not say to what date you wished to pay for the paper, and so we credited you to July next, and sent the balance in tracts.

E. W. Mead.—It was not received; but we now credit you \$2 to No. 632.

W. Hitchcock.—The barrel has arrived. We have credited you on *Herald* and Y. G. as you directed.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

C. SANBORN, of Cabot, Vt., left that place without giving us notice to stop his paper, owing..... 4 75

Total delinquencies since Jan. 1st, 1852..... 119 20

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid until three months from the commencement of the volume, the paper will be \$1 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies to one person's address. \$10 for thirty copies. Single copy, a cent. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the time, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.25 a year, pre-paid, or \$1.13 a vol. of six months; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 13 cents a year to any part of Massachusetts, and 25 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

BROOKLYN HOMOEOPATHIC PHARMACY, No. 50 Court-street, Brooklyn, L. I.

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Receipts from Oct. 26th to Nov. 2d.

The No. appended to each name below, is the No. of the *Herald* to which the money credited, pays. By comparing it with the present No. of the *Herald*, the reader will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

Mr. L. Chandler, 612; J. Burnham, 622; L. D. Chappell, 612; F. R. Cook, 560—\$1.77 due Jan. 1st; J. Holden, 606; T. Vickerman, 601; G. Burwell, 397, and tract; H. Parnalee, 622; J. N. Andrews, 638; W. W. Wheeler, 612—each \$1.
R. McFadden, 399; Wm. M. 513; M. A. Fonda, 606; H. Frazar, 638; D. Goodenough, 560—\$1.77 due Jan. 1st; L. Carvin, 588—77 cts. due Jan. 1st; S. Burwell, 602; Mary Venzie, 635; J. Libby, 592; E. Green, 628, and tract; G. G. Freeman, 625; A. Moore, 612—each \$2. C. Beckwith, 632, and tracts; B. Martin, 612—each \$3. J. Seelye, 627—\$3. W. Nichols, on acct—\$12. W. E. Hitchcock, 613, and X. G.—\$1.50. S. N. Nichols, 631—\$2.50.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, NOVEMBER 13, 1853.

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JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



WARNING AND ANTICIPATION.

Dream not of a fairer earth
Ere the King of kings shall come,
Till creation's second birth
Guilt shall swell its awful sum.
Ne'er a brighter sun shall rise
Till Christ shall greet our waiting eyes,
Earth shall wear no richer green
Till Christ upon the Mount is seen.

Deeper still on land and sea
Gather shall the night of sorrow,
Few shall Zion's watchers be
At the dawning of the morrow.
Far resoundeth o'er the flood
The roar of Satan's multitude,
Hear the rushing of his wing,
See its sable shadowing.

Christian, ere the clash of war,
Gird your armor, take your post;
See, by faith, the guiding star,
See your angel-guarding host.
High the Gospel-banner wave,
Hear your mission, "Seek and save;"
Hear your marching orders, "Call
Jew and Gentile,—summon all."

Fear ye not the storm and flood,
Cheer with loving words each other.
Satan's snares resist to blood;
Lean upon your Elder Brother.
Ere shall burst the bolt of wrath,
Bright with blessings make your path;
Breathe to every clime and nation
Tidings of the great salvation.
When the world hath heard the sound,
Through the night will flash the ray,
From Bethel's hills our King shall bound,
And bring the everlasting day.

* It is reported that the Duke of Wellington said to a clergyman, who spoke to him about the futility of a mission to the Hindoos, "Look at your marching orders, Sir,—Go into all the world, and preach the gospel to every creature."

Quarterly Journal of Prophecy.

Genesis—Chapter III.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

(See Herald of Sept. 11th.)

V. 8—"And they heard the voice of the Lord God (Jehovah-Elohim) walking (or, who was walking) in the garden in the cool (Heb., the wind) of the day; and Adam (Heb., the man) and his wife hid themselves from the presence (Heb., the face) of the Lord God amongst (Heb., in the midst) the trees of the garden."

Scarce had the transgressors twined their girdles, and thus completed the hasty covering which was to hide their shame from each other's eyes, when they heard the voice of the Lord God, and trembled as they were thus reminded that there was another eye to hide from. It was not, indeed, a long-known, but still it was a well-known voice. They had heard it before, and they recognized it at once. "It is the voice of Jehovah! He is coming,—whither shall we flee? It was no mere sound; no casual blast or rush of the meeting streams; it was a living voice,—the voice of a being as true and personal as themselves. To them God was a real being,—a person; and his voice a real voice.

Whether any form were seen we know not. There might be, for God did always, in ages, as to Abraham, reveal himself in a form. But this matters not. A distinct and intelligible voice addressed them; and they recognized it as the voice of Jehovah Elohim,—the Lord God." They "heard" it, and they knew it. They had "heard" it before, and they are now to hear it again, though in circumstances far different.

When the Lord God thus uttered his voice he was "walking in the garden," for it seems not to be the voice that was moving or walking (as some think), but Jehovah himself. Elsewhere he is spoken of in the same way. When speaking to Israel of Canaan, as their promised dwelling, he not only says, "I will set my tabernacle among you," but "I will walk among you."—Lev. 26:12. Or, when referring to their desert-sojourn, he gives, as a motive to entire

purity in their habits, "The Lord thy God walketh in the midst of thy camp, therefore shall thy camp be holy."—Deut. 23:14. As the reference here is obviously to God's presence, as manifested in the Shekinah, or visible glory, so it might have been in Eden by some such visible form that the Lord revealed himself and "walked" in Paradise.

It was "in the wind of the day" that Jehovah was heard. Meaning thereby, either at the time that the breeze was blowing, or in the breeze; or, more probably, both. It is generally in connection with the wind, or whirlwind, that Jehovah is said to appear. (Ezek. 1:4) In 2 Sam. 22:11 we read, "He was seen upon the wings of the wind;" in Psa. 18:10 we read, "He did fly upon the wings of the wind;" in Psa. 104:3 we read, "Who walketh upon the wings of the wind." In these passages we note the difference of expression, yet the identity of the general idea,—He was seen upon the wind; He did fly upon the wind; He did walk upon the wind; which last is the expression in the passage before us.

As soon as Jehovah appeared and his voice was heard, the transgressors fled. Terror took hold of them, and shame covered them. Fig-leaves might hide them from each other's eyes, but when God comes nigh they must try something more effectual. They flee. That is their first effort. Their object is to get as far from him as possible. But they need something else. They flee to the thickets, that the gloom may render them invisible.

It was from the "presence," or "face," of God that they fled. It is evident that something was seen by them, here and elsewhere called by this name. It was from this "face" of God that they turned away, just as the wicked are said hereafter to be "punished with everlasting destruction from the presence of the Lord." This name seems to be given because the manifestation (whatever it might be) was that which, in God, corresponded to the face of man,—the part which reveals most of the man himself. It was a visible glory indicative of a personal presence,—the presence of the second person of the Godhead, who, from eternity, was the brightness of Jehovah's glory, and the express image of his person. This visible glory (like the Shekinah in the wilderness pursuing the rebels) seems to have advanced towards them; and as it advanced they retreated,—the voice and the glory from which the voice issued combining to terrify them, for they were the voice and the glory of that God whom they had disobeyed. Their own refuge is the trees of the garden; yet what shelter could they be from a glory so light, or from a voice which makes the mountains to shake? (Psa. 29:h.)

That voice! It pierces the sinner's ear in a moment. It forces its way into the conscience. Nothing can withstand it. It is specially to the conscience that it speaks alarming, convincing, overpowering. When it speaks in the law, then the commandment comes (Rom. 7:9); the sinner is smitten, he flees before it or falls under it. It weeps through him and lays him in the dust. His mouth is stopped; he is compelled to plead guilty. "By the law is the knowledge of sin."

And then that glory! It terrifies the transgressor. He cannot bear it, even afar off. Its approach overwhelms him. Even the saints have trembled at it,—(Job 42:5; Isa. 6:5; and Dan. 10:7, 8)—how much more the sinner! The "presence" of Jehovah is light, and that he cannot bear, for he loves the darkness. Israel got a glimpse of it on Sinai and trembled; the ungodly shall see it in the day of wrath and flee to the rocks for shelter.

And then see the insufficiency of human coverings. Till God came nigh the fig-leaves seemed safe enough; but he shows himself, and then the covering is found "narrower than a man can wrap himself in it."—Isa. 28:20. He flees, and tries another covering (for leaves will not do; he must have the whole trees), still "making lies his refuge, and under falsehood hiding himself."—Isa. 28:15. For whither can he flee from God's "presence?"—Psa.

139:7. Neither fig-leaves nor thickets will do. It is God that is the sinner's terror; and the nearer he comes the greater is that terror. No human coverings can avail. Darkness will not do. Distance will not do. The wrappings of man's merits will not do. To be naked before God is what he shrinks from; and none of these can hide his nakedness. That which alone can remove his terror and his shame is a shelter that is divine,—a covering that is infinite,—the righteousness of the Son of God.

In the day of wrath this scene of Eden will be repeated,—man fleeing from the presence of God. In the absence of thickets he will betake himself to the rocks and hills. (Hos. 10:8; Rev. 6:15, 16.) But what will these do? Can his eye not pierce these? Can his hand not pluck them thence? For thus the Lord has spoken, "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence."—Amos 9:2, 3.

V. 9—"And the Lord God (Heb., Jehovah-Elohim) called unto Adam (Heb. the man) and said unto him, Where art thou?"

The voice which had been heard was no inarticulate noise such as tempest or thunder. It addressed itself to Adam,—to "the man." The words are not "He said to," but "He called to" Adam. And there could be no mistake as to who was meant. He proceeds by making inquiry after him, that, step by step, he may make sin unveil itself, and draw confession from the sinner. He does not at once lay hold of the offender and extort a confession by terror. Neither does he proceed upon his own omniscience and say, "Thou art the man." His object is so to speak to the conscience that the man may confess, and be led without compulsion to survey his own devious steps. "Where art thou?" was the question. Simple, yet like the Lord's words to the woman of Sychar (John 4th), effectual for bringing all to light. As if he would say, "I expected to find thee at the appointed meeting-place, but I find thee not. How is it so? What has led thee away? Where art thou?" Thus he goes in quest of the sinner.

V. 10—"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

The man replies immediately. God has met him face to face, and he cannot evade him or decline an answer. He had heard the voice. He had known it at once. It was "in the garden" that he heard it, and terror took hold of him. He admits that he had fled from God, and that he was not where he ought to have been found. He excuses himself for fleeing because, being naked, he was afraid of the majesty of God; and feeling that he was unfit to stand before him he had hid himself.* In so speaking, he seems to take credit to himself for having fled, and rather suggests that the blame lay with God, who had made him naked. In this there is no confession of sin; there is fear and shame; but that is all. Instead of "declaring his transgression," he first attempts to hide it by hiding himself; and when that is vain, he shifts the blame from himself to God. It seems to be to this that Job refers, when he says, "If I covered my transgression as Adam, by hiding mine iniquity in my bosom."—Job 31:33. Covering sin in any such way avails not. There is but one covering which is effectual,—the covering of

* Fleming supposes that man, before he sinned, had a sort of "luminous vestment," which disappeared the moment he sinned (Christology, b. iii., ch. 3); and adds, "Adam turning apostate, it was no way fit that he should wear the livery of the Shekinah any longer, and therefore the luminous garment with which he and Eve were clothed is taken away, and they are left naked." Mede has a somewhat similar idea, when he speaks of their "nakedness" as being an "obscuration of that glorious and celestial beauty which he had before his sin; the difference whereof was so great that he could not endure afterwards to behold himself any more, but sought for a covering, even to hide himself from himself."—Works, (folio) p. 233.

the blood. It is by blood alone that sin can be "covered." Man, however, knew not this. He thought he could cover it himself. He had yet to learn that the only thing that can cover sin is that which can absorb it and make it as though it had never been. God had yet to unfold his own method and to teach man the efficacy of the blood as a covering; so that when he came to understand this he would feel that, in order to cover sin, it is not necessary to flee from God or resort to thickets, but that receiving God's testimony to the covering efficacy of the blood he may meet God face to face without shame or fear, reversing the words of his first father, and saying, "I heard thy voice, and was not afraid, for I had found a covering; and, instead of hiding myself, I returned to thee."

V. 11—"And he said, Who told thee (or declared to thee) that thou wast (or art) naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

God pursues the inquiry. His object is to make man convict himself. He has touched the conscience already, and he now sends the arrow deeper. Thou speakest of being "naked." How is this? Thou didst not feel thus at first. Hitherto thy nakedness has been no barrier between thee and me. Who, or what, has suggested the thought that it is so? Who, or what, has made thee afraid or ashamed to come? Whence hast thou got this knowledge, by means of which thou excusest thyself from drawing near to me, and palliatest thy guilt in fleeing from me? Man is silent. He answers not a word. No one has told him. The thought has started up from within. A strange, but irresistible feeling has taken possession of him,— "I am naked; I cannot look upon God; God cannot look upon me." Without noticing man's silence, God proceeds with his inquiry. "Hast thou eaten of the tree which I prohibited?" This is the only thing that could have done it. Is it possible that thou hast already transgressed? Thus, by question after question, he leads man to the acknowledgment of his sin, making him feel that his sin is already known, that the true cause of his fear is no secret, and that "all things are naked and open unto the eyes of Him with whom he has to do."—(To be continued.)

The Second Advent.

This is a rapidly approaching event; I come quickly, is an expression repeated four times in the last chapter of the Revelation. Quickly indeed did the Lord begin to accomplish that which he had testified, and rapidly is the course of events advancing along. Nothing can stop the progress of him whose very title is the Coming One. (Matt. 11:3; Luke 7:19; Heb. 10:37.) Any delay that may seem to take place is owing to his infinite compassion. "The Lord is long suffering to us ward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3:9. It will come unexpectedly, sooner than the wicked think; soon, in comparison of eternity, and therefore quickly to all.

If this difficulty be felt; the promises of coming quickly were made to the church nearly eighteen centuries since, and how could it be true in their case, that he should come quickly, when it is clear that his coming must have been thus distant. We may reply, the whole of the case is not before us. For instance, we know that departed spirits are with Christ, and happy in him, but we know not how periods, long to us, may be rapidly passed through by a disembodied spirit. But more especially the simple and full reply is, the eternal Spirit speaks according to the vastness of his own mind: (2 Pet. 3:8;) and chronological prophecies are given to assist us in discerning the times. (Dan. 8:13, 14; 12:6, 7.)

The practical inference that we may most profitably gather from the apparent delay of this great event is rather this: if they had to expect his coming quickly, much more should we who are so obviously much nearer the time.

The apostle says, only a few years after the resurrection of Christ, "Now is our salvation nearer than when we believed: the night is far spent, the day is at hand."—Rom. 13:11. In these days, after seeing the events which the church has witnessed, accomplishing so many of the prophecies of Revelation;—after seeing the witnesses prophesying in sackcloth so large a portion, if not the whole, of the 1260 years; after seeing the pouring out of the vials, (Rev. 14), and the wasting of the Papal and Mohammedan Antichrist, the general preaching of the gospel, and the stir among the Jews; the infidelity that is so widely diffused and so openly avowed; and all the agitating events of the present day, thickening as they are upon us,—every Christian has seen enough to say, "I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved" (Hab. 2:1-3), and to listen to the admonition, "the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it: because it will surely come, it will not tarry."

No Christian can tell the day nor the hour when the Son of man cometh; and on this very ground every one is called to watchfulness and prayer, and to be like one waiting for the return of his Lord. (Matt. 24:42.) If even it be thought that previously to his coming, there should be a millennium, or thousand years of blessedness on earth, it must be remembered, that our God repeatedly and constantly exhorts us to be watchful, and prepared for his coming suddenly: any view of a future millennium that would make this impracticable cannot be scriptural.

Have we not too much been accustomed also to view the future coming of Christ as a solitary fact, rather than as a period full of important events? The first coming of Christ occupied above thirty years, and varied events took place in it. May not his second coming also be a lengthened period? may it not also include a great variety of important events? On the order of future events, our knowledge must be in a measure obscure. And was not the very obscurity designed to have, among other advantages, this practical effect, that the church may never be without the privilege and duty of waiting for and expecting the quick return of its beloved and adored Head.

Let it then be remembered that all Christians agree that our Lord Christ shall come, and come suddenly, quickly, and *unexpectedly*. His own statement is express on this point—"Behold, I come as a thief." *We must then lay aside all confidence in views that would practically interfere with immediate preparation for his coming, and seek to attain the blessing connected with the announcement of his coming: "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."*—Rev. 16:15.

The varied ways in which the coming of Christ is explained tend to show that a spiritual coming does not accord with the simple declarations of Scripture. Some, in order to meet the numerous expressions of the suddenness of our Lord's coming, deny that the millennium is to come, and yet the order of the Apocalypse, and the conformity of this hope with innumerable promises both of the Old and New Testament, make this view so unsatisfactory that it is by no means generally entertained. Others think *coming* may mean *death*; but this will not apply to the varied descriptions of his coming, and would make that which is the grand theme of prophecy an hourly and momentary event; coming after an apostasy, coming after the great tribulation, coming as the deluge, coming as the destruction of Sodom, coming as lightning, coming with the sound of the trumpet, coming with his holy angels, applies not to death. Others think that it can only be a spiritual coming before the millennium in judgments and mercies; founding this on Daniel's giving the expression, the Son of man coming in the clouds, in the symbolical part of his prediction, the Ancient of Days sitting symbolically in judgment, and the Son of man's coming in the clouds not being mentioned in the literal explanation. (Dan. 7:9-27.) But God is essentially *invisible*; the Son of man is *visible*, and the kingdom given to him is literally mentioned in the symbolical plan of the prophecy, just as it is in the literal explanation. His coming personally to establish his kingdom rests not on that passage alone, but on other passages that cannot be so escaped. (2 Tim. 4:1, 8; 1 Pet. 5:4.)

The great diversity of these opinions, and the different plans for escaping from the force of plain expressions, may at least lead us to suspect that the mind naturally desires any thing rather than yield to the unwelcome fact of such an unparalleled interference with the disturbance, not only of all its preconceived notions, but of the whole present system and course of this world. Let us yield to the plain meaning of the words, and believe that coming means coming, the Son of man's coming, means the Son of man's coming; his coming in the clouds, (Acts 1:11,) means his coming in the clouds,

and our ignorance of the time and the suddenness of it, makes it impossible that there should be an intervening certain period of 1000 years yet to come; and we shall find consistency and rest in plain words. Thus we shall be enabled to yield up our minds with comfort and satisfaction to the obvious meaning of innumerable expressions throughout the word of God; without any jarring between our opinions and the apparent statements of the divine record.

It is objected that death is the same to us as the coming of Christ. The practical duty of constant preparedness for this great change is clear. In the way of Providence, death comes suddenly to all: and though not with the same blessed hope, nor with the same purifying power, yet the shortness and uncertainty of life (James 4:14; 1 Cor. 7:29,) is a quickening motive for deadness to the world and preparedness for meeting our God. That state of mind which is a due preparation for the awful change that death makes, prepares us also for the coming of Christ; death is a decisive day to us as individuals, fixing our state for ever. But, while a lively view of the coming of Christ is a great help to right preparation for death, it gives us also the enjoyment of a blessed hope, instead of the dread of an evil, all our days.

Though the practical use of a doctrine is not the ground on which we can prove it, as we are hardly competent judges on that point, yet it being often objected to pre-millennial views, what is the real importance of them? does not death answer the same end in practice as the coming of Christ is expected to answer? It may, in addition to what has already been said, be farther observed in reply: Death in itself is the wages of sin, and the dissolution of the body undesirable (2 Cor. 5:4,) and an object of terror, rather than of hope; Christ's coming is from a covenant of love, terrible indeed to the wicked, but a blessed hope to the righteous. Death does not ordinarily come without some previous notice and time of preparation; our Saviour comes quite by surprise. We think we can ward off death by skill, and care, and medicine for a long time; there is no warding off the irresistible coming of the Lord. Death does not take away our possessions from our family and friends, and therefore does not effectually separate us from the love of the world; but our Saviour's coming is the entire destruction of all worldly plans, hopes, and prospects; takes away estates, mortgages, funds, titles, earthly reputation, and everything on which the carnal heart builds, not only from us, but from our children, and leaves us and them nothing but the heavenly inheritance, and the promised glories of the Redeemer; and that when he shall appear we shall be like him, for we shall see him as he is. Hence it is he that hath this hope in him purifieth himself as he is pure. (1 Jno. 3:2, 3.) The coming of Christ is then far more effectual to wean us from the world, and to lead us to bring up our children separated from it and dead to it, and living only for the kingdom that cannot be moved. (Heb. 12:28.)

There are unhappily but few among real Christians whose faith and hope excite them to a holy desire to depart and be with Christ. (Phil. 1:23.) There are very many who from weakness of faith, and perhaps careless walking with God, through fear of death, are all their life-time subject to bondage. (Heb. 2:15.) The fears of such spring from this cause: they are afraid that they are not true disciples of Christ, and shall not be accepted by him; and though this state of heart probably arises from a *sinful want of faith in and submission to all his truth*, and is comfortless and unsatisfactory, yet, if such are indeed born of God, their great desire is to win Christ and be found in him, (Phil. 3:8, 9); and could they be assured that they had an interest in Christ, and would be gathered with his sheep into the heavenly fold, they would look at death without terror. To assist such, I would direct them as the sacred writers do, not to look merely at death, but to look also at the coming of Christ. Death, though in one view a privilege, in another is the wages of sin, and a terrible enemy; but the return of Christ is a blessed hope full of joy. (Titus 2:13.) A lively faith in the coming of Christ, (1 Cor. 15:23, 52-57) gives us the victory over death and all its sting.

Weigh much then the glories and blessedness of his return, till holy desires be kindled in your heart, and you have no hesitation in joining in the desire of the church, "Even so, come Lord Jesus." (Rev. 22:20.) These words are, as if the church with ardent desire exclaimed, "O hasten thy coming,—let sin be abolished for ever, perfect holiness be given to thy people in glory, thine elect be gathered, their bodies raised, thyself admired in thy saints, and the transient glimmerings of this distant glory issue in seeing thee as thou art, and being ever with thee, O Lord, O Jesus, thou King and Saviour of the church, accomplish the number of thine elect; finish the days of conflict; destroy the works of Satan; swallow up death in victory; manifest thine own glory, and may we soon be with thee in that glory forever and ever!"

Such is the second advent of Christ, which is before his church. It is full of terror to all his enemies, for "He shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:9. O reader! be not, for all that this world can give, among those enemies. It is full of consolation to his people, for he "shall come to be glorified in his saints and to be admired in all them that believe."—v. 10. O my reader! may you and I be numbered among his believing saints.

Desire for Christ's coming is the very spirit of every Christian who truly loves him. The last sound of the church in the book of God, in reply to the promised quick coming of our Saviour, is, *Even so, come Lord Jesus*. The last note in the richest expressions of love to Christ abounding in the book of Canticles is, "Make haste, my beloved, and be thou like to a roe or a young hart upon the mountains of spices." The prayer our Lord himself has taught us ever to use is, *Thy kingdom come*. If we love our Saviour we must long to behold him. If now seeing him only by faith, we rejoice with joy unspeakable, how infinitely desirable must it be to see him as he is, and dwell with him forever!

Bickerstaff.

Sinaitic Inscriptions.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

It is well known that the whole Sinaitic region abounds with inscriptions. These occur, with small breaks, along the whole line of an extensive valley, named from this fact, *Wady Mokatteb*, or the written valley. They are to be found also covering the face of a neighboring mountain, hence called *Djebel Mokatteb*, or the written mountain.

Of these inscriptions there are thousands.—Probably they are much more numerous and widely scattered than is yet known; for several parts, where they are likely to be found, have not been visited. They extend for miles, according to the unanimous testimony of travelers; and if wider research be set on foot, they will, in all likelihood, be found to spread over many miles more, and to cover the numerous smaller valleys as extensively as they do Wady Mokatteb. They occur almost exclusively on the direct road from Sinai to Suez and Egypt, and not on any of the routes from Arabia Petrea to Sinai. The whole exception of this is the Wady Arabah, regarding which we merely at present remark that it is in the line of Israel's march from Egypt.

They are seen in every conceivable situation; on the loose fragments that strew the valley; on the rocks that rise upon its slopes; on lofty cliffs, utterly inaccessible save by the ladder or rope; on the granite precipices of Mount Serbal, and on the sandstone of Mokatteb; sometimes scratched, sometimes graven, sometimes dotted, sometimes stained. The labor bestowed upon them must have been enormous, and they could only have been executed by men who had no lack of time or tools. It is almost needless to add that they must have been the fruit of the united labor of multitudes, and multitudes well stored with provisions and well supplied with water; as otherwise they could not have remained in the desert a single day. It is of importance to add that they must have been the work of a single generation. This is proved by the entire sameness of character and general style of workmanship, so that this point is admitted, even by those, such as Prof. Beer, whose theories of their origin would have demanded a longer period for their execution.

These inscriptions were first discovered in the beginning of the sixth century. Cosmas, an Alexandrian merchant, called Indicopleustes from his voyages to India, traversed on foot the Sinaitic peninsula. From a bustling traveler he became a quiet monk, and in the leisure of monastic solitude wrote his "Christian Topography," a book, absurd enough in its astronomical speculations, but faithful in its details of fact. "Cosmas," says Dr. Robertson, "seems to relate what he himself had observed in his travels, or what he had learned from others, with great simplicity and regard for truth." In that work is contained his narrative respecting these inscriptions. To his eye they appeared of great and of an unknown character. Many of them were fragments of rocks which had rolled down from the cliffs, and these fragments were evidently old, one after another having in the lapse of ages found its way into the valley. From the fact that on some of these pieces the inscriptions were found inverted, it is plain that they must have been executed while the rocks were in their original position on the cliff.

It would seem that there were some Jews with Cosmas, whom he had fallen in with on his journey, or who had accompanied him in his tour. They read the inscriptions to him, and gave him the traditional account of the way in

which they were executed. They told him that the authors of the inscriptions were their forefathers when sojourning in the desert. Cosmas evidently had no doubt that the account thus given was the true one. He relates it as such; and, no doubt, the appearance of the writings commended the account of these Jews, and corroborated this tradition of their venerable antiquity. Had they been of recent origin, even within a few centuries back, their appearance would have detected them, as, in that region, sharpness of outline would be preserved for ages, whereas it would appear that extreme age marked them all.

From the sixth to the sixteenth century we hear nothing of these inscriptions. About the middle of the sixteenth century, Peter Belon, or Belonius, as he latinizes his name, a Paris physician, seems to have visited Arabia, and afterwards, in the year 1554, published a quarto volume in French, on the memorable things to be found in the East. Among these he refers to the Sinaitic inscriptions.

About a century after, Athanasius Kircher, a German antiquary, wrote his work, "Œdipus Egyptiacus," in which he takes up the inscriptions under notice. It was published at Rome in 1652.

A few years after Balthasar Monconys, a French traveler, visited Arabia, and published his remarks on these writings in 1665.

In the year 1722, the Prefetto of the Franciscans at Cairo made a journey to Sinai, in company with some missionaries of the Cairo Propaganda. On his way back he passed through the Wady Mokatteb, and gives a description of the writings, much as Cosmas had done. As to the interpretation of them he was totally at a loss. "We had in our company," says he, "persons who were acquainted with the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, and Bohemian languages, yet none of them had any knowledge of these characters, which have nevertheless, been cut into the hard rock, with the greatest industry, in a place where there is neither water nor anything to be gotten to eat." His opinion of them is, that "they contain some very secret mysteries, and were engraved either by the Chaldeans or some other persons, long before the coming of Christ."

1737, Pococke visited that region. His description of these engravings is very brief, but he has copied many of them, and given us two large plates containing what he copied. These are exceedingly valuable, more especially as he gives the exact place and rock from which he copied each.

Shortly after an English gentleman, Charles Thompson, visited the place, and remarks, "There are abundance of other inscriptions on the stones about these mountains, but as they are in a very ancient character, void of beauty, and absolutely unintelligible, I thought the pains of copying them might very well be spared."

In the year 1753, Robert Clayton, Bishop of Clogher, translated and published the Journal of the Franciscan Prefetto, already referred to, with remarks on the origin of Hieroglyphics. This work seems to have occasioned more speculation and called up more interest than any of the preceding, especially as he offered the sum of five hundred pounds to any one who would undertake the journey to Arabia, and bring back copies of the inscriptions. He states it as his opinion that "these characters are the ancient Hebrew characters, which the Israelites, having learned to write at the time of the giving of the law on Mount Sinai, diverted themselves with practising on these mountains during their forty years' abode in the wilderness."

Shortly after Edward Wortley Montague traveled from Cairo to these regions, and published, in 1766, in the "Philosophical Transactions," "an account of his journey from Cairo in Egypt to the written mountains in the desert." He ascribes these writings to Greek pilgrims from Constantinople or the Morea, because there happen to be among them one or two brief Greek inscriptions, as if the fact of these one or two being so distinctly Greek did not prove that they have an entirely different authorship and date from the others.

1761, Niebuhr was sent by the King of Denmark to explore Egypt and Arabia. He examined the inscriptions, and thinks them "of little importance," "executed at idle hours by travelers;" as if travelers could climb twenty, fifty, or even one hundred feet of sheer precipice, and cover miles with their writing,—one letter of which it would take at least a day to engrave! Niebuhr, however, states one very important fact, "that even in the third century these inscriptions had been mentioned by a Greek author."

In 1783, Volney published his travels. He had visited the Written Valley, but only to sneer at what he saw, and at the attempts of others to unfold the secret. "To these (Greek) pilgrims," he says, "we must attribute the inscriptions and clumsy figures of asses, camels, &c., engraven on these rocks, which have, from these, acquired the name of Djebel Mokatteb,

or Written Mountain. Mr. W. Montague, who traveled a great deal in these countries, and carefully examined these inscriptions, is of this opinion. M. Count de Gebelin, author of 'Le Monde Primitif,' has lost his labor in endeavoring to discover some mysterious meaning."

After this, travels to this region became more frequent; and as each traveler refers to these inscriptions, without casting more light upon their meaning, we need not name them. One important step, however, began to be taken, and that was the copying of them. Messrs. Coultelle and Roziere copied seventy-five; Seetzen, Burckhardt, and Henniker, described and copied many; Laborde has given a striking sketch of the whole valley. But the most important work is that of Mr. Gray, who, in the "Transactions of the Royal Society," published one hundred and eighty-seven inscriptions which he had copied.

So much for the history of these inscriptions. Let us now inquire into their origin.

* * * * *

It is admitted, as beyond dispute, that these inscriptions must have been executed at one time, and within one generation. Beer concedes this. Now is it not something even beyond the marvellous, that one generation of pilgrims should have achieved such prodigious works, whilst no pilgrims, after these thirty or forty years, should have thought of doing the like, even with these notable writings of their predecessors before their eyes? That one generation must have been a peculiar one, the like of which never had been before, and certainly never has been since. That such a generation of pilgrims should be unheard of either in history or tradition is strange indeed.

These inscriptions could only be the work of a great multitude. And as this multitude must have gathered to that valley, from whatever countries, very nearly at the same time, it seems remarkable that this emigration, or crusade, or whatever it may be called, is not only unknown now, but was unheard of by Cosmas, who visited the locality in the sixth century. This vast multitude must either have come from one nation or from many. If from one, how has this national pilgrimage, for it must have been by tens of thousands, been obliterated from the annals of these ages? If from many, two rather different questions raise themselves.—(1st), How came it to pass that so many nations agreed, all at once, to flock to Sinai? (2d), How did all these many nations agree to record the memorials of their visit in one language and character?

These writings could only be executed by a people residing in the desert. Now, when was the Arabian desert ever the settled residence of any nation? The Bedouin scours it, or pitches his tent in it; but he cannot dwell in it in the proper sense of the word. No multitude could dwell in it without a miracle. No multitude could obtain food, far less water, without a miracle. Thus Jeremiah paints it, "A land of deserts and of pits; a land of drought and of the shadow of death; a land that no man passed through, and where no man dwelt."—(To be continued.)

A Good Man in a Bad Place.

And now we return to Sodom—verily, this house of Lot looks nobly—lofty in its architecture, and rich in its adornment; golden vessels upon its board, voluptuous couches in all its chambers, the red light beaming mellowed through its mighty halls, and instruments of rare music in its sumptuous parlors.

At first view, it seemeth wise in Lot to have turned from Canaan's sojourn, and pitched his tent toward Sodom. But let us enter in for a moment, and perceive whether, after all, Sodom be as blest a home as Canaan. Behold that wrinkled man, with his head upon his clenched hand as if bowed down with the burden of mighty Sodom. Ah, it is Lot! He is not happy in Sodom. Do you ask the secret of his unhappiness? It is that which at all times gathers over the home of the worldly-minded Christian. First of all, Lot was despised even by the Sodomites. Just as a clear-sighted world always despise a half-hearted professor, who, forgetful of his covenant vows, comes to mingle with them in worldliness. Wicked men see clearly in this matter. They perceive inconsistencies of profession and practice. And just as worldly men despise a traitor, though they may have been advantaged by his treachery, so do they, while mingling in the society of worldly Christians, despise them in their heart for their worldliness.

The men of Sodom said in their contempt, "this fellow came in to sojourn with us, and now he will needs be a judge," and they pressed upon him to destroy him.

Lot was not at home in Sodom—he felt like a stranger. Then, again, he lost his property. Just as God will take away earthly idols; so that, verily, the way to grow in earthly comfort is to grow in grace. God sent against Sodom the kings of the East, and they conquered the

cities of the plain, and carried away the riches of all its inhabitants, and left Lot beggared of all the flocks and herds wherewith he had descended from Canaan.

Moreover, there was constantly busy in the heart of the patriarch the fierce sting of a reproving conscience. God will not let alone a worldly-minded disciple to rest contented in his apostasy. Says inspiration, "Lot was vexed with the filthy conversation of the wicked." He saw sights and heard sounds in Sodom, that stirred up the depths of bitter thoughts within him, as the hurricane stirs up the ocean.

Then, to, his dear children were forming intimacies with the foul sinners of the plain; and they would not come when the fire was kindled on his household altar. They were away, where, with foul rites, and dance and song, 'here went on the beastly worship of the heathen. Tell me, ye parents, who will go amid the vanities of a false and perilous world, and think it due to the courtesies of refined life, to mingle in those scenes of fashionable gayety, where God is as little thought of as he was in Sodom; tell me, if seeing your children, as they are this day, given up to vanity, ye cannot understand the poignancy of Lot's sorrow at that awful thought. But, alas! alas! we are as yet on the outskirts of the patriarch's sorrow. The winding up of that startling drama of worldliness on a Christian, is alike rapid and horrible. The story is too peculiar to need repetition.

Just at the time when, worn out with the bitterness of a conscience-stricken life, Lot was looking to the grave for repose, just then came the awful mission to Sodom: "Up, up; get out of this city, for I will destroy it." "But," cried the old man, "Oh! not so, my Lord. Behold, I am old; I cannot escape to the mountains, lest some evil befall me." "Well, then, if you stay, you perish—up—up; escape for thy life; stay not in all the plain; look not behind thee, lest thou be consumed."

Now the home of Sodom begins to lose its voluptuous beauty—verily, the rosy clouds that curtained it at sunset, are burning with the fire of the wrath of God. Behold the patriarch fleeing to his son-in-law's at midnight, perhaps, in weeping anguish, as they will not come forth unto his deep entreaties. See him fleeing forth in the dim night, leaving home, property, and plenty, and rushing toward the mountains for life; then wearied, all friendless and poor, in his rude dwelling above Zoar.

Once more behold him upon the shore of that dark water which covers the devastated plains of Siddim—that wild, gloomy, desolated expanse of lifeless billows, whose name is Asphaltites—the Lake of Death—upon the border of that sluggish, festering gulf, standing, an old and withered wanderer, all alone. Come near, and note him well! How that old heart is wrung with mighty anguish! And why? Because, far down amid those sluggish waters, there lie, burnt into ashes by an angry God, smitten down in the vigor of beauty, his beloved dead. See how his bosom is heaving with the agony of a broken heart. Listen to his voice in its tremulous anguish, "Oh, my children! my children! who perished because I would not dwell in Canaan!—Would God—would God I had died for you!" And see, now he turns away from that dark water, and retires slowly along the plain. But, what ails him? What hath met him on the way? Why, it looketh like a human form—and yet it does not. It speaks not—cold, stony—statuelike—a pillar, a monument of salt!

Now the old man trembles! how he casts himself upon the cold ground in agony! And who wonders? The wife of his bosom—the parent of his home for many a long year—the mother of his children—the beloved one, whose dear voice had cheered him all along life's pathway—smitten down by divine anger, because he would not live and dwell in Canaan. Hark to his agonized, his heart-broken cry: "Oh, beloved one!—Oh, lost one!—lost by my unfaithfulness—lost forever. Would God I had died for thee!"

Now, here I want to leave you. You that, having professed Christ, are living lives of worldliness, seeking its riches, and honors, and pleasures, and not making it the supreme end of your lives to glorify God and save souls. Here I want to leave you—by the poor, cold, cavern bed of heart-broken and homeless Lot; while afar in the distance, with heaven's soft sunshine on its beautiful repose, rich, too, in earthly goods of flock and herd, and the fragrance of its accepted sweetness ascending the sunny firmament, ye catch the matchless loveliness of the habitation where Abraham dwelled.

Here we leave you, praying that visions of the sadness and sorrow of the desolated patriarch shall so enforce themselves upon your spirit, that firm in the strength of your great Deliverer, ye shall look away from all the solicitations of sinfulness, assured that it is better even in this world to love God with a whole spirit, as it was well for Abraham that he dwelt in Canaan, and most sorrowful for Lot when he pitched his tent toward Sodom."

Rev. C. Wadsworth.

The Believer's Rest in Christ.

"Come unto me all ye that labor, and are heavy laden, and I will give you rest."

A convinced sinner, out of Christ, sees everything against him; nothing yields any comfort—yea, everything increases and aggravates his burden, when he looks to things past, present, or to come. If he reflects upon things past, his soul is filled with anguish to remember the sins committed and the seasons neglected, and the precious mercies that have been abused. If he looks on things present, the case is doleful and miserable—nothing but trouble and danger, Christless and comfortless. And if he look forward to things to come, that gives him a deeper cut to the heart than anything else, for though it be sad and miserable for the present, yet he fears it will be much worse hereafter; for all these are but the beginning of sorrows. But on his coming to Christ, all things are marvellously altered; a quite contrary face of things appears to him—everything gives him hope and comfort which way soever he looks. So speaks the apostle, "All things are yours, whether life or death, or things present, or things to come; all is yours, and ye are Christ's, and Christ is God's." Christ invites and commands such to come unto him; and if your sin hinder not Christ from calling, neither should it hinder you from coming. Bethink thyself what wilt thou do, and whither wilt thou go if not to Jesus Christ? Nothing can ease or relieve thee, till thou dost come to him; thou art under a happy necessity to go to him; with him only is found rest for the weary soul.

The Issue in Europe.

There can be no just question, that religion enters vitally into the present struggles for ascendancy in Europe. Romanism, ever the natural ally of despotism, is casting the whole force of her influence against the advance, nay, against the very existence, of liberal ideas. Proof enough of this is seen in the treatment which Kossuth received from the first at the hand of Catholics, while in this country. True liberty, civil and religious, has nothing anywhere to hope from the papacy. We quote as proof of the foregoing, the annexed paragraph from an intelligent foreign correspondence in the "New York Spectator":

Watchman and Reflector.

"According to the last intelligence from Belgium, it appears that the re-actionary party there has at length triumphed, and that Sardinia is consequently the only Roman Catholic country in which a liberty Ministry now exists. The cabinet, resigned in June, owing to the unfavorable turn of the elections which then took place, but who subsequently consented to hold office until the meeting of the Chambers, have now definitely retired. The influence of the priesthood has been incessantly directed to this end, and another instance has thus been furnished that whatever may be his desires, it is impossible for any ruler to resist their will. It is to be hoped, at the same time, that the lesson will tend to convince the Protestant world of the fact which they have been so slow to admit, that the struggle now going on has been, from its commencement in 1848, not a trial of strength between democracy and conservatism, but a religious war, conducted on the same principles as those which disturbed the whole of Europe, and ravaged Germany and the Netherlands in the eighteenth century."

Keeping the Truth.

Solomon charges us to "buy the truth, and sell it not." Purchase it at any price, and part with it at none. Many have refused to give its price, and others have parted with it, infinitely below its worth. Paul, who had made great sacrifices to obtain this precious pearl, when writing to the Christian Hebrews, who had also given their all for it, said, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Not a few have done this. A poor girl, who resided on the sea-coast of England, was asked, when dying, by a clergyman, what she thought of Jesus; her reply was beautiful and sublime,—"Jesus," said she, "I cleave to him as the limpets to the rocks." Excellent girl, who does not almost envy her? Yes, the Christian will cling to Jesus in spite of everything. The stormy ocean, hurling its destructive fury around, only causes the limpets to cleave to the rocks more firmly. So was it with Job; the more heavily his sorrows fell upon him, the more fully did he determine, "Though he slay me, yet will I trust in him."

When tempted to desert the truth, or to renounce the cause of Christ, "we may," says Andrew Fuller, "imagine that the martyrs in heaven are calling to us. One may say, 'Hold it fast; I died in a dungeon, rather than forego it.' 'Hold it fast,' says another, 'I bled for it.' 'Hold it fast,' says a third, 'I burned for it.' Let this duty be considered as practically devolving on every one who has named the name of Christ. Let us boldly confess Christ, and cleave to him constantly, that so we may hum-

bly expect that he will own us in the presence of his Father and an assembled universe.

Watchman and Reflector.

Luther and Napoleon.

Napoleon at Fontainebleau, and Luther at Wartburgh; what a contrast? the one retired from the strife of arms for a few short hours, to muster the forces of his mind to make a grand surrender of his crown and kingdom, yielding all the fruit of his past years of toil and triumph. A point was at issue, upon a point hung all—his destiny. He resolved wisely to yield; the great man was conquered, fallen from his giddy height.

Luther was snatched away; he knew it was the hand of God; was shut up in an isolated castle, and played the knight in the name of the Lord; there he had sweet and holy communion with the King of kings; no interdict forbade him the august presence of Majesty; his soul warbled forth in melodious hymns of praise; the achieving power of God's truth filled him with holy valor. Yield! no, conquest was his theme, as he strode the old baronial halls; halting to send up his supplication, his heart burned with increased energy and fire to pursue the battle of the Lord to the final overthrow of the Man of sin.

At length the stirring vigor of holy love and power broke him loose from his retreat; and the crown and the kingdom were his confident aim, when he was again in the hottest of the battle beside his compeers, to encourage and revive their drooping faith.

Earthly crowns fade away in retirement; all their tinsel is then seen; but in solitude and retreat from earthly glare, the heavenly crown sparkles, attracts, realizes its substance.

Christian Advocate and Journal.

Love of a Dog to his Master.

How many a weary step, through mire and dirt, hath this poor dog followed my horse's heels to-day, and all this for a poor reward! for all he gets for it by night is but bones and blows. Yet will he not leave my company, but is content upon such hard terms to travel with me from day to day.

O my soul! what conviction and shame may this leave upon thee, who art even weary of following thy Master, Christ, whose rewards and encouragements of obedience are so incomparably sweet and sure! I cannot put back this dog from following me, but very inconsiderable trouble is enough to discourage me in the way of my duty. Ready I am to resolve as that scribe did, (Matt. 19th), "Master, I will follow thee wheresoever thou goest;" but how doth my heart falter, when my heart must encounter the difficulties of the way. O! let me make a whole heart-choice of Christ for my portion and happiness! and then I shall never leave him or turn back from following him, though the present difficulties were much more, and the present encouragements much less.

Flavel.

The Destruction of Pompeii not Instantaneous.

Pompeii was not completely buried by a single eruption. Eight successive layers have been traced above its ruins. In the intervals the inhabitants must have returned to secure their more valuable property.

Sir William Gell mentions that a skeleton of a Pompeian was found, "who apparently for the sake of sixty coins, a small plate and a saucepan of silver, had remained in his house until the street was already half filled with volcanic matter." The position of the skeleton indicated that he had perished apparently in the act of escaping from the window.

Other instances of like character are no less striking. The skeletons of Roman sentries were found, in more than one instance, at their posts, furnishing a remarkable proof of the stern military discipline of imperial Rome. The skeleton of a priest was found in one of the rooms of the Temple of Isis. Near his remains lay an axe, with which he had been "trying to break through the door."

Pasmore Edwards.

Prayer.

Prayer is the mightiest engine God has placed in our hands. It is the best weapon to use in every difficulty, and the surest remedy in every trouble. It is the key that unlocks the treasury of promises, and the hand that draws forth grace and help in time of need. It is the silver trumpet God commands us to sound in all our necessity, and it is the cry He has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the simplest means that man can use in coming to God. It is within reach of all—the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned—all can pray. It avails you nothing to plead want of memory, and want of learning, and want of books, and scholarship in this matter. So long as you have a tongue to tell your soul's state, you may and ought to pray. Those words, "Ye have not because you ask not," will be a fearful condemnation to many in the day of judgment.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 13, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE DATE OF THE APOSTASY.

"And now we know what witholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:6-8.

The dates of the apostasy, and of the legal termination of the Pagan priesthood, are chronological points of no little interest, and we desire to publish whatever of authentic history will throw any light on the subject. Some months since, we made an extract from an article in the *London Journal of Prophecy*, but not becoming particularly interested in it at the time, we did not copy the remainder of it. We now purpose to give it under the editorial head, commencing with the next number. It is entitled "Is Rome the BABYLON OF THE APOCALYPSE?"

This article is an explanation of that, and is designed to prepare the way for it. That article, we suppose, is from the pen of Mr. BONAR, whose name is not unfamiliar to our readers. The writer commences with the ancient Babylonian worship, which he traces down into the Catholic Church. And thus he proves that the Papacy is the daughter of Babylon. We shall not at this time follow him down through his historical sketch, but bespeak for the article a careful reading; for if his reasoning is sound, he throws much light on this important subject.

From the time of NUMA, about B. C. 700, the Pagan hierarchy was organized under a PONTIFEX MAXIMUS or "SOVEREIGN PONTIFF,"—a Pagan high priest.

Under Numa, who regulated the sacred rites of the Romans, there was only one Pontifex. This number was afterwards increased to four, then to eight, and, under Sylla, to fifteen. The pontifices formed a particular college of priests, which superintended the affairs of religion, at the head of which was the pontifex maximus, the chief priest, whose duty was the inauguration of the priests, and, in earlier times, the care of the public records (*annales maximi*). He also superintended the sacred rites of Vesta. He held his office for life, and could not leave Italy. The emperors afterwards assumed this title. The pontifices had the supreme superintendence of the religious worship, and its ministers directed the religious solemnities, had the care of the calendar, and decided lawsuits which were connected with religion (hence the *ius pontificum*). The external badge of the pontifex, at least on solemn occasions, and while engaged in the duties of this office, was a dress bordered with purple (*toga pretexta*), and a tapering hat in the form of a cone, which was made of the skins of sacrificed animals (*tutulus* or *galterus*).—*Ency. Amer.* vol. 10, p. 245.

With the establishment of the empire, AUGUSTUS became emperor. He was not only the head of the state, but he united to his imperial office that of "Pontifex Maximus," which was held by each of the succeeding emperors till the time of GRATIAN. "GRATIAN was the first emperor who refused the pontifical robe."—*Index to "Gibbon's Rome."*

When CONSTANTINE embraced Christianity, while he abolished Paganism as the religion of the empire he did not abolish the Pagan worship. Says GIBBON:

He invites and exhorts, in the most pressing terms, the subjects of the Roman empire to imitate the example of their master; but he declares, that those who still refuse to open their eyes to the celestial light, may freely enjoy their temples, and fancied gods. A report, that the ceremonies of paganism were suppressed, is formally contradicted by the emperor himself, who wisely assigns, as the principle of his moderation, the invincible force of habit, of prejudice, and superstition.* Without violating the sanctity of his promise, without alarming the fears of pagans, the artful monarch advanced, by slow and cautious steps, to undermine the irregular and decayed fabric of Polytheism. The partial acts of severity which he occasionally exercised, though they were secretly prompted by a Christian zeal, were colored by the fairest pretences of justice, and the public good; and while Constantine designed to ruin the foundations, he seemed to reform the abuses, of the ancient religion. After the example of the wisest of his predecessors, he condemned, under the most rigorous penalties, the occult and impious arts of divination; which excited the vain hopes, and sometimes the criminal attempts, of those who were discontented with their present condition. An ignominious silence was imposed on the oracles, which

had been publicly convicted of fraud and falsehood; the effeminate priests of the Nile were abolished; and Constantine discharged the duties of a Roman censor, when he gave orders for the demolition of several temples of Phœnicia; in which every mode of prostitution was devoutly practised in the face of day, and to the honor of Venus.* The imperial city of Constantinople was, in some measure, raised at the expense, and was adorned with the spoils, of the opulent temples of Greece and Asia; the sacred property was confiscated; the statues of gods and heroes were transported, with rude familiarity, among a people who considered them as objects not of adoration, but of curiosity; the gold and silver were restored to circulation; and the magistrates, the bishops, and the eunuchs improved the fortunate occasion of gratifying, at once, their zeal, their avarice, and their resentment. But these depredations were confined to a small part of the Roman world; and the provinces had been long since accustomed to endure the same sacrilegious rapine, from the tyranny of princes and proconsuls, who could not be suspected of any design to subvert the established religion.†

The sons of Constantine trod in the footsteps of their father, with more zeal, and with less discretion. The pretences of rapine and oppression were insensibly multiplied; every indulgence was shown to the illegal behavior of the Christians; every doubt was explained to the disadvantage of paganism, and the demolition of the temples was celebrated as one of the auspicious events of the reign of Constantine and Constantius. The name of Constantius is prefixed to a concise law, which might have superseded the necessity of any future prohibition. "It is our pleasure, that, in all places, and in all cities, the temples be immediately shut, and carefully guarded, that none may have the power of offending. It is likewise our pleasure, that all our subjects should abstain from sacrifices. If any should be guilty of such an act, let him feel the sword of vengeance, and after his execution, let his property be confiscated to the public use. We denounce the same penalties against the governors of the provinces, if they neglect to punish the criminals."‡ But there is the strongest reason to believe, that this formidable edict was either composed without being published, or was published without being executed. The evidence of facts, and the monuments which are still extant of brass and marble, continue to prove the public exercise of the pagan worship during the whole reign of the sons of Constantine. In the East, as well as in the West, in cities, as well as in the country, a great number of temples were respected, or at least were spared; and the devout multitude still enjoyed the luxury of sacrifices, festivals, and of processions, by the permission or by the connivance, of the civil government. About four years after the supposed date of his bloody edict, Constantius visited the temples of Rome; and the decency of his behavior is recommended by a pagan orator as an example worthy of the imitation of succeeding princes. "That emperor," says Symmachus, "suffered the privileges of the vestal virgins to remain inviolate: he bestowed the sacerdotal dignities on the nobles of Rome, granted the customary allowance to defray the expenses of the public rites and sacrifices; and, though he had embraced a different religion, he never attempted to deprive the empire of the sacred worship of antiquity."§ The senate still presumed to consecrate, by solemn decrees, the divine memory of their sovereigns; and Constantine himself was associated, after his death, to those gods whom he had renounced and insulted during his life. The title, the ensigns, the prerogatives of SOVEREIGN PONTIFF, which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed.¶ The divisions of Christianity suspended the ruin of paganism.—*Gibbon*, vol. 1, pp. 470, 471.

On the death of VALENTIAN, A. D. 376, GRATIAN was elected emperor by the soldiers and was chosen Pontiff by the priests, but he was the first Christian emperor who refused to wear the pontifical robe. In A. D. 378, VALENS, the emperor of the East died, and GRATIAN invested THEODOSIUS with that empire. Says GIBBON:

[A. D. 378-395.] The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered, as a singular event in the history of the human mind. The Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentinian; nor could they deem their conquest perfect or secure, as long as their adversaries were permitted to exist. The influence, which Ambrose and his brethren had acquired over the youth of Gratian and the piety of Theodosius, was employed, to infuse the maxims of persecution into the breasts of their imperial proselytes. Two specious principles of religious jurisprudence were established, from whence they deduced a direct and rigorous conclusion, against the subjects of the empire, who still adhered to the ceremonies of their ancestors; that the magistrate is, in some measure, guilty of the crimes which he neglects to prohibit, or to punish; and that the idolatrous worship of fabulous deities, and real demons, is the most abominable crime against the supreme majesty of the Creator. The law of Moses, and the example of Jewish history, were hastily, perhaps erroneously, applied, by the clergy, to the mild and

universal reign of Christianity. The zeal of the emperors was excited to vindicate their own honor, and that of the Deity; and the temples of the Roman world were subverted, about sixty years after the conversion of Constantine.

From the age of Numa, to the reign of Gratian, the Romans preserved the regular succession of the several colleges of the sacerdotal order. Fifteen Pontiffs exercised their supreme jurisdiction over all things, and persons, that were consecrated to the service of their gods; and the various questions which perpetually arose in a loose and traditional system, were submitted to the judgment of their holy tribunal. Fifteen grave and learned AUGURS observed the face of the heavens, and prescribed the actions of heroes according to the flight of birds. Fifteen keepers of the Sybilline books (their name of QUINDECENVIRS was derived from their number) occasionally consulted the history of future, and as it should seem, of contingent, events. Six VESTALS devoted their virginity to the guard of the sacred fire, and of the unknown pledges of the duration of Rome; which no mortal had been suffered to behold with impunity. EPULOS prepared the table of the gods, conducted the solemn procession, and regulated the ceremonies of the annual festival. The three FLAMENS of Jupiter, of Mars, and of Quirinus, were considered as the peculiar ministers of the three most powerful deities, who watched over the fate of Rome and of the universe. The KING of the SACRIFICES represented the person of Numa, and of his successors, in the religious functions, which could be performed only by royal hands. The confraternities of the SALLIANS, LUPERCALS, &c., practised such rites, as might extort a smile of contempt from every reasonable man, with a lively confidence of recommending themselves to the favor of the immortal gods. The authority, which the Roman priests had formerly obtained in the councils of the republic, was gradually abolished by the establishment of monarchy, and the removal of the seat of empire. But the dignity of their sacred character was still protected by the laws and manners of their country; and they still continued, more especially the college of pontiffs, to exercise in the capital, and sometimes in the provinces, the rights of the ecclesiastical and civil jurisdiction. Their robes of purple, chariots of state, and sumptuous entertainments, attracted the admiration of the people; and they received, from the consecrated lands, and the public revenue, an ample stipend, which liberally supported the splendor of the priesthood, and all the expenses of the religious worship of the state. As the service of the altar was not incompatible with the command of armies, the Romans, after their consulships and triumphs, ascribed to the place of pontiff, or of augur; the seats of Cicero and Pompey were filled, in the fourth century, by the most illustrious members of the senate; and the dignity of their birth reflected additional splendor on their sacerdotal character. The fifteen priests, who composed the college of pontiffs, enjoyed a more distinguished rank, as the companions of their sovereign; and the Christian emperors condescended to accept the robe and ensigns, which were appropriated to the office of supreme pontiff. But when Gratian ascended the throne, more scrupulous, or more enlightened, he sternly rejected those profane symbols; applied to the service of the state, or of the church, the revenues of the priests and vestals; abolished their honors and immunities; and dissolved the ancient fabric of Roman superstition, which was supported by the opinions and habits of eleven hundred years. Paganism was still the constitutional religion of the senate. The hall or temple in which they assembled, was adorned by the statue and altar of victory; a majestic female standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her outstretched hand. The senators were sworn on the altar of the goddess, to observe the laws of the emperor and of the empire; and a solemn offering of wine and incense was the ordinary prelude of their public deliberations. The removal of this ancient monument was the only injury which Constantius had offered to the superstition of the Romans. The altar of Victory was again restored by Julian, tolerated by Valentinian, and once more banished from the senate by the zeal of Gratian. But the emperor yet spared the statues of the gods which were exposed to the public veneration: four hundred and twenty-four temples, or chapels, still remained to satisfy the devotion of the people; and in every quarter of Rome, the delicacy of the Christians was offended by the fumes of idolatrous sacrifice.

[A. D. 384.] But the Christians formed the least numerous party in the senate of Rome; and it was only by their absence, that they could express their dissent from the legal, though profane, acts of a Pagan majority. In that assembly, the dying embers of freedom were, for a moment, revived and inflamed by the breath of fanaticism. Four respectable deputations were successively voted to the Imperial court, to represent the grievances of the priesthood and the senate; and to solicit the restoration of the altar of Victory. The conduct of this important business was intrusted to the eloquent Symmachus, a wealthy and noble senator, who united the sacred characters of pontiff and augur, with the civil dignities of proconsul of Africa, and prefect of the city. The breast of Symmachus was animated by the warmest zeal for the cause of expiring Paganism; and his religious antagonist lamented the abuse of his genius, and the inefficacy of his moral virtues. The orator, whose petition is extant to the emperor Valentinian, was conscious of the difficulty and danger of the office which he had assumed. He cautiously avoids every topic which might appear to reflect on the religion of his sovereign; humbly declares, that prayers and entreaties are his only arms; and artfully draws his arguments from the schools of rhetoric rather than from those of philosophy. Symmachus endeavors to seduce the imagination of a young prince, by displaying the attributes of the goddess of Victory; he insinuates, that the confiscation of the revenues, which were consecrated to the service of the gods, was a measure unworthy of his liberal and disinterested character; and he maintains, that the Roman sacrifices would be deprived of their force and energy, if they were no longer celebrated at the expense, as well as in the name, of the republic. Even skepticism is made to supply an apology for superstition

The great and incomprehensible secret of the universe eludes the inquiry of man. Where reason cannot instruct, custom may be permitted to guide; and every nation seems to consult the dictates of prudence by a faithful attachment to those rites, which have received the sanction of ages. If those ages have been crowned with glory and prosperity, if the devout people have frequently obtained the blessings which they have solicited at the altars of the gods, it must appear still more advisable to persist in the same salutary practice; and not to risk the unknown perils that may attend any rash innovations. The test of antiquity and success was applied with singular advantage to the religion of Numa; and Rome herself, the celestial genius that presided over the fates of the city, is introduced by the orator to plead her own cause before the tribunal of the emperors. "Most excellent princes," says the venerable matron, "fathers of your country! pity and respect my age, which has hitherto flowed in an uninterrupted course of piety. Since I do not repent, permit me to continue in the practice of my ancient rites. Since I am born free, allow me to enjoy my domestic institutions. This religion has reduced the world under my laws. These rites have repelled Hannibal from the city, and the Gauls from the capitol. Were my gray hairs reserved for such intolerable disgrace? I am ignorant of the new system that I am required to adopt; but I am well assured, that the correction of old age is always an ungrateful and ignominious office." The fears of the people supplied what the discretion of the orator had suppressed; and the calamities which afflicted, or threatened, the declining empire, were unanimously imputed, by the Pagans, to the new religion of Christ and of Constantine.

But the hopes of Symmachus were repeatedly baffled by the firm and dexterous opposition of the archbishop of Milan; who fortified the emperors against the fallacious eloquence of the advocate of Rome. In this controversy, Ambrose condescends to speak the language of a philosopher, and to ask with some contempt, why it should be thought necessary to introduce an imaginary and invisible power, as the cause of those victories, which were sufficiently explained by the valor and discipline of the legions. He justly derides the absurd reverence for antiquity, which could only tend to discourage the improvements of art, and to replunge the human race into their original barbarism. From thence gradually rising to a more lofty and theological tone, he pronounces, that Christianity alone is the doctrine of truth and salvation; and that every mode of Polytheism conducts its deluded votaries, through the paths of error, to the abyss of eternal perdition. Arguments like these, when they were suggested by a favorite bishop, had power to prevent the restoration of the altar of Victory; but the same arguments fell, with much more energy and effect, from the mouth of a conqueror: and the gods of antiquity were dragged in triumph at the chariot-wheels of Theodosius. In a full meeting of the senate, the emperor proposed, according to the forms of the republic, the important question, Whether the worship of Jupiter, or that of Christ, should be the religion of the Romans? The liberty of suffrages, which he affected to allow, was destroyed by the hopes and fears that his presence inspired; and the arbitrary exile of Symmachus was a recent admonition, that it might be dangerous to oppose the wishes of the monarch. On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority; and it is rather surprising, that any members should be found bold enough to declare, by their speeches and votes, that they were still attached to the interest of an abjected deity. The hasty conversion of the senate must be attributed either to supernatural or to sordid motives; and many of these reluctant proselytes betrayed, on every favorable occasion, their secret disposition to throw aside the mask of odious dissimulation. But they were gradually fixed in the new religion, as the cause of the ancient became more hopeless; they yielded to the authority of the emperor, to the fashion of the times, and to the entreaties of their wives and children, who were instigated and governed by the clergy of Rome and the monks of the East. The edifying example of the Anician family was soon imitated by the rest of the nobility; the Bassi, the Paullini, the Gracchi, embraced the Christian religion; and "the luminaries of the world, the venerable assembly of Cato, (such are the high-flown expressions of Prudentius,) were impatient to strip themselves of their pontifical garment; to cast the skin of the old serpent; to assume the snowy robes of baptismal innocence; and to humble the pride of the consular fasces before the tombs of the martyrs." The citizens, who subsisted by their own industry, and the populace, who were supported by the public liberality, filled the churches of the Lateran and Vatican, with an incessant throng of devout proselytes. The decrees of the senate, which proscribed the worship of idols, were ratified by the general consent of the Romans: the splendor of the capitol was defaced, and the solitary temples were abandoned to ruin and contempt. Rome submitted to the yoke of the gospel; and the vanquished provinces had not yet lost their reverence for the name and authority of Rome!

Had the Pagans been animated by the undaunted zeal which possessed the minds of the primitive believers, the triumph of the church must have been stained with blood; and the martyrs of Jupiter and Apollo might have embraced the glorious opportunity of devoting their lives and fortunes at the foot of their altars. But such obstinate zeal was not congenial to the loose and careless temper of polytheism. The violent and repeated strokes of the orthodox princes were broken by the soft and yielding substance against which they were directed; and the ready obedience of the Pagans protected them from the pains and penalties of the Theodosian Code. Instead of asserting, that the authority of the gods was superior to that of the emperor, they desisted, with a plaintive murmur, from the use of those sacred rites which their sovereign had condemned. If they were sometimes tempted, by a sally of passion, or by the hopes of concealment, to indulge their favorite superstition; their humble repentance disarmed the severity of the Christian magistrate, and they seldom refused to atone for their rashness, by submitting, with some secret reluctance, to the yoke of the gos-

* See Eusebius in Vit. Constantin. l. iii. c. 34-38, and l. iv. c. 23, 25. These acts of authority may be compared with the suppression of the Bacchanals, and the demolition of the temple of Isis, by the magistrates of Pagan Rome.

† Eusebius in Vit. Constant. l. iii. c. 54; and Libanius (Orat. pro Templis, p. 9, 10, edit. Gothofred.) both mention the pious sacrifice of Constantine, which they viewed in very different lights. The latter very expressly declares, that "he made use of the sacred money, but made no alteration in the legal worship; the temples indeed were impoverished, but the sacred rites were performed there."

‡ The Lardner's Jewish and Heathen Testimonies, v. iv. p. 140. § The fourth Dissertation of M. de la Buetie, sur le Souverain Pontificat des Empereurs Romains (in the *Mem. de l'Acad.* tom. xv. p. 73-144), is a very learned and judicious performance, which explains the state, and proves the toleration, of paganism, from Constantine to Gratian. The assertion of Zosimus, that Gratian was the first who refused the pontifical robe, is confined beyond a doubt; and the murmurs of bigotry, on that subject, are almost silenced.

* See Eusebius in Vit. Constantin. l. ii. c. 56, 60. In the sermon to the assembly of saints, which the emperor pronounced when he was mature in years and piety, he declares to the idolaters (c. xi.) that they are permitted to offer sacrifices, and to exercise every part of their religious worship.

pel. The churches were filled with the increasing multitude of these unworthy proselytes, who had conformed, from temporal motives, to the reigning religion; and while they devoutly imitated the postures, and recited the prayers of the faithful, they satisfied their conscience by the silent and sincere invocation of the gods of antiquity. If the Pagans wanted patience to suffer, they wanted spirit to resist; and the scattered myriads, who deplored the ruin of the temples, yielded, without a contest, to the fortune of their adversaries. The disorderly opposition of the peasants of Syria, and the populace of Alexandria, to the rage of private fanaticism, was silenced by the name and authority of the emperor. The Pagans of the west, without contributing to the elevation of Eugenius, disgraced by their partial attachment, the cause and character of the usurper. The clergy vehemently exclaimed, that he aggravated the crime of rebellion by the guilt of apostasy; that, by his permission, the altar of Victory was again restored; and that the idolatrous symbols of Jupiter and Hercules were displayed in the field, against the invincible standard of the cross. But the vain hopes of the Pagans were soon annihilated by the defeat of Eugenius; and they were left exposed to the resentment of the conqueror, who labored to deserve the favor of heaven by the extirpation of idolatry.

The imperial laws, which prohibited the sacrifices and ceremonies of Paganism, were rigidly executed; and every hour contributed to destroy the influence of a religion, which was supported by custom, rather than by argument. The devotion of the poet, or the philosopher, may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public exercise may consummate, in the period of a few years, the important work of a national revolution. The memory of theological opinions cannot long be preserved without the artificial helps of priests, of temples, and of books. The ignorant vulgar, whose minds are still agitated by the blind hopes and terrors of superstition, will be soon persuaded by their superiors, to direct their vows to the reigning deities of the age; and will insensibly imbibe an ardent zeal for the support and propagation of the new doctrine, which spiritual hunger at first compelled them to accept. The generation that arose in the world after the promulgation of the imperial laws, was attracted within the pale of the Catholic Church; and so rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator.

The ruin of the Pagan religion is described by the Sophists, as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night. They relate, in solemn and pathetic strains, that the temples were converted into sepulchres, and that the holy places, which had been adorned by the statues of the gods, were basely polluted by the relics of Christian martyrs.—"The monks" (a race of filthy animals, to whom Eunapius is tempted to refuse the name of men) "are the authors of the new worship, which, in the place of those deities, who are conceived by the understanding, has substituted the meanest and most contemptible slaves. The heads, salted and pickled, of these infamous malefactors, who, for the multitude of their crimes, have suffered a just and ignominious death; their bodies still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrate; such" (continues Eunapius) "are the gods which the earth produces in our days; such are the martyrs, the supreme arbiters of our prayers and petitions to the deity, whose tombs are now consecrated as the objects of the veneration of the people."

The example of Rome and Constantinople confirmed the faith and discipline of the Catholic world. The honors of the saints and martyrs, after a feeble and ineffectual murmur of profane reason, were universally established; and in the age of Ambrose and Jerome, something was still deemed wanting to the sanctity of a Christian church, till it had been consecrated by some portion of holy relics, which fixed and inflamed the devotion of the faithful.

In the long period of twelve hundred years, which elapsed between the reign of Constantine and the reformation of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model; and some symptoms of degeneracy may be observed even in the first generations which adopted and cherished this pernicious innovation.

The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.

As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, in the beginning of the fifth century, Tertullian, or Lactantius, had been suddenly raised from the dead, to assist at the festival of some popular saint, or martyr, they would have gazed with astonishment and indignation, on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused, at noon-day, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting for the most part, of strangers and pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, and perhaps, of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saints, which were usually concealed, by a linen or

silken veil, from the eyes of the vulgar. The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and, if they returned, without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favors which they had received; eyes, and hands, and feet, of gold and silver; and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. The same uniform original spirit of superstition might suggest in the most distant ages and countries, the same method of deceiving the credulity, and of affecting the senses, of mankind; but it must ingenuously be confessed, that the ministers of the Catholic Church imitated the profane model, which they were impatient to destroy. The most respectable bishops had persuaded themselves, that the ignorant rustics would more cheerfully renounce the superstitions of Paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals!—Gibbon, v. 2, pp. 183-187, 192-195, 198, 199.

The above shows the downfall of the Pagans and the apostasy of the Christians.

The refusal of GRATIAN to wear the pontifical robes, made it necessary to elect an ecclesiastical head of the empire.

DAMASUS, afterwards canonized by the Papal church, was at this time Bishop of Rome, and he is pronounced by GIBBON, "a very ambiguous character." GIBBON says:

The splendour of the Church of Rome, under the reign of Valentinian and Damasus, have been curiously observed by the historian Ammianus, who delivers his impartial sense in these expressive words: "The prefecture of Juvenius was accompanied with peace and plenty; but the tranquillity of his government was soon disturbed by a bloody sedition of the distracted people. The ardor of Damasus and Ursinus, to seize the episcopal seat, surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the prefect, unable to resist or to appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies were found in the Basilica of Sincius, where the Christians hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity. When I consider the splendor of the capitol, I am not astonished that so valuable a prize should inflame the desires of ambitious men, and produce the fiercest and most obstinate contests. The successful candidate is secure, that he will be enriched by the offerings of matrons; that, as soon as his dress is composed with becoming care and elegance, he may proceed, in his chariot, through the streets of Rome; and that the sumptuousness of the Imperial table will not equal the profuse and delicate entertainments provided by the taste, and at the expense, of the Roman pontiffs. How much more rationally," continues the honest pagan, "would those pontiffs consult their true happiness, if, instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety, whose mean apparel and downcast looks, recommended their pure and modest virtue to the Deity, and his true worshippers." The schism of Damasus and Ursinus was extinguished by the exile of the latter; and the wisdom of the prefect Prætextatus restored the tranquillity of the city. Prætextatus was a philosophic pagan, a man of learning, of taste, and politeness, who disguised a reproach in the form of a jest, when he assured Damasus, that if he could obtain the bishopric of Rome, he himself would immediately embrace the Christian religion. This lively picture of the wealth and luxury of the popes, in the fourth century, becomes the more curious, as it represents the intermediate degree, between the humble poverty of the apostolic fisherman, and the royal state of a temporal prince, whose dominions extend from the confines of Naples to the banks of the Po.—Ib. vol. 2, pp. 93, 94.

Such was the Bishop of Rome, chosen in A. D. 366. On the refusal of the Pontificate by GRATIAN, when it became necessary to choose an ecclesiastical Head, this bishop of Rome was one of the candidates and succeeded to the office. In A. D. 378 he was declared "PONTIFEX MAXIMUS," having already held the highest office in the Catholic Church, that of Bishop of Rome for twelve years, and thus were united the offices of "Pope," and "Pontiff." This fact, is on the authority of the article to which we referred, and which we shall commence in our next.

GIBBON says that THEODORE "dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. 'It is our pleasure (such is the Imperial style,) that all the nations, which are governed by our clemency and moderation, should

* Jerome himself is forced to allow, *crudestissime interfectiones diversi sexus perpetrate*. (In Chron. p. 186.) But an original libel or petition of two presbyters of the adverse party has unaccountably escaped. They affirm, that the doors of the Basilica were burnt, and that the roof was unfitted: that Damasus marched at the head of his own clergy, grave-diggers, charioteers, and hired gladiators; that none of his party were killed, but that one hundred and sixty dead bodies were found. This petition is published by the P. Sirmond, in the first volume of his works.

steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the PONTIFF DAMASUS, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."—Ib. vol. 2, p. 156.

This DAMASUS was originally a monk from Mount Carmel; and in the days of VESPASIAN the Carmelites worshipped MAIA the "Mother of the gods"—an old Babylonian deity. When Christianity became popular they embraced it,—substituting for their Babylonian worship, that of the virgin MARY—"the mother of God." Thus they continued their old worship under a new name.

DAMASUS, on becoming Sovereign Pontiff, was constituted by the imperial edict "the sole judge of religious matters." He was the first Bishop to whom this power was granted. Exercising this power he expelled from the church those who would not worship the "Mother of God." "The orthodox opposed. They declared their hope, that the Lord would return and reign. DAMASUS decided that the reign of the saints had begun already. He now formally declared the Millenarians heretical. He expelled them from the church. His courts everywhere decided against them. None were left save those that worshipped the Virgin Queen, and desired not that Christ would return in the flesh." Thus the Babylonian worship took the place of Christianity.

Here, then, is the great apostasy. Here God's church was expelled from the apostate one, and fled into the wilderness. 1260 years from this date, 1641, was marked by the Irish massacre in which 40,000—some say 150,000 Protestants perished.—This was 120 years from the commencement of the Reformation, when those doctrines which were rejected by the apostasy, had been restored to public confidence, in all Protestant countries and the people of God had come out from the Babylon of the Apocalypse. The Christian worship being thus publicly recognized, the church could be no longer in the wilderness.

The 1260 days that the saints were to be persecuted by the little horn, could not however be dated from this apostasy; for that was to begin after the rise of the ten horns, the subversion of three of them, and the attaining of the Papacy to a political position, like that conferred on it by the decree of JUSTINIAN in A. D. 533, and the arms of JUSTINIAN in A. D. 538.

THE TRULY RELIGIOUS MAN.

Who is he? He is not a strange, unnatural being with a manner and look all peculiar to himself, walking among his fellows with solemn visage and a cheerless and unsocial heart. He is not a piece of formal and mechanical precision; nor a stern and frowning monster, nor yet a cold ascetic, such as children dream of with terror, and men avoid with disgust. He is not a person putting on a sanctimonious demeanor, feigning a proud superiority to his brethren, saying always by the air he carries, "Stand by thyself, I am holier than thou." He is not an artificial thing at all, not a hollow show, set up to represent religion as a kind of clay figure, all outwardness, and no living and warm emotion within. He is altogether a different and nobler object, one worthier our affection, one that may be drawn to us in confidence, and trusted always. He is the true and just man, the generous and great-souled man. He has deep sympathies and broad charities for humanity. He has high, unbending principle. He has a loving and a feeling heart—a heart whose steady pulses throb responsively with the sufferings and the joys of all his kind. He is the master of himself and the servant of nothing, and no one but his Father in heaven. He lives with no selfish aim, and suffers no self seeking to narrow his benevolent desires, or stifle his kindred impulses. He goes resolutely and faithfully into the common duties of life, to follow there his lawful calling, and obey there the sacred rules of honor, of good faith, of moderation and equity. He goes forth daily with meekness in his mien and humility in his breast, but he carries a most dauntless courage for the right,—a determination, such as no temptation can vanquish, to do all things well,—a resolve, set firmly to duty, that all bad forces in the universe cannot bend back. He has a truth telling tongue, and an eye that turns away from folly, and lips that dare rebuke oppression, and injustice and hypocrisy, in their loftiest seats and haughtiest equipage. He will defend the down trodden, and protect the lowly, and minister to the suffering, and plead for the widow and give alms to the poor.

Such is the truly religious man; but not such only, for he is something more. There are other exalted and manly traits, other noble elements in his nature. There are other aspirations in him which reach up to heaven, and take hold on heavenly things: that whisper to him of the Infinite Being and the infinite world; that tell him of religion, and call him to its benign and blessed service;—aspirations that guide him, yes, urge him to communion with God, towards excellency yet unattained, and that fasten his strong hope and his ardent faith on the world that is immortal, and the life that is eternal. He is the devout man, and a man whom devotion makes infinitely more a man to be revered and loved. He is filled ever with the thought that his very life is sent from God, and sustained by God, and will not perish with the body. He is a man, in a word, that holds his destiny in sight; lives for it with a single purpose; consecrates himself to fulfil it daily; and seeks strength for it in that Paternal Being, by whom it will surely be given: and thus he is the only rational and consistent being that lives at all. Such is the truly religious—the truly good man. The life of heaven he has begun on earth. What a happy world were it full of such! Let each reader of this add one—himself or herself—to the number of the truly religious, and truly good.

Exchange paper.

PREPARATION FOR DEATH.—When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such, you know not. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.

Burton.

THE HORN OF THE BEAST.—The following paragraph, from the Paris *Univers*, the leading Popish Journal in France, shows what Popery would be if it could, the world over:—"A heretic examined and convicted by the church used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural or more necessary. More than 100,000 persons perished in consequence of the heresy of WYCLIFFE; a still greater number by that of old JOHN HUSS; it would not be possible to calculate the bloodshed caused by the heresy of LUTHER, and it is not yet over. After three centuries, we are at the eve of a recommencement. The prompt repression of the disciples of LUTHER, and a crusade against Protestantism, would have spared Europe three centuries of discord and catastrophes, in which France and civilization may perish."

THE TRUE CHRISTIAN.—No man ought to think he hath found peace, when nothing troubles him; nor that all is well, because everything is according to his mind; nor that he is a holy person because he prays with great sweetness and comfort. But he is at peace who is reconciled to God; and God loves him when he hath overcome himself; and all is well when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy who, when he hath lost his comfort, loses nothing of his duty, but is still the same when God changes his face towards him.

Jeremy Taylor.

NOISY CHRISTIANS.—UNCLE JACK, a colored divine, said to his hearers, "You noisy Christians remind me of the little 'branches' after a heavy rain. They are soon full, then noisy, and as soon empty. I had a great deal rather see you like the broad river, which is quiet, because it is broad and deep." Again he said, "When the wind blows hard, the dry leaves make a great deal more noise than the green ones." "The joy of the hypocrite is but for a moment." Job 20:2. Dean SWIFT says it is with some little-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.

FORGIVENESS.—My heart was heavy, for its trust had been abused, its kindness answered with foul wrong; so, turning gloomily from my fellow men, one summer Sabbath day, I strolled among the green mounds of the village burial place; where, pondering how all human love and hate find one sad level, and how, soon or late, wronged and wrong doer, each with meekened face and cold hands folded over a still heart, pass the green threshold of our common grave, whither all footsteps tend, whence none depart. Awed for myself, and pitying my race, our common sorrow like a mighty wave swept all my pride away, and trembling, I forgave.

J. G. Whittier.

CORRESPONDENCE.



A VISION OF THE WORLD.

The sun had sunk behind the western hills, and the sultry fires of the day had yielded to a cool and refreshing breeze. The busy hum of human voices was hushed, and the feathered tribes safely lodged in their leafy homes, had forgotten their sweet songs. The noise, the tumult, the cares and the labors of the day were over. I sat alone under the shade of a towering tree whose branches, beautiful and verdant, overhung the river whose bosom was now as calm and placid as the lovely sky it reflected. All around me was serene and beautiful,—the glowing west radiant with blushes tinging the surface of the lake with golden colors and throwing an air of dazzling beauty upon the lofty forest and verdant fields,—and now the stars came forth one by one, till all the sky was covered with a gorgeous train awaiting the arrival of their queen, who with a majestic air slowly advanced from her stately home in the far off east, and soon mountain, forest, valley and river were bathed in a flood of soft and silvery light.

For a while my heart seemed in perfect unison with the scene before me, but soon a dark and dreary shade settled upon my soul, and the sun of gladness, enveloped in deep mourning forgot to shine. Strange and powerful thoughts came over me: they rushed forth like the wild outpourings of the volcanic mountain and overwhelmed me with their burning tide till body and soul seemed exhausted and lay like a straw upon the roaring bosom of the deep. Gladly would I then have torn aside the veil which separates the known from the unknown world, and gazed upon the mysteries of the future. Life seemed like a strange and confused dream. The present, the past, and the future were alike incomprehensible to me. Infidelity and tormenting fears took possession of my soul and for an instant I almost doubted my own existence.

Suddenly I raised my eyes, but started back in astonishment. The scene was changed; the whole world seemed spread out to my view, and as I gazed around me with an eager and wondering countenance a view, dictated perhaps by the secret yearnings of my own heart, whispered—"Arise, walk through the length and the breadth of it," and obeying the command I turned hastily and with winged footsteps sought the sunny region of the East. I stood within the sacred walls of Jerusalem, but the fires which once gleamed brightly upon the altars were cold and dead, and the holy place was trodden by Gentile feet. I roamed along the hilly coasts of Judea, but sad and desolate scenes met my view on every side, and afar in the distance I heard the clangor of war; the shrieks of mortal agony; and beheld the sunny plains flowing with the blood of brothers. I sought the shores of Africa, but the sight there was sickening. Wickedness and superstition held supremacy; and though now and then there appeared a pale missionary of the cross, yet on every hand sacrifices were offered up to dumb and senseless idols, and Africa's sable sons and daughters bowed down to the works of their own hands. With a sad heart I turned away and thought in a refined and civilized land to find scenes more in unison with an enlightened mind. But, alas! the whole of Europe was but one extended battle-field, and though the clashing of arms and the roar of musketry was now hushed for a moment, it was only that the groans of the dying, and the bitter wail of desolate orphans might be the more distinctly heard.

I paused for a while among the ruins of the third universal monarchy, and beheld the descendants of those whose names had once been a terror to the whole world, and whose conquests had been extended from sea to sea, trembling beneath the tread of the Ottoman. The energies of Greece were wasted, and her sons, forgetful of the glory of their ancestors had tamely sunk into slavery and despair.

From thence I turned my course toward "that great city" which proudly seated upon her "seven hills" once bade defiance to the world and swayed her sceptre over the nations of the whole earth. But the glory of Rome had departed; and he at whose feet crowned heads had once bowed in awe and reverence, surrounded now by foreign guards trembled for his life within the walls of the Vatican. From "the palace of the Cæsars" I gazed upon the kingdoms which had once formed the Roman Empire, but even as iron cannot be united with clay, neither could these kingdoms be united in the bonds of peace. Italy, fair and beautiful, lay before me, but her lovely plains were made desolate by war and oppression, and every balmy breeze bore with it the cries of a

down-trodden and suffering people. And those cries were re-echoed back, if possible, in more agonizing tones by a sister-band, for Hungary, weak and prostrate at the feet of a tyrant, stretched forth her bleeding arms and called aloud for mercy;—but called in vain; for those whose sympathies she would fain have enlisted, turned a deaf ear to her entreaties, and unmoved beheld the last gleam of liberty extinguished, and heard the last expiring groan of freedom, as faint and exhausted she sunk into the arms of despotism and tyranny.

I turned mine eyes from the blood-stained shores of Hungary, to those of her oppressor, but nothing save wickedness and the lowest degradation rewarded my gaze, and I saw that Austria, though a tyrant, was still a slave; for she trembled before the haughty despot of the North; she wore the yoke of bondage which his hand had forged, and bowed submissively to his will. I wandered over the surrounding countries, ever and anon treading upon the pale heaps of motionless victims of war and revenge, when suddenly a proud flag burst upon my view bearing the sweet emblem of "Liberty." With hurried steps I drew towards it, but started back in amazement, for that proud banner waved over a land which wore the galling bands of slavery; a land where tyranny held absolute dominion, and where liberty existed only in name; and though the proud tyrants who swayed the rod of despotism talked loudly of "Republicanism and Equality," still the uplifted halberd and the blood-stained scaffold where thousands had perished for upholding their rights, proclaimed in tones of thunder that freedom had never shed her mild and genial rays upon the polluted soil of France.

I sought the fair "Islands of the Sea" and rested for a moment beneath the shade of "the old British oak" whose branches, wildly waving, overhung many a lovely land, and whose roots, spreading far and wide, flourished in every clime and on every soil. For a while scenes of peace and prosperity met my view, but I soon discovered where poverty and crime walked forth hand in hand,—where wickedness and misery unveiled their faces, and then a long and piercing cry—a cry of anguish, of rage and of despair borne from the shores of famishing Erin burst upon my affrighted ear, and with a terror-stricken heart I turned and fled across the Atlantic. But scarcely had I placed my feet upon the "land of freedom," when a loud and bitter wail attracted my attention, and a scene full of horror and misery presented itself before me;—"In the land of the free," under the very emblem of liberty, where the "stars and stripes" were proudly waving, I beheld slavery; slavery in its most horrible form. I beheld man sunk to the level of the brute, bearing with fear and trembling the burdens and stripes laid upon him by his lordly master. But though degraded by his fellow-men, and by those too, who gloried in the freedom of their country, still within the breast of the poor slave burned a flame which neither tyranny nor oppression could extinguish, and when that flame burst forth from its deep caverns and mingled with the fuel of despair, then the oppressed and down-trodden negro raised his fettered hands to heaven and called aloud for "vengeance." The land of freedom was the seat of slavery and crime, and with a shudder I closed my eyes to shut out from my view scenes so horrible and revolting to humanity.

But suddenly the sound of approaching footsteps and the busy hum of voices attracted my attention, and raising my eyes I beheld a great and almost innumerable company, collected from every land and from every clime. The great and mighty ones of the earth were there: princes and nobles were among the number; before them went the sound of a trumpet, and over their heads waved a banner bearing the single inscription, "Liberty." Each hand held an unsheathed sword; the battle-spear was uplifted, and upon each broad shield "Republicanism" was engraved in glowing colors, and ever and anon from their lips arose the cry, "Down with tyranny and oppression. Down with monarchy and despotism. The standard of peace and liberty shall soon be erected; the crash of crumbling thrones shall soon be heard throughout the whole world; the crowns shall fall from the haughty brows of monarchs, and one universal republic shall extend from the burning sands of Africa to the snow-clad hills of the North." I gazed upon them for a moment, then almost involuntarily the question arose to my lips,—“Who are these?” A soft voice at my side replied, “These are they who go forth to conquer by the sword the proud tyrants of the earth: to burst asunder the bands of slavery and despotism, and to bid the oppressed and down-trodden nations proudly lift up their heads, freed from the galling yoke of bondage. They are looking forward with eager expectations to the decisive struggle which shall shake the nations of the whole earth; which shall tear down the strong-holds of the despot, and from the ruins of scattered thrones and broken crowns, they are expecting a government to rise, free and unpolluted, which shall shed its genial influence over the earth. These are they who

with joyful hopes are anticipating the time when their several countries, many of which are groaning beneath the heavy chains of thralldom, shall cast their chains aside and welcome the reign of peace and freedom. Their cry is,—“The crisis is at hand;” and they are looking out for the approaching storm; the storm which shall sweep away everything that impedes its progress; the storm to which firmly-built thrones shall be no barrier—the storm which shall place kings and princes on a level with their subjects,—but when that storm shall have passed away, when it shall have spent its whole fury upon the despotic rulers of the earth, then liberty, sweet liberty shall dispel every cloud of darkness and wave her banner over a universal Republic.” With a shudder I turned away, for I could still behold the blood-stained shores of the Republic of France, and the cry that burst from the lips of the oppressed slave in the “land of freedom” was still ringing loudly in my ears.

At that moment I beheld another company following in the footsteps of those who had just preceded them, but instead of the sword they carried the Bible in their hands, and upon their breasts I beheld the signature,—“Holiness to the Lord:” and they cried with a loud voice: “Peace and safety: soon shall the power of the oppressor be broken: soon shall the confused noise of battle and the garments rolled in blood pass away: soon shall the clarion of war be hushed forever, and succeeded by the sweet tones of mercy; soon shall the warrior cast aside his sword and bind upon his brow the helmet of peace, for a king shall reign in righteousness,” and his “dominion shall be from sea to sea, and from the river to the ends of the earth.” The great millennial age will be ushered in, and the glory of the Lord shall cover the whole earth as the waters cover the sea. Soon shall the Bible be circulated throughout every land, and the mild beams of the gospel irradiate every clime, and put to flight the dark clouds of superstition and error. Soon shall the Sun of Righteousness arising with healing in his wings enlighten the home of every benighted heathen, and then shall the barbarous tribes of the whole earth overthrow their idols and turn unto the true and living God. Then, at the name of Jesus shall every knee bow and every tongue confess that Jesus Christ is Lord, and then shall the church of God enjoy a long repose, for “the mouth of the Lord hath spoken it.”

Again the same question escaped my lips, “Who are these?” and again the same voice replied, “These are they who go forth to conquer, not by carnal weapons but by ‘the sword of the Spirit,’ and are looking for a thousand years of peace and prosperity to the church, and that church shall then embrace the nations of all the earth, for ‘all shall know the Lord from the least unto the greatest.’ These are they who with hopes bright and ardent are anticipating the glorious day when the shackles of bondage shall be broken, not only from the body but also from the mind, and that mind shall soar far beyond the limits now assigned it and overflowing with love, peace and holiness hold sweet intercourse with its Creator. Their prayer daily arises, ‘Thy kingdom come, thy will be done on earth as it is in heaven;’ but ‘tis for a spiritual kingdom that they pray, and while they offer up their petitions for the spiritual coming of Christ,—for the conversion of the world, and for the joyful time when God the Father shall deliver into the hands of his Son ‘the heathen for an inheritance, and the uttermost parts of the earth for a possession,’ they forget that it was said by holy and inspired lips that ‘the same Jesus which was taken up into heaven shall so come in like manner’ as he was seen go into heaven;—that ‘He shall take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ;—and that ‘He shall rule’ the heathen (not with the mild sceptre of peace and love) but with a rod of iron, and shall dash them in pieces like a potter’s vessel. These are they who go forth proclaiming with a loud voice, ‘The world is growing better and better; wickedness is on the decline; the gospel is being preached to every creature and soon shall the end come—the end of war and strife—the end of Satan’s dominion when the nations of every land shall bow at the mild sceptre of Jesus.’ Strange doctrine! I exclaimed, for wherever I turned my eyes I beheld scenes of wickedness, confusion, and crime, and I saw that ‘evil men and seducers were waxing worse and worse, deceiving and being deceived.’

While I was still musing on these things a loud shout burst upon my ears, and turning toward the place from whence it proceeded, I beheld another company still, at no great distance from me. The blood-stained banner of the cross waved above them; in their hands they held “the word of life” and their motto was, “Behold the bridegroom cometh.” The poor and lowly ones of the earth were there: the tattered garments of poverty covered many a shivering form, but their faces were bright with hope, and with a heavenly faith as with one accord they raised the cry: “The kingdoms of this world shall

soon become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.” Sign after sign have appeared; prophecy after prophecy have been fulfilled, and now we can lift up our heads and rejoice, for we know that our redemption draweth nigh. The first, the second, and the third universal monarchies have passed away and we are now living in the last age of the fourth, and soon shall the God of heaven set up a kingdom which shall never be destroyed. Soon shall we see the King in his beauty and join the blood-washed throng upon the blissful heights of Zion; soon shall he that sitteth upon the throne say, “Behold, I make all things new;” then shall we obtain joy and gladness, and sorrow and sighing shall flee away; then shall the curse be removed and the earth regain its primeval beauty; then shall the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things shall have passed away.

I saw there were many mourners among the number,—many who had laid dearly beloved ones in the cold and silent tomb, but their streaming eyes were raised toward heaven and their trembling lips faltered forth: “We believe that Jesus died and rose again, and them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise.” ‘Tis but a little while and he that shall come will come and will not tarry:—yet a little while and we shall meet the dearly beloved ones around the throne of God to blend together our songs of harmony and love, and then the tongue now silent shall shout triumphant over every sorrow. ‘Tis but a little while and we shall embrace their forms no longer subject to pain, to sickness, and to death, but incorruptible and fashioned like unto our Saviour’s own glorious body, and then dashing away the falling tears they raised the cry, “How bright the vision! O how long shall that glad hour delay!” Every heart there caught the burden of the song, and they cried aloud in strains which rent the skies and re-echoed through the vaulted arches of heaven, “How long, O Lord, how long!”

For a moment I stood and gazed upon them in speechless wonder, then turning to the bright being at my side I inquired, “Who are these?” and I received the reply, “These are they who go forth to warn the nations of the approaching wrath. They have not followed cunningly devised fables when they made known the power and coming of their Lord, for they have taken heed unto the sure word of prophecy as unto a light that shineth in a dark place, and comparing that word with the history of the world they have come to the conclusion that but one more prophecy remains to be fulfilled, and that is the prophecy of ‘Enoch the seventh from Adam,’—‘Behold the Lord cometh with ten thousand of his saints.’ These are they who with lamps trimmed and burning are looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat, nevertheless they according to his promise look for new heavens and a new earth wherein dwelleth righteousness. These are they who with an eye of faith can already discern his chariot preparing to cleave the starry plains of heaven, and are looking forward with hope and joy to the resurrection of the dead. While they look upon the increasing wickedness of a wicked world, they can discern a fulfilment of the words of the prophet, ‘The wicked shall do wickedly and none of the wicked shall understand.’ They listen to the declaration of their Lord and Saviour, ‘Behold, I come quickly,’ and with the beloved disciple can respond with their whole heart, ‘Even so, come Lord Jesus.’” “Glorious doctrine!” burst from my lips while I was scarcely aware of it. “But can it be true?” I inquired, while my heart beat wildly with emotion, and the tear-drops gushed forth in torrents. “The being to whom I put the question pointed to a Bible which lay neglected at my feet, and with a smile said, ‘To the law and to the testimony: if they speak not according to this word it is because there is no light in them.’” I opened the holy book and with an earnest desire after truth I searched its sacred pages “as for hidden treasures.” I found one unbroken chain of prophecies and that without the exception of a single link, all those prophecies had been fulfilled save that which the company before me were heralding—“Behold, the bridegroom cometh.” A new light broke in upon my soul and dispersed every cloud of darkness. The cross and the crown passed in rapid succession before me, but I knew that the cross was only for a season, and that the crown was everlasting. With a cry of joy upon my lips I sprang forward, enrolled my name among the followers of the Lamb, and with a fervent and sincere heart

I joined in the catholic cry,
O Jesus in glory appear,
Appear in the clouds of the sky.”

H. M. JOHNSON.

LETTER FROM P. B. MORGAN.

BRO. HIMES:—After writing you last I tarried a few weeks in Connecticut, during which time I preached several times to the church in Kent, and attended a few days at the Winstead camp-meeting—an interesting meeting, but an account of which you have already published. I will merely remark that it afforded indubitable evidence of the strong hold Adventism has taken in that State.

It was the largest camp-meeting of Adventists I ever attended. The labors of Elders Morgan, Matthewson, Grant, Gunn, Howell, and others, have been most indefatigable. But the most of my time I spent with my father, who I lament to say I found in feeble health—is already advised by his physician to refrain from preaching—and I fear will never be able to again discharge all those important duties that devolve upon a preacher of the everlasting gospel.

Oh for the morn when this mortal shall put on immortality—when shall come to pass the saying, Oh death, where is thy sting, Oh grave, where is thy victory! It is when the chastening hand of God is upon us—when the fierce waves of affliction surround and seem threatening us,—that we may test the virtue and moral tendencies of the truths preached by Adventists. We then learn that it is indeed a great practical doctrine.

Since my return to Vermont, I have visited and preached in the following places:

Low Hapton, N. Y.—We have here a good congregation who are under the watch-care of Bro. Bosworth, and doing well. There is no other meeting in the place. I preached there last Lord's day when the chapel was filled with attentive listeners; the interest at this time is excellent, some we trust have already come to a saving knowledge of the truth, and others are inquiring the way. The door is also open for preaching in Castleton and Fairhaven.

At Bristol, Vt., I have preached once and find the interest in no measure declining. Though they have not been blessed with a "revival" or a large accession to their number, still our brethren are firm in the faith of the great truths pertaining to the near coming and kingdom of our Lord Jesus Christ, rejoicing in hope. They had anticipated enjoying the labors of our beloved Bro. I. E. Jones. But duty seemed to dictate otherwise—what we all much regret.

At Burlington, there are yet a few names who love the precious truths of the Bible who meet regularly at the Advent chapel to exhort one another, and hear discussed the great truths relating to the kingdom of God.

At Waterbury, I attended a conference, and although all was not done that might be done perhaps to profit, yet the meeting with old friends in social devotional exercises, was refreshing. The brethren here remain firm in the faith and the interest in the community is very considerable. They enjoy the labors of Bro. D. T. Taylor.

The brethren in this place are yet rejoicing in hope, and trust there has been somewhat of an accession to their strength during the year past. They seem like coming up to the help of the Lord. Our prayer is, O Lord, revive thy work.

For a while past our churches of this region have been quite destitute of faithful laborers. Our venerable father Billings has visited them occasionally—and whose labors I am happy to know have been appreciated. The field is pientous but laborers few.

I purpose laboring in several places during the coming winter, if time lasts, and the Lord willing. Pray for us. Yours in the blessed hope.

Addison, (Vt.), Oct. 30th, 1852.

EXTRACTS FROM LETTERS.

BRO. WILLIAM S. MOORE writes from Bear Creek, (Illinois), Oct. 19th, 1852.

BRO. HIMES:—The paper, it appears to me to hold forth the truths as contained in the Scriptures, to which I must confess I was an entire stranger till Bro. S. Chapman came amongst us last winter. I am truly thankful that our heavenly Father directed him to this part of the country. I think he has been the instrument in the hand of God of doing much good in this State. I have heard a good many that are able to say as well as myself that whereas they were once blind but now they can see. Indeed the Advent doctrine seems so plain that I often wonder why all that hear do not believe.

We have a small society here, seventeen in number. There is another society about six miles south of us which is larger, but I do not know the exact number. We have a Bro. Fowler from Mendon, Adams county, who comes and speaks words of comfort to us. He is to be with each society every two weeks. He embraced the Advent doctrine last winter, he is not a regular ordained preacher, but is a member of the Congregational Church, but a strong believer in the Advent doctrine. O that some of the brethren whose names I see in articles written for

the Herald, would come out amongst us, I believe there might be a glorious work performed in the West, if the people could only have the truth given to them as contained in the Scriptures unmixed with fables.

I will try and increase the number of subscribers for your valuable paper by the time the present volume expires. Should time continue or I am permitted to still remain on this sin-polluted earth, which I expect will soon be changed to a better, where we shall not suffer from sin, where sickness, sorrow, pain, and death, are felt and feared no more.

Yours in the blessed hope of the soon appearing of our Lord and Saviour Jesus Christ, who shall change these vile bodies and make them like his glorious body.

BRO. ALEXANDER WELDON writes from Dunwich, (C. W.), Oct. 20th, 1852.

BRO. HIMES:—We were lately favored with a visit from D. Campbell, who held a series of meetings in this place, which have proved a great blessing to many; previous to this the state of religion here was very low. We have great reason to be thankful for the occasional visits of self-sacrificing, self-denying, and devotional men of God. Bro. Litch and Robinson gave quite an impetus to the cause when they visited us; could they have remained longer much good might have been done. The arrangements of these traveling brethren are generally such, that they have to leave about the time that the people are beginning to feel an interest in the meetings. We should be very happy if Bro. Robinson could visit us again, and remain a little longer with us than he did before.

BRO. JOSHUA BURHAM writes from Atkinson, Oct. 23d, 1852.

BRO. HIMES:—After my respects to you and all the dear brethren of like precious faith, I would say that we stand fast in the doctrine of the coming of the dear Saviour at hand. The signs of the times indicate to us, that the time is just at hand when the Lord of glory will come to deliver all his tried and tempted followers and take them to himself. The Herald, that precious weekly messenger, is all the food we get except the Bible. The Lord has opened a way for us that we can have it a little longer. If faithful we shall soon meet where sin and imperfections will be done away. Bless the Lord.

BRO. THOMAS SMITH writes from Surrey, (Me.), Oct. 25th, 1852.

BRO. HIMES:—I spent the Lord's day (yesterday) in this place, where I preached the word three times to very attentive audiences, and especially in the evening, when the large school-house was well filled with a deeply attentive congregation. Adventism has taken a deep hold on several minds here, the result of which is they hold meetings by themselves and exhort one another daily while they see the day approaching, and are ready and glad to receive the Lord's servants to declare to them the sure word of prophecy.

CHRISTIAN MISSIONS.

The following is from an address of the Rev. James Inglis, before the Society of Evangelical Inquiry in the Kalamazoo Theological Seminary:

"The world, as a whole, in its natural condition lies under the curse of sin and is perishing. Our race is actually under condemnation, and apart from any provision of mercy, is hastening to destruction. I mean this to apply, in all its length and breadth, to fallen man as such. Not merely averring that had Divine grace not interposed there would have been no escape, but that now, since grace has interposed, there is no escape for any but by the personal application of the specific remedy which Divine grace has provided.

"God has graciously revealed a plan whereby a sin-stricken world shall be redeemed from the curse. In the fullness of time he unfolded the mystery of his will in Jesus Christ, whom he set forth a propitiation for sin, that whosoever believeth on him should not perish, but have everlasting life. This plan includes ample provision for the pardon, sanctification, and final salvation of all who receive it. The sufficiency of the remedy, and the enlargement of the grace that provides it, warrants the offer of its benefits to every man. So that, while there is no salvation in any other, there is none to whom the offer of salvation in Christ is not free, or to whom the offer, accepted, will not be effectual.

"The communication of the glad tidings of this salvation is, so far as the world is concerned, the grand object of Christian institutions and activities.

"To state the matter in other words, God has intimated that this world, which is now the empire of Satan, shall be rescued from his impious sway; that he will set up the glorious and everlasting kingdom of his Son—whom he has given to be a sacrifice for sin; so that repentance and the remission of sins may be preached in his name among all nations; and that those who believe in him shall with him inherit the kingdom prepared for them from the foundation of the world. The great business of God's people in the world is to proclaim the things concerning the kingdom and the name of Jesus. The activity of Christians is not only an instrumentality which God condescends to use under this gracious plan, but it is the only appointed instrumentality for bringing men out of darkness into light. I am not unmindful that this instrumentality depends for success absolutely upon the agency of the Holy Spirit; and that God

also, providentially, promotes this work, but still there is no other known or ordained instrumentality.

"This is the mission of every Christian; and this mission has no other limitation than the world. It knows no distinction of home and foreign field; except that home is the point where the work begins, abroad is the expanse over which responsibility stretches. We may, for convenience, treat them as two: but in the word of God the field is one—the world. It is true, of the sinner at your door and of the sinner at the remotest corner of the regions of horrid cruelty, that there is no salvation in any other; and our responsibility to make it known to both, is limited only by our ability and our opportunity.

"There, then, is a whole world lying under condemnation, whose dark depths we cannot fathom; here is a salvation, whose glorious heights we cannot measure, divine in its sufficiency and unlimited in offer. That which alone can raise any from that dark depth to the glorious height, is belief of the Gospel. The Gospel, in order to belief, is to be preached by believers; for it hath pleased God, through the foolishness of preaching, to save them that believe. And here an important inquiry arises. The Gospel itself is the wisdom of God, and the power of God unto salvation to every one that believeth; but the instrumentality for its publication is feeble and fallible; is the preaching of it then sufficient to secure belief? That it is the best possible means may be taken for granted since God selected and appointed it. The preaching of the Cross is indeed, to them that perish, foolishness. Man may wickedly and wilfully reject the truth, but still, to the humble and honest, it brings with it, invariably, the proof of its divine origin and the experience of its divine power. So much is this the case, that one, who made most extensive trial of it, has declared that if it is hid to any it is hid to the lost, who are wilfully blinded."

DEATH AND BURIAL OF LUTHER.

His death at length drew near. About one o'clock of the morning of February 18th, 1546, the pain at his chest became intolerable. He frequently prayed, "Into thy hands I commit my spirit. My heavenly Father, eternal and most merciful God, thou hast revealed to me thy dear Son our Lord Jesus Christ. Him have I preached. I adore him as my only Saviour and Redeemer. I know I shall be forever with Him, for no one can pluck me out of his hand." Dr. Jonas said to him, "Beloved father, do you still hold on to Christ the Son of God our Saviour and Redeemer?" "O, yes," was his last utterance. He then folded his hands on his breast, turned his face on one side, and fell asleep softly as an infant on its mother's breast. The Countess of Mansfield, who was present, would scarcely believe he was gone, till the icy coldness of death under her touch chilled all hopes. She wept as one that refused to be comforted. On February 19th, his body was borne in a leaden coffin to St. Andrew's Church, Eisleben, where Dr. Jonas preached from 1st Thessalonians, 4th chapter, 13th and 18th verses, and next day the body was borne to Wittenberg. As the procession proceeded, one of the crowd unexpectedly gave out and began to sing the first hymn composed by Luther:

"From deep distress I call to thee,
My God regard my crying."

And the whole multitude joined in the hymn, till their voices were choked with weeping. The body was finally taken to the Castle Church, which was crowded with weepers. Bugenhagen and Melancthon successively entered the pulpit. The former gave out his text, but the moment he attempted to address the audience he was overcome by weeping. The congregation joined in his burst of feeling, and from thence the crowd in the streets caught the solemn sympathy, and the whole city became literally a *Bochim*. Martin Luther fell asleep in Jesus. . . . His ashes repose peacefully in the hope of a resurrection in Wittenberg. His living voice consecrates its churches, and his dead dust endears its soil. Kings and emperors have made pilgrimages to the tomb of that monk, and nations cherish in their hearts his imperishable name. Charles V., Frederick the Great, Peter of Russia, and Wallenstein, and lastly Napoleon, visited the spot where the remains of the reformer lie; and even these names, the sound of which still shake the casements of the world, seem but ciphers beside the dust of Martin Luther. The moral grandeur of an Augustinian monk dims the lustre and diminishes the greatness of heroes, consuls, and kings. Nobler far is moral than mere physical dominion. He is the true ruler who sways mind with truth, not he who restrains with a rod of iron. We may applaud the energy which subdues rebellious provinces, and clothes with golden harvests otherwise arid fields. But we must admire and infinitely prefer that more glorious might which throws into other minds kindling thoughts—awakens in human hearts a sense of their lost prerogatives, and moulds society into all the forms of truth, and beauty, and order. The Pauls, the Luthers, the Calvins, the Cranmers, and the Knoxes are the true sovereigns of the earth; the Napoleons, and Cæsars, and Alexanders are not to be compared with them. The former shall only begin to approach their meridian glory, when the latter sink into midnight oblivion.

Dr. Cumming.

"Nothing, indeed, can be more futile, than even the most correct system of religious opinions, if our faith has no influence on the heart; and fails, therefore, to produce its legitimate consequence, a godly life and conversation; everything in Christianity is directed to practical purposes: and in the day of righteous retribution, it will only aggravate our condemnation to have heard, understood, and approved the word of the Lord, if we shall have persisted in refusing to follow its dictates.

J. J. Gurney.

BROOKLYN HOMOEOPATHIC PHARMACY, No. 50 Court-street, Brooklyn, L. I.
J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions, and Pellets, including the higher attenuations.
Cases for Physicians and Family use, of various sizes and prices.
Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.
Homoeopathic Arnica Plaster, a substitute for the ordinary Corn Plaster, and an excellent application for Corns.
Country orders promptly and carefully executed. [s. 18-3m.]

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 22, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The Testimony of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being demanded by the removal of its cover, as heretofore. Terms of Postage.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1½ cent, for each ounce or part of an ounce under 300 miles, and 3 cents over that, at the Post-office where it is received.

The ordering books, can know what the postage is by the weight of the books. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 2½ cents. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 3½ cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—422 pp. Price, 3½ cts. (8 oz.)

ADAMANT TRACTS (bound).—Vol. I. contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first tract in the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADAMANT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 3½ cts. (7 oz.)

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 185; Morrisville, Pa.—Sam'l G. Allen, Lydius-street.
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Buffalo, N. Y.—John Powell, Newburyport, "—Dea J. Pearson, ac., Water-street.
Cincinnati, O.—Joseph Wilson, New York City—W. Tracy, 246
Cleveland, Mass.—Dea J. Burditt, Broome-street.
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L. Hampton, N. Y.—D. Bosworth, Worcester, Mass.—J. J. Bieglow

THE ADVENT HERALD.

BOSTON, NOV. 13, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Visions on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

New Works to be out the 1st of Jan.

1st. MILLER'S LIFE—in one volume.
2d. AN EXPOSITION OF THE APOCALYPSE—in one vol.
These are now in preparation for the press, and will be more particularly noticed hereafter.

The Life of Mr. MILLER was commenced two years since, and would have been completed then, "but Satan hindered us."—1 Thess. 2:18. We hope now to be able to complete it without interruption. Those who sent in money for it then, which has not since been appropriated by them, to other objects, and received the first number, will be entitled to the entire volume, the same as if the first number had not been sent. Its price cannot be now determined. It will probably be somewhere from \$1 to \$1.25.

The Exposition of the Apocalypse will contain about 400 pages. Price, 50 cts. This is nearly through the press. Orders may be sent in for both of the above works.

Owing to the inability of the paper maker to supply the paper for the *Herald* at the regular time, our readers will receive their papers this week a day later than they usually do.

Bro. HIMES will preach in Chardon-street Chapel next Sabbath, Nov. 14th.

"Philosophy of Mystical Agents, Human and Mundane : or the Dynamic Laws and Relations of Man. Embracing the Natural Philosophy of Phenomena, styled 'Spiritual Manifestations,' by E. C. Rogers. In five Nos.—No. 1. Boston : J. P. Jewett & Co. Cleveland, O. : Jewett, Proctor & Worthington."

We have received the first of the above series, and have read it with a good deal of care. The author approaches his subject with a good deal of confidence, that he shall account for all the manifestations of the "Rappers," by natural laws—though he is forced to admit that electricity, magnetism, or other known principles will not account for them. He begins with very sound principles which must govern in all scientific investigations, and concludes that "no phenomena can be developed without the fulfilment of some principle existing between an agent and a substance," and that we are to determine the agent, "by observing under what conditions and circumstances the phenomena occur, both as regards the agent and the substance." He then proceeds to classify facts, and find under what circumstances they occur. In the case of Dr. Phelps, whose chairs, tables, knives, forks, spoons, nails, blocks of wood &c. were thrown about the house in different directions, to the destruction of \$150 worth of property without any visible agency, he finds it was the most violent when a little frightened boy about eleven years old was present. In the case of Mrs. Golding whose plates would walk off the pantry shelves, one after another, by some invisible agent, it was when a certain girl was in the room with her mistress. When chairs, stools &c. walked across the floor without help, a certain boy was present. When a chest moved with three men seated on it, a stool floated in the air &c. a certain girl was present. From such facts he concludes that the human body, when in a certain state, all other things agreeing, is capable of producing those results—on the principle that a divining rod, held in some persons' hands will point towards concealed treasure. In this number, however, he has not shown what the principle is, or how the body thus acts. Nor has he thus far attempted to account for the intel-

ligence manifested by this agent. He has demonstrated that these manifestations are in connection with human presence; but not that they can be produced by any such connection, without the additional aid of unclean spirits, which, the Bible shows, act in such connection. In short, he has omitted the Bible testimony on demoniacal agency.

"The New England Historical and Genealogical Register, published quarterly, under the direction of the New England Historic-Geographical Society. Boston : Thomas Prince, Printer and Publisher, No. 11½ Tremont Row. 1852. Sold in New York by C. S. Francis & Co., 252 Broadway."

The October number of this journal is received. The following is its table of contents :

"Mémorial of the Farrar Family—Organization of the new Government of N. E. 1686—Early Malden Records—Petition from Hull to the General Court, 1675—Early Settlers of Essex and Old Norfolk—Early Marriages of Marshfield, Mass.—Extract from Judge Sewall's interleaved Almanac—Abstracts of the Earliest Suffolk Wills—Deaths of New England Magistrates and Divines—Mémorial of the Johonno Family—Arrival of Sir Edmund Andross at Nastaket—Peterborough Petition for Defence, 1750—Petition of Ipswich Canada, 1755—The Dutch House of Good Hope at Hartford—Petition of Capt. William Trask, 1661—Thunder and Lightning at Marlborough, 1749—Brief Memoirs of Prince's Subscribers—Boston Records, (Roxbury, Sudbury, Watertown,)—Notices of New Publications—Errata—Marriages and Deaths—Index."

BRO. HIMES :—I wish to acknowledge through the *Herald* \$10 from the Providence church for the disabled ministers, which amount has been appropriated to Bro. C. B. Turner. I hope the example of that church will be generally followed. Yours, &c. L. D. MANSFIELD.
New York, Oct. 30th, 1852.

FOREIGN NEWS.

FRANCE.—It is impossible to decide when the empire will be proclaimed. The subject seems to form the absorbing topic of conversation in Parisian circles, and the letter writers make it the subject of extended comments. It is surmised that the debates of the Senate, which is to assemble on the 4th November, will not be long. There can be no question but that a ready cut and dried proposition will be laid before it, which the Senators, after a decent delay of a few days, supposed to be devoted to the careful examination of the people's petition for the empire, will embody in the form of a *senatus consultum*.

It is now generally thought that the President will assume the imperial title in December. One thing is certain—Louis Napoleon keeps his own counsel. He is not in the habit of disclosing his intentions long beforehand. The decree for convoking the Senate was sent to the *Moniteur* for insertion at half-past 12 o'clock at night, and all the previous day people in what is called "the best informed official circles" had been vehemently asserting that it would not appear for some time.

The place assigned for the future residence of Abdel Kader, is not far from the town where Kossuth and some of his companions were sent after their escape from Hungary. Broussa, which contains a population of about 50,000 souls, Turks, Greeks, Jews, and Armenians, was once the capital of the ancient Bithynia. Situate on a flank of Mount Olympus, it was conquered from the Greek emperors in the beginning of the 14th century, when the passes of the mountain had already been left unguarded, and the victorious Orchan, son of Othman, succeeded, by force or by treachery, in obtaining possession of it.

TUSCANY.—It will be recollected that the Tuscan Government, recently condemned Francisco Madiar and Rosa, his wife, to upwards of four years of brutal and infamous punishment in the prisons of forced labor of Volterra and the Ergastolo, or female galleys, at Lucca, for the offence of possessing and reading the Holy Scriptures and the English Book of Common Prayer. This monstrous sentence, which was first pronounced by the Corte Regia of Florence on the 4th of June, after a preliminary detention of ten months in the common jail of that city, has since been confirmed by the Court of Cassation. This outrage on humanity and religion has drawn forth remonstrances from the King of Prussia and other high personages in Europe, who have brought this case under the distinct personal knowledge of the Grand Duke of Tuscany. But that prince adheres with the implacable bigotry of a fanatic to a sentence that degrades himself far more than it can injure the victims of this cruelty, since it gives fresh force and truth to the worst charges ever alleged against the authority he represents, and the church to which he belongs.

Pitcairn's Island.

Rear Admiral Moresby, of H. B. M. Pacific fleet, communicates to the Admiralty an interesting account of a visit made to Pitcairn's Island, in August of the present year, from which it would appear that the population of this Island is beginning to exceed its capacity for supplying sustenance. He says :

"It is impossible to do justice to the spirit of order and decency that animates the whole community, whose number amounts to 170, strictly brought up in the Protestant faith, according to the Established Church of England, by Mr. Nobbs, their pastor and surgeon, who has for twenty-four years zealously and successfully, by precept and example, raised them to a state of the highest moral conduct and feeling."

Of fruits and edible roots they have at present abundance, which they exchange with the whalers for clothing, oil, medicine, and other necessities; but the crops on the tillage ground begin to deteriorate, landslips occur with each succeeding storm, and the declivities of the hills, when denuded, are laid bare by the periodical rains. Their diet consists of yams, sweet potatoes, and bread fruit; a small quantity of fish is occasionally caught; their pigs supply annually upon an average about fifty pounds of meat to each individual; and they have a few goats and fowls. Their want of clothing and other absolute necessities is very pressing, and I am satisfied that the time has arrived when preparations, at least, must be made for the future, seven or eight years being the utmost that can be looked forward to for a continuance of their present means of support. The summary of

the year 1851 gives—births, 12; deaths, 2; marriages, 3. On their return from Tahiti, they numbered about sixty, of whom there were married thirteen couple; the rest from the age of sixteen to infancy."

Admiral Moresby furnished the islanders with some supplies, which were gratefully received. He adds in his letter that "the Adeline Gibbs, American whaler, Mr. Weeks master, was there during our visit. Mr. and Mrs. Weeks were living on shore. It would be a happy circumstance if a person like her could be found to reside among them."

LOUIS NAPOLEON.—In Victor Hugo's new work, entitled "Napoleon the Little," in which the President of France is rather roughly handled, occurs the following passage, which cannot be considered very complimentary :—"This silence of his Louis Bonaparte sometimes breaks; but then he does not speak, he lies. This man lies as other men breathe. He announces an honest intention; he on your guard; he affirms; distrust him; he takes an oath; tremble for your safety. Machiavel has made small men; Louis Bonaparte is one of them. Having announced an enormity against which the world protests—to disavow it with indignation—to call the great God to witness that he is an honest man—and then, at the moment when people are reassured, and laugh at the ludicrousness of the enormity in question, to execute it: this is Louis Bonaparte. It was so with the *coup d'état*; it was so with the decree of the conscription; it was so with the spoliation of the Princess of Orleans; and it will be so with the invasion of Belgium, and of Switzerland, and with everything else. It is his process; you may think about it just what you please. He employs it; he finds it effective. It is his affair, and he will settle the matter with history."

THE NEXT CUBAN EXPEDITION.—The *N. Y. Courier and Enquirer*, in noticing the current rumors of an American colony for St. Domingo, and its probable objects, affirms that there is a formidable expedition, in which thousands of men are enlisted, now ready to sail for Cuba whenever the signal is given, and adds :—"As to the Cuban expedition, we learn from an undoubted source that it is in a forward state of preparation, and it is represented that the utmost care has been taken by the leaders not to violate the neutrality laws of the United States. All the arms and ammunition required have been procured abroad in large quantities, and are now deposited without the bounds of the United States, in a depot known only to a few of the leading spirits. Not even a pop-gun has been procured in the United States. The men are to leave this country as emigrants, unarmed, and will sail from different ports, and, it is calculated, in such a manner that no suspicion shall go abroad as to their actual destination. The measures of the revolutionists have been taken with great circumspection, and, it is only to be feared, that those who embark in this expedition will meet the bloody fate of their predecessors."

A MAN KILLED BY A SNAKE.—One of the under-keepers of the Zoological Garden in London, was recently killed by the bite of a cobra. It appears from the testimony of one of his companions that the unfortunate man was playing with the reptiles, without heeding the remonstrances of the witness. He first took the "bocco" snake from its case, which he handled with impunity. He then put it back and took out the cobra, put it under his waistcoat at the right side, and it crawled round and came out at the left side. He drew it out, and was holding it between the head and the middle of the body, when it darted at his face and bit his nose, the fangs drawing blood. His face soon became livid, and his respiration imperfect. This lividity continued extending until death, which soon occurred. There were ten small punctures, or wounds, on the nose, four on the right and six on the left side.—*Boston Journal*.

The *Montreal Courier* hints that some daring incendiaries have lately attempted to burn the remainder of the city of Montreal, and it therefore warns the citizens to be prepared with loaded arms, and if they detect the ruffians, to "finish them at once."

A lady in Philadelphia, named Shannon, was in the act of closing the shutters of a window in the fourth story of a house, when she was precipitated upon the pavement below, dashing out her brains, and causing almost instant death.

Cortes, in a letter to Charles V., in illustration of the advanced state of society among the Indians of Mexico, says that "they begged in the streets like civilized people."

"Youth's Guide."

The Nov. number (No. 7, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.
Richard Bakewell (Chap. S.) Life in the Arctic Sea.
A Dog Story. Yankee Ingenuity.
A Wonderful Clock. A Little Boy's Wish.
The Sabbath School Scholar. Little Things.
The Voyage of Life. A Child's Hand.
How the Rack was Abolished. Politicians.
Simon Green, or the Man that The Young Tobacco Chewer.
Cured his Bad Neighbors. The Kind of Fruit Indigestible.
Adventure with a Snake. For the Curious, &c. &c.

TERMS (invariably in advance).

Single copies 5 cts. a year.
Twenty-five copies (to one address) 25 " "
Fifty copies 9 " "

BRO. HIMES'S NOTICES.

He will preach—
Nov. 17th—Montonboro', N. H., (in the town house), evening.
" 18th—Ossipee, N. H., at 10 o'clock and evening.
" 19th—Tullonboro', and continue over the Sabbath.
" 20th—Meridith Village (evening).
" 23d—Orange, (in the meeting-house), evening, and the 24th, at 10 A. M., and evening.
Nov. 25th—New Durham Ridge, 10 A. M., 1 P. M., evening, and continue over the Sabbath. Elders W. Burnham and Smith will assist in this meeting.
Nov. 30th and Dec. 1st—London Ridge, 10 A. M., 1 P. M., and evening, each day.
Dec. 2d—Pittsfield, evening.
" 4th and 5th (Sunday)—Allenstown meeting-house, three times each day, at 10 A. M., 1 P. M., and evening.
Elder J. G. Smith will accompany and assist Bro. H.
NOTE.—It is not possible for Elder H. to visit other places in New Hampshire at present. Friends will be patient.

Elder J. P. FARRAR's Post-office address is, for the present, Lawrence, Mass.
NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Appointments, &c.

Providence permitting, I will preach at Salem Friday evening, Nov. 12th; Essex, Sabbath, 14th; Berlin, 15th—where Bro. John Davis may appoint; Athol, 19th—will see some brother call for me on the arrival of the second train from Fitchburg; Northfield Farms, Sabbath, 21st; South Vernon, Vt., 23d; North Springfield, 24th and 25th; Claremont, N. H., 25th; Hartland, (Densmore Hill), Vt., Sabbath, 28th—will see some brother call for me at the Hartland depot on the arrival of the first train from Claremont on Saturday, 27th; Waterbury, 30th; Stow, Dec. 1st—where Bro. Tracy may appoint; Burlington, 2d; Rouses Point, 3d; Champlain, Sabbath, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. B. BILINGS.

I will preach in Westboro' Nov. 11th, and Sunday afternoon and evening, 14th & Northboro', 12th, and Sunday forenoon; Lowell, (where Bro. Sherwin preaches), 15th; Lawrence, 17th; Salem, 18th; Lynn, 19th—where the brethren may appoint; North Abington, Sabbath, 21st—I should like to have the brethren meet in conference on Saturday, the 20th.—Wm. M. INGHAM.

The Lord willing, Bro. N. Smith and I C. Wellcome will hold a meeting in Hope, Me., in the Town Hall, or where Bro. Wentworth shall appoint, commencing Dec. 3d, evening, and continue over two Sundays, and during such a portion of the intervening time as may be thought best.—C. WELLCOME.

If the Lord will, a conference will be held at Kingston, N. H., in the Academy Hall, commencing Wednesday evening, Nov. 17th, and hold over the Sabbath. Bro. L. Oiler, J. Pearson, and H. Plummer are expected to attend. (For the brethren.)

Providence permitting, I will preach in Hingham, Mass., Nov. 28th, as Bro. Moses Tower may arrange; Scituate Harbor, 29th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHASE TAYLOR.

H. L. Hastings will preach at Springfield, Mass., Nov. 15th; Winsted, Ct., 21st; Blandford, or Granville, 24th—Nov. Bates, appt.

Bro. S. W. Thurber will commence a meeting at South-west Stratford, Vt., Nov. 25th, evening, and hold over the Sabbath.

Elder B. Locke will preach at Hillsborough, N. H., Sunday, Nov. 28th.—T. M. PREBLE.

It is expected that Bro. Edwin Burnham will preach in the Chardon-street Chapel the last two Sundays in Nov.

BUSINESS DEPARTMENT.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your past promptness, and will thank you to nudge your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to. It is reasonable. We need all that is due us. We need new type. We depend on this source to obtain it. We need the means now. Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

P. S. We are sorry to add, after keeping the above in a few weeks, that A, B, C, and D, and a few others have evidently not yet read it, or have not yet made up their mind to let us hear from them immediately. Reader, are you a reader of the word only? or are you a doer of it also?

Business Notes.

Jacob Myers—\$1 for *Herald* to No. 625 and books. Did you want the *Herald* sent to you, and also to David Silsby? We have entered it to both.

B. S. Reynolds—Mrs. Sias' paper was directed to Mrs. Lins, Newport, but we have changed it.

T. Wardle—As Bro. L.'s papers are sent by mail, we have sent your music in the same way.

J. M. O.—The Youth's Guide to Canada subscribers is 31 cts.—see Youth's Guide.

W. B. Schermerhorn—We received the \$2, credited you to No. 638 and receipted it in No. 13 of the *Herald*—Sept. 23th.

S. Foster—Have credited you \$10, and charged you \$6.75 per der of J. M. O.

I. C. Wellcome, \$10—The balance now due is \$10.30.

T. M. Preble—Sent you books the 6th by express.

J. D. Boyer—Sent you books the 8th, care of J. Litch.

S. Walker—Sent by express.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The Postmaster of Wallingford, Vt., informs us that the *Herald* is refused by HIRAM WELLMAN, who owes... 3 50

The Postmaster of Charlestown, N. H., returns the paper of Dr. M. DAVIS, as not taken from the Post-office. He owes... 4 00

Total delinquencies since Jan. 1st, 1852... 126 70

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 20 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the line, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.50 a year, pre-paid, or \$1.13 a vol. of six months; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year, it requires the addition of 28, for six, or 48, for twelve months, to the subscription price of the *Herald*. So that the sterling for six months, and 15s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 13 cents a year to any part of Massachusetts, and 26 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Receipts from Nov. 2d to the 9th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing the No. with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 535 is to the end of the first six months of the present year; and No. 536 is to the close of this year.

H. Rogers, 593, and Harp; C. Churchill, 606; C. R. Smith, 606; G. Mullen, 625; F. Van Gorden, 625; A. Veldon, 645, and tract; Mrs. P. Buck, 634, and tract; L. Case, 553; S. Hollock, 606; B. Loomis, 632; H. Colbridge, 612; J. D. Allen, 612; D. G. Drake, 632; L. Taylor, 632; R. Rothwell, 606; J. Troxell, 625; Rev. J. Cook, 658; J. Davis, 616; Elder A. Simmons, 635; M. E. Daniels, 625; W. S. Spencer, 632; J. Pickering, 625; M. Corlies, 623; I. Willoughby, 586—77 cts. due; Dr. W. H. Clinton, 625; T. Roberts, 625; B. Durgin, Jr., 625; J. W. Chandler, 625; Wm. Luce, 612; N. Weston, 635; J. V. Rowen, 625; S. Knight, 612; S. L. Cook, 566, and 12½ cts. for tract, sent—\$1 each.
J. B. Lurabee, 626; G. Loomis, 612; W. Chambers, 586; Wm. S. Howden, 530 cts. on Y. G.; U. F. Arnold, 626; B. M. Clary, 632; J. Mudgett, 612; Dr. M. P. Wallace, 651; T. E. Wilson, 651; Dr. S. Packard, 638; J. Truesdell—W. P. T. to 659 and tracts; H. Oswald, 612; J. Rife, 631; L. Richardson, 635; R. Egan, (if new sub.), 631, and 25 cts. for Y. G.; N. Dunster, 651; Deacon J. Pearson, on acct; E. Pike, 632; T. E. Morrill, 612; S. Bonnamy, 635; J. S. Morgan, 612; R. Robinson, 635; S. Hays, 651; D. Egan, 635; J. T. Thomas, 534—\$2.77 due Jan. 1st—each \$2.
A. Potter, 695, and tracts; H. Baker, 586—each \$3. C. L. Page, 599; Z. Jennings, 625—each \$1.50.

ADVENT



HERALD

NEW SERIES. VOL. X. BOSTON, SATURDAY, NOVEMBER 20, 1852. NO. 21. WHOLE NO. 601

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
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JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.
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* For terms, &c., see last page.



HOPE OF DAWN.
—
"Until the day dawn and the day-star arise."—2 PET. 1:19.
Till the day dawn,
And the day-star arise,
O Saviour, let thy love,
Down-dropping from above,
This withered soul renew
With thy flower-freshening dew!
O never-changing Friend,
My failing steps attend;
Hold thou me up, and so
I shall pass safely through.
Still keep me at thy side,
Thou who for me hast died;
O light me on my way,
My joy, my strength, my stay.
O chide me closer to the pierced side,
Thou who for me the death of death hast died;
Let not this staggering faith be too, too sorely tried.
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Let not this staggering faith be too, too sorely tried.
Quarterly Journal of Prophecy.

Genesis—Chapter III.
FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."
(Continued from our last.)
V. 12—"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

He feels that God has had his eye upon him, and that what he says is true. It is the tree that has given him this knowledge of "evil." Had he waited God's time, the eating of it would have given him the knowledge of "only good"; but he has refused to wait; he has disobeyed God; he has made haste to be wise; and it has opened his eyes only to the evil. Still, however, he will take no blame to himself for doing what he has done. He makes no direct and honest answer to God, in freely confessing that he had eaten, yet he cannot deny the deed, and therefore, in the very act of admitting (not confessing), he casts the blame upon the woman,—nay, upon God, for giving him such a tempter. Here let us mark such truths as these.

1. The difference between *admitting* sin and *confessing* it. Adam admits it,—slowly and sullenly,—but he does not confess it. He is confronted with a Being in whose presence it would be vain to deny what he had done; but he will go no farther than he can help. He will tacitly concede, when concession is extorted from him, but he will make no frank acknowledgment. It is so with the sinner still. He does precisely as Adam did; no more, till the Holy Spirit lays his hand upon his conscience and touches all the springs of his being. Up till that time he may utter extorted and reluctant *concessions*, but he will not *confess* sin. He will not deal frankly with God. He is sullen, and admits that he is a sinner because others do it,

—because it would be thought pride in him not to do it,—because he cannot help it,—because he is conscious there is something wrong; but still there is no open-hearted confession. If there is not actually the "keeping silence" (Psa. 32:3), or the "covering of sin" (Prov. 28:13), there is nothing of the ready spirit; "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions to the Lord; and thou forgavest the iniquity of my sin."—Psa. 32:5; Prov. 28:13; Luke 15:18-21; 1 John 1:9.

2. The artfulness of an unhumiliated sinner. Even while admitting sin, he shakes himself free from blame; nay, he thrusts forward the name of another, even before the admission comes forth, as if to neutralize it before it is made. How artful! yet how common still! Men do not only give a mere reluctant admission,—they do not merely in so doing try to shift the blame from themselves, but they attempt, by introducing the name of another, before the admission is made, to give the impression most cunningly that this other is the really guilty person. Thus, by mentioning another first, they hope to draw away all the attention from themselves to him, so that, before their own guilt has been conceded, attention has been directed to him as the guilty one, and thus not only is there a bare admission of guilt instead of an honest confession, but there is a most cunning endeavor to undo that very admission by the peculiar way in which it is made. It is difficult to say whether such a method be more cunning or cowardly. It is certainly the procedure of a man who is, on the one hand, afraid to confess, and, on the other, afraid not to confess, and who compromises these to opposite fears by a most artful declaration, which shows how sorely he shrinks from the consequences of his own poor admission. Ah! where do we find honest, unreserved acknowledgment of sin? Nowhere, save in connection with pardon. Up till the moment that we learn the "forgiveness that there is with God," there will always be reserve,—a cowardly reluctance to confess, an unmanly shifting of the guilt from off ourselves, a desire to palliate our sins, or lessen their number. There will always be "guile," for there will always be a motive to hide our sins; but when the free pardon comes, it takes away all reserve, it renders us "guileless." We confess it freely, for the reasons for restraint are done away. And in coming to receive the pardon, we put forward the name of our Surety first, before even mentioning our sins, that like Adam, though not with his guile, we may call attention to Him on whom we cast our guilt: "For THY NAME'S SAKE, O Lord, pardon mine iniquity, for it is great."—Psa. 25:11.

3. The self-justifying pride of the sinner. He admits as much of his guilt as cannot be denied, and then takes credit to himself for what he has done. He is resolved to take no more blame than he can help. Even in the blame that he takes, he finds not only an extenuation, but a virtue, a merit; for he fled, because it was not seemly for him to stand before God naked! Nay, even in so much of the blame as he takes, he must divide it with another, thus leaving on himself but little guilt and some considerable degree of merit. Had it not been for another, he would not have had to admit even the small measure of blame that he does! There is pride here, but no godly sorrow; nothing of the "broken spirit;" nay, not even *despair*. His self-righteousness elates him, buoys him up, and makes him think his case not so bad as to be hopeless. Till the sinner sees the cross it will be always so. Law will not humble him. The voice of God will not humble, though it may alarm him. He must see the utter condemnation of himself in the cross, and at the same time God's provision for meeting his case and removing the condemnation ere he will throw away his confidences. It is only the knowledge of the Divine righteousness that can remove either his pride or his shame, just as it is only the knowledge of the "perfect love" that can cast out fear.

4. The hardened selfishness of the sinner. He accuses others to screen himself. He does not hesitate to inculpate the dearest; he spares not the wife of his bosom. Rather than bear the blame, he will fling it anywhere, whoever may suffer. And all this in a moment! How instantaneous are the results of sin! Already it has rooted out affection, and broken the nearest tie, and made man a being of dark selfishness. He has ceased to "love his neighbor as himself." SELF has now risen uppermost within him. He is steeled against his dearest of kin. He does not hesitate to expose them to the wrath of God; he cares not what their doom may be provided he escape! "Hateful, and hating one another," is the inscription on the forehead of our fallen race. It is this that we here read upon the brow of Adam.

5. The sinner's blasphemy and ingratitude to God. "The woman whom thou gavest me," said Adam. God's love in giving him a helpmeet is overlooked, and the gift mocked at. God's earnest pains in providing for him a companion so suitable are forgotten, nay, turned into an occasion for casting the blame of his fall upon him. Had it not been for thee, I should not have sinned;—she whom thou gavest me has become my seducer. Thou didst it, in giving me such a companion. Thus it was that Israel taunted God with being the author of their sins and woes (Ezek. 33:10): "If our transgressions be upon us, and we pine away in them, how should we then live?" That is, "If we die, we must just die; we cannot help it; and God is only mocking us with broken promises, speaking to us of life, yet sending only death." And in reference to this it was that God cleared himself upon oath, refusing to lie under the imputation, or to take the blame of man's death; "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Thus it is that scoffers in these last days pervert the gifts of God into an excuse for sinning, or into reasons for believing that there is no such thing as sin at all. When we speak of their sin following their lusts, they ask, "What sin can there be in the indulgence of those desires that God has given? or if there be sin in these things, who is to blame but He who gave them?"

6. The sinner's attempt to smooth over his deed. "The woman gave me the fruit, and I ate of it; that was all. Giving, receiving, and eating a little fruit; that was all! What more simple, natural, innocent? How could I do otherwise?" Thus he glosses over the sin. He speaks smooth things to himself regarding it, and would fain make God think as little of it as he does himself. And so men still trifle with sin. What harm is there in it? What harm is there in the song, the dance, the laugh, the gaiety, the glitter? Are not these amusements harmless? Ah! it was thus the first sinner tried to reason with his God. But did he succeed? Did God accept his plea of harmlessness? Did he turn away his wrath, or dilute the curse, or justify the transgressor? So long as man persists in smoothing down his sin, and trying to make God think as lightly of it as he does himself, he must fail in finding favor. It is not till he acquiesces in God's verdict, and, accepting condemnation as his due, takes the sinner's place before God, that he can hope at all. For all hope to a sinner begins in the acknowledgment of his hopelessness, and consenting to take his hope, not from the idea that wrath is not his due, but from the knowledge of that wondrous grace that has stretched its blessed circle far beyond the uttermost limits of human sin.

V. 13—"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

The trial proceeds, and the investigation is carried on with all judicial calmness. Adam's sullen answer awakes no wrath, and calls forth no remark. The Lord God now passes on to the woman. She had been accused by the man, and he turns to her to see how the man's accusation stands. He takes him at his word, and proceeds with the inquiry: "What is this

that thou hast done?" Is it really true that thou hast done this thing with which thy husband charges thee?

In Eve we mark the same self-justifying spirit. She does not, indeed, retaliate upon the man, and say, "How am I to blame for *his* sin, seeing he need not have eaten unless he had pleased?" She admits that she had done the deed, though, like her husband, she does so most sullenly, and not by a direct or frank confession. She does not deny the deed, but she will not take the blame. It was the serpent that beguiled her! How could she help it? As if she would thus indirectly cast back the blame on God. "It was thine own creature, the serpent; he is the real cause; blame him, not me; why was he allowed to beguile me?"

Thus it is that the sinner refuses to accept the *guilt*, even when he admits the *deed*. He dares not say, I did not do the deed; but he does not hesitate to affirm, "I was not to blame in doing it." He affirms, either "the sin was not a very great one," or, "there were many excuses for me;" and the greatest of all is this, that "it was a creature of God's own making that seduced me." See how fatally sin works. It makes him a liar,—a liar to his own conscience, to his fellows, to his God. It makes him a coward. It makes him an accuser of others. It makes him a blasphemer of God himself. To own himself totally a sinner,—made so, not by God, nor by any fellow-creature, nor by education, nor by circumstances, but solely by himself,—is what he will not stoop to. Yet on any other terms God cannot deal with him. As a confessed sinner, he may at any moment go to God, assured of finding favor and pardon; but on any other footing approach to God must be made wholly in vain. Half-confessions will not do; concealments will not do; extenuations will not do; there must be the full acknowledgment of entire guilt, otherwise God can have no dealings with him at all.

And here, again, let us mark the forbearance of God. Even before grace is directly announced to man, we can observe the dawning of it in the way in which God approaches man, and in the difference between his dealings with man and his dealings with the serpent. How slow to anger! How loth to find the woman guilty! How anxious to hear all that she has to say for herself before pronouncing sentence! How condescending, too, in all this; for he comes himself in person to make the inquiry, not trusting it to another; and comes most graciously to seek after man, when man was fleeing from him; not hastily putting a harsh construction upon his flight, but waiting to hear his excuse and defence; not threatening or upbraiding, but, in the words of calm and friendly inquiry, asking, "What is this that thou hast done?"

Such is the God with whom we have to do,—"the God of all grace;" not hating, but loving; not cursing, but blessing; not hasty, but slow to anger; not upbraiding, but dealing tenderly; not condemning, but pardoning. How manifestly is this the same God who so loved the world as to give his only-begotten Son! How perfect the harmony of character in this God, from these first words, spoken to fallen man, to the last which his book contains! How blessed to learn that this God, who sought out Adam when he fled from him, is seeking the sinner still, unprovoked by his wanderings and resistances and self-excuses; waiting with undiminished patience and forbearing love, to receive and to love and to bless.—(To be continued.)

Louis Napoleon and the Pope.
These two distinguished persons hold, at the present time, very peculiar relations to each other. Both of them lacking principle sadly, a certain sort of fraternity subsists between them; and were it not that two of a trade can never agree, they might possibly get along without much jarring. The misfortune is, that they know each other too well, and hence mutual distrust. It is one of the most remarkable and

beneficent features of Divine Providence, that corrupt men are so constituted that they cannot fully confide in each other. It would, indeed, be a sad thing for the world could they cordially agree upon a coalition for the accomplishment of their bad purposes. Each intent upon his own aggrandizement, their plans necessarily clash, and in the end they arm themselves against each other. Louis Napoleon has but one object—his own exaltation, and in all his public measures this is the secret spring. He keeps his army in Italy to protect the Pope against his own wilful and not very affectionate subjects; what could he do less as a faithful son of the Church? This is the ostensible motive; under it, however, lies one much stronger, which is to make the "holy father" his prisoner, and to prevent him from tampering with neighboring powers. Faithful Austria is extremely anxious to show its zeal for the "head of the Church" in the same way. Napoleon, since he came into power, has been most obsequious to the Pope and his tried friends the Jesuits, for the reason not that he cares a button for religion in any form, but the success of his scheme is dependent on his popularity with the Church. He aspires to the imperial throne, and in his own language, wishes for "consecration from the chief of Christianity;" or in other words, that the Pope should place the crown on his head. His wish is intimated; the Pope becomes alarmed; he is afraid of offending his ally the Austrians, and perhaps the Russians, too, by pouring the sacred oil on the brows of a usurper, who has no title to the throne by "divine right;" he is apprehensive, too, that Napoleon le Petit may serve him as Napoleon le Grand served his predecessor Pious VI., by enforcing his hospitality on him a few years, instead of a few days, should he visit the Parisian capital. To escape the dilemma, "his holiness" used a little deception, such as served him on a previous occasion, and under pretence of seeking necessary relaxation, by a steamboat excursion, he attempted to fly to Naples. A French steamboat, the commander of which was, no doubt, fully apprized of the Pope's intentions, insisted on accompanying him as an escort of honor! The Pope would willingly have declined the honor of his company; but true French politeness insisted, and then the plan of escape was frustrated. The Pope is still Napoleon's prisoner; and the question is, whether he will consent to place the imperial diadem on the head of his faithful son! It will be curious to see how these grand intriguers will settle their differences. Should the Pope prove obstinate, Napoleon has it in his power to punish him; not by withdrawing his army from Italy—that would be bad policy, as Austria would soon supply its place—but by simply withdrawing his protection from the Pope, and preventing foreign interference, while his own subjects dealt with him. This would, indeed, be a sad dilemma for the Pope, knowing, as he does, that his own subjects hate him most cordially, and would, in a day, hurl him and his corrupt court from the seats of power. What, then, with the fear of such a juncture before his eyes, shall the Pope do? Shall he incur the displeasure of other formidable powers, by crowning Napoleon; or lose his government, if not his head, by refusing? In either case, he may become the cause of a general war, the result of which could only be disastrous to the Roman Catholic governments of Europe, which richly deserve chastisement. While we throw out these few thoughts, we feel perfectly composed as to the issue of this or any other political question which may rise in Europe. We know that God reigns, and has his purpose to accomplish. His ends cannot be defeated. He may suffer despotism and false religion to retain their power a little longer; but their fate is sealed, and sooner or later, they will wither under the scorching blast of his anger.

Sinaitic Inscriptions.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPERTY."

(Concluded.)

These writings could only have been done by a people possessing implements of various kinds, implements which no pilgrims ever think of carrying with them. They must have graving tools of strength, and in considerable numbers; for in the title of one of the inscriptions the letters are six feet long, and the remaining forty feet long, and the remaining forty lines in proportion. Besides graving tools, they must have been amply provided with ropes and ladders, for very many of the inscriptions could only have been cut by means of these appliances.

The difficulty of working on the face of rocks under a scorching sun is so great that it could only be overcome by men who, living in the desert, could avail themselves of all opportunities, and take things leisurely, or else who were shadowed from the heat in some miraculous way. The labor of copying even a few of them is described by travelers as almost insupportable. What must have been the toil of executing them, when we consider, not only their

amazing number, but that many of them are cut out in the hard granite?

Thus much for the general theory thrown out by most who have visited these localities. To believe that these inscriptions were the work of pilgrims visiting Mount Sinai requires much about the same amount of credulity as to believe that they were graven on the rocks when first created. Indeed we should be inclined to think the latter hypothesis considerably less repugnant to reason, to facts, and to history.

The great mass of these inscriptions occurs, not on any of the routes from Arabia Petrea to Mount Sinai, but on the direct road from Mount Sinai to Suez and Egypt, and pre-eminently in the Wady and Djebel Mokatteb, on the coast road to Suez. The single known exception to this remark, the road from Djebel Mousa or Mount Hor to Akaba through the Wady Arabah, which has been described but very recently, is in the ascertained march of the Israelites, it being the only route open to them from Mount Hor to Akaba, or Ezion-Geber.

Is there any people in whom all the discordances seems to unite and be harmonized, save Israel in their desert sojourn? Suppose these writings to have been their work, then *everything is accounted for* in the simplest and most natural way. Deny that they are Israel's, and you may describe them to chance, or the giants, or the angels, or any other race of beings you please,—but no earthly nation, which history has written of could have executed these sculptures.

Mr. Forster thinks he has discovered the key to the language, and its interpretation. And we have no doubt that, in part, he has, though his discoveries are still imperfect.

The language is not Hebrew, neither is it Egyptian, properly speaking. And herein consists one of the corroborations of Mr. Forster's theory. For, if he be correct, then these writings are in the ancient Egyptian character,—just that which we might have expected Israel to have used. Thus Mr. F. explains himself:

"The opinion of Cosmas, then so long, and so unjustly condemned, is, after all, the right and true judgment: namely, that the Sinaitic inscriptions were the work of the ancient Israelites, during their forty years' wanderings in the wilderness. But from the settlement of their authorship there arises a further question, as to the language, or dialect, in which they were written. The word *Iao*, answering to the Greek *Iao*, in three letters for the ineffable Name, instead of the Scriptural *Jehovah*, in four, alone sufficiently indicates that language, or dialect, not to have been the Hebrew of the Old Testament. Hebrew words and phrases, indeed, in common with all the Semitic dialects, it has been shown, and will hereafter more fully be proved, to contain, but its vocabulary is not the Mosaic Hebrew. But if it be not Hebrew, the reason of the case tells us that it must have been the ancient Egyptian: the vernacular idiom of the country and people, among whom the Israelites had sojourned for the term of eight generations, or of two hundred and fifty years."

Let us now briefly sketch some of the decyphered. The first is the passage of the Red Sea. In Exodus 15:17 we read, "The horse of Pharaoh went in," &c. Now there is an inscription and a hieroglyphic on one of the rocks in connection with this, strikingly bringing out the exactness and literality of the above passage in the Song of Moses.

"In the fourth line of this inscription, the eye was arrested by a hieroglyphical character in the form of a horse. The Arabic *fa*, which formed the head and neck of the animal, being followed by *ph*, the Greek *rho*, and by the Hebrew *y*, *ain*, the royal name of *Pharaoh* apparently stood before me. To ascertain whether the contents of the inscription tallied with the name was the next and instant object. The decyphered inscription proved to be a record of the passage of the Red Sea, and of the vain attempt of Pharaoh to escape from the returning waters by flight on horseback.

"The characters of this inscription were all sufficiently clear, and being mostly letters of known forms, on the principle of assigning to them their known powers, it was decypherable with comparative facility. The last word alone presented an impediment; for it was a monogram, and with the disentangling of monograms I was not, at this period familiar. The sense required by the whole context was *horse*, or *war-horse*. But some time elapsed before I discovered that the last word was *rabat*; and signifies 'A horse of ancient race,' or 'Horses prepared for war.'

* The figures sketched, are strong confirmations. We have in some a peculiar rock, rudely carved,—evidently the rock that was smitten. In others we have a man holding up both hands in the attitude of prayer, evidently Moses praying on the hill when Joshua was fighting with Amalek. In another we have a serpent springing upon a man, evidently a sketch of one of the fiery serpents. And it is remarkable that the inscription under, or above, or around each of these, as decyphered by Mr. Forster, exactly corresponds with the figure.

"Previously to the completion of the decyphering, the action of the hieroglyphic horse had perplexed me. As he seemed neither to advance or recede, I had set down the neck thrown backwards, and the disparted fore-legs, as symbolical, perhaps, of the haughty bearing of his rider. The full decyphering first undeceived me. The king is in the act of retreat; his horse has just received the check of the rein, by which the head is thrown back, and the fore-legs are parted, while the hind legs remain as yet unmoved. The whole action is one familiar to every horseman, who has suddenly and violently checked his horse."

There seem to be two inscriptions referring to this, one of which Mr. F. thus translates: "Fleeth the swift long horse, rising both fore-feet together, going at full speed, his rider dashed to the ground; Pharaoh running with long strides like a fleet-horse takes startled flight, casting off violently with both hands, to quicken his pace, his helmet." The other he gives thus: "The people journeyeth through the passage terror-stricken: urges onward with slackened reign benignantly, Jehovah, the people. The people essayeth the waters; Pharaoh retrograding, reins back his war-horse."

In connection with this we may notice the magnificent inscription of about one hundred feet in height. The title is all that has yet been copied by travelers. It (the title) alone is six feet in height, though consisting of but one line. It has forty-one successive lines under this, evidently forming one entire piece, which Mr. F. conjectures is the Song of Moses! We trust that no time will be lost in having it copied and sent home. It will form the best test of the truth of Mr. F.'s theory.

The next inscriptions decyphered by Mr. F. are those relating to the feathered fowl. Of these there are three, very similar to each other. We give only the first. "The red geese ascend from the sea; lusting, the people eat on at them."

The next two refer to the rock in Horeb. There, in the heart of these, the rude sketch of a rock, and the decyphering of the words is as follows: "The people the hard stone satiates with water, thirsting." Again: "The hard rock water a great miracle."

The next is the battle of Rephidim. Here there is the figure of a man with uplifted hands. The decyphering runs thus: "Prayeth unto God the prophet upon a hard great stone; his hands sustaining Aaron Hur."

The next we come to, is the plague of the fiery serpents. In this inscription there is the figure of a serpent in the act of striking a prostrate Israelite. The serpent is represented as curling in sinuous folds. The interpretation is as follows: "Destroy, springing on the people, the fiery serpents. Hissing, injecting venom, heralds of death—they kill. The people prostrating on their back, curling in folds, they wind round, descending on, bearing destruction."

These specimens must suffice. There are many others in this volume; and there are thousands of others in the desert of Sinai yet uncopied and undeciphered. No time, we trust, will be lost in bringing home more. The field of antiquities thus opened up, promises to be one of profoundest interest—far beyond that attaching either to Nineveh or Babylon.

If these inscriptions are Israel's own records of the Lord's dealings with them, how much light may yet be cast on Scripture! The rocks of Sinai may yet prove reflectors of a wondrous light upon many things that have hitherto been accounted dark and puzzling.

If these inscriptions are indeed Israel's own records of the Lord's dealing with them, then what can the infidel say? Is not his mouth stopped? The very stones cry out against him, and say, "the God of Israel is he who alone doth wonders, his name is Jehovah."

If these inscriptions be truly Israelitish, how completely is the whole theory of *myths* swept away. Strauss may turn each chapter of the Bible into a *myth*, but what will he do with these rock-written records? They are not taken from Scripture; nay, they must have been written prior to most of the Pentateuch, yet they narrate simple facts, in which mythism can have no place for developing itself, or displaying its dextrous feats of jugglery and lies.

Death.

"My days are past, my purposes broken off, even the thoughts of my heart." How many since these inspired words were recorded, have realized their truth! How many, with a dying breath, have adopted them as their history! How many more, by their unperfected plans, unfinished business, unsigned wills, have proved that their purposes were broken off, even the thoughts of the heart. To some doubtless, since we turned to this declaration of Job, has the divine truth become an awful reality?

The broken column, so common in our cemeteries, is a fit emblem of purposes broken off. Could those cities of the dead be reanimated, and their masses be allowed one record of their passage from time to eternity, it would be the

echo of this same text, My purposes were broken off, even the thoughts of my heart. What a multitude of children, who by untimely death have broken off the purposes of fond and hoping parents! What a vast throng of youth, gathered in early life to the tomb, have thus been broken off in their purposes? What a congregation of men, in the midst and in the vigor of years, just as they had begun to enjoy the fruits of toil and sacrifice have had their purposes broken off, even the thoughts of the heart! Not a few of the aged too, have been, even at the eleventh hour, surprised by death, with plans unperfected and preparation not matured—their purposes were broken off!

The man of God has left an unfinished sermon or a service uncompleted, to attend the summons of death—the physician has been called away, while making his daily routine of mercy—the professor in the midst of academical engagements—the politician before he had reached the goal of his life's ambition—the lawyer in the middle of a suit—the author before his volume was completed—the merchant in his plans and operations of business—each and all had their purposes broken off, even the thoughts of the heart.

The voyager, on entering port, with buoyant hope of soon meeting old friends, is suddenly overwhelmed with his bark, and sinks like lead in the waters! The long absent traveler, after having sacrificed personal comfort to shorten his absence from loved ones, just begins to indulge the thought of a reunion at home, when his purposes are broken off, even the thoughts of his heart! At a time unexpected and in a manner mysterious, the summons came, the plans of years are suddenly cut off, he dieth in his full strength. Thus it ever has been, and will continue to be—for at such an hour as we think not death comes—and when he calls, we can enter no defence—the skeleton, prescription, theme, forum, brief, honors or profits, whatever occupies the mind at that moment, must be left. Happy those living in a state of preparation for the hour—then you may

With an unflinching trust approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Christian Mirror.

The Reformation in Ireland.

So numerous are the converts from Popery in Ireland, that people begin to speak of the "Reformation" in that country. We named, not long since, the very large number who had been lately received into the Episcopal Church in the diocese of Tuam. Presbyterian missions likewise are eminently successful. It is not strange that the Romish priests are incensed by such events. The following a contemporary finds reported as uttered in a sermon by a priest in Bala:

"Now, congregation, give ear to me. There are Bible readers going among you with corrupt Bibles and filthy tracts, by which they hope to seduce you; but don't listen to them, nor allow them to enter your houses, nor attempt to touch one of their tracts. They also intend to set up a school here. If I find that any of you send any of your children to it, I will denounce you from this altar. A little false prophet came here some time ago and set up a school; but I will go there this week with a whip, and I will flog the Catholic children to their own doors. And not content with this he now brings his Bible-readers here. But I will pray to the Lord that he may give me power to banish them. I'll let them see I have the power, and they will be banished. If I find that any one gives work to any one who gives them lodging, I will curse them. I will not say much to-day, but if I find that any one disobeys these orders, I will quench the candles on them next Sunday."

Socrates had a Zantippe, and Wesley a Vizelle.

Notwithstanding Wesley had written a treatise in favor of celibacy, he married a widow named Vizelle, with four children, and an independent fortune. She proved, however, a complete termagant, was jealous, ill-natured, and overbearing.

It is said, says Southey, that she frequently traveled a hundred miles, for the purpose of watching, from a window, who was in the carriage with him when he entered a town. She searched his pockets, opened his letters, put his letters and papers in the hands of his enemies, in hopes that they might be made use of to blast his character; and sometimes laid violent hands upon him and tore his hair. She frequently left his house, and upon his earnest entreaties, returned again; till after having thus disquieted twenty years of his life, as far as it was possible for any domestic vexation to disquiet a man whose life was passed in locomotion, she seized on part of his journals, and many other papers, which were never restored, and departed, leaving word that she never intended to return.

10

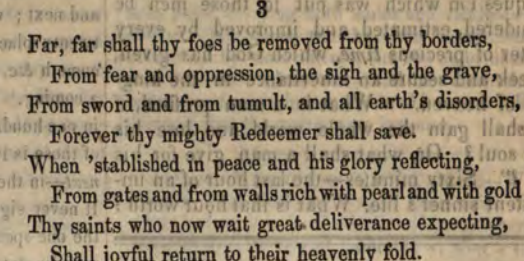
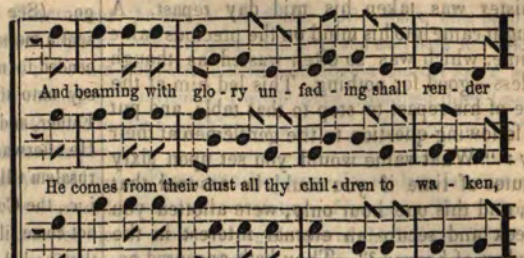
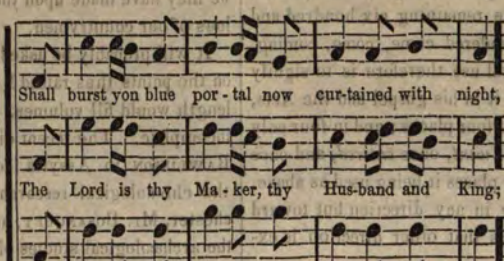
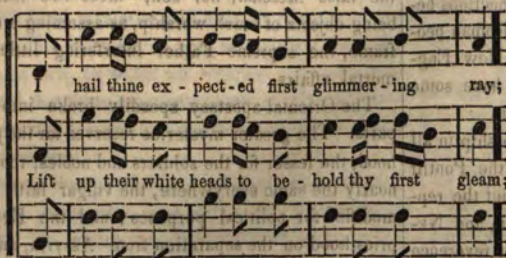
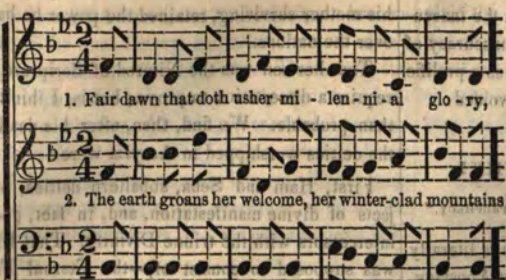
Carolina.

ADVENT HARP.

11

ADVENT HARP.

12



Dying as a Christian vs. Dying as a Roman.

The aged Simeon, as he took the young Saviour in his arms, said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

When the protomartyr Stephen fell beneath the missile of his enemies, he exclaimed, "Lord Jesus, receive my spirit!" and, getting upon his knees, he cried with a loud voice, "Lord, lay not this sin to their charge!" and when he had said this, he fell asleep.

The apostle Paul, just before his martyrdom, exclaimed: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day!"

Ignatius, who, by the edict of the Emperor Trajan, was brought from Antioch to Rome to be thrown to the lions in the Amphitheatre, ceased not to exhort Christians on the way, saying, "My Lord was crucified for me!"

"Abjure Christianity, or you shall be thrown to the wild beasts," said the Roman Proconsul to the aged Polycarp, Bishop of Smyrna. "Let them come on," cried Polycarp; "we Christians are not accustomed to change from better to worse, but from bad to better."

The venerable Hilary, Bishop of Poitiers, A. D. 355, in his dying moments thus addressed his soul: "Soul, thou hast served Christ these seventy years, and art thou afraid to die? Go out, soul! go out!"

When the chain was placed on the neck of John Huss, he exclaimed with a smile: "Welcome this chain, for Christ's sake!" The fagots having been piled up to his neck, the Duke of Bavaria, in a brutal manner, called on him to abjure. "No, no," cried the martyr; "I take God to witness I preached none but his own pure doctrines, and what I taught I am ready to seal with my blood."

Jerome of Prague, who followed Huss to the stake after a few months, said to the executioner, who was about to kindle the fire behind him, "Bring thy torch hither; do thine office before my face: had I feared death, I might have avoided it."

The last words Luther was heard to utter were: "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth."

"Nothing but heaven," said the mild Melancthon, when asked by his friends if he wanted anything. And then he gently fell asleep in Christ.

George Wishart cried out at the stake, "For the true gospel, given me by the grace of God, I suffer this day with a glad heart. Behold my visage: ye shall not see me change color. I fear not this fire."

The last prayer offered by Tindal, who translated the Bible, and suffered martyrdom in 1536, was, "O Lord, open the King of England's eyes."

Lawrence Saunders, who suffered martyrdom during the reign of Queen Mary, kissed the stake to which he was bound, exclaiming, "Welcome the cross of Christ; welcome life everlasting!"

"Be of good heart, brother," cried Ridley to Latimer, "for our God will either assuage this flame, or enable us to abide it." Latimer re-

plied, "Be of good comfort, brother; for we shall this day light such a candle in England as, by God's grace, shall never be put out."

Bergerus, a councillor of the Emperor Maximilian, said, while dying, "Farewell, O, farewell, all earthly things, and welcome heaven."

George Buchanan, the ornament of Scottish literature, who could write Latin verse with a purity almost worthy of the Augustan age, was taken with his last illness when in the country. To the message of King James, who summoned him to be at court in twenty days, he sent this reply: "Before the days mentioned by your Majesty shall be expired, I shall be in that place where few kings enter."

The Marquis of Argyle, when advancing to the scaffold, said, "I could die as a Roman, but I choose rather to die as a Christian."

Among the last words of Claude were these: "I am so oppressed that I can attend only to two of the great truths of religion, namely, the mercy of God, and the gracious aids of the Holy Ghost."

For the last fourteen years of his life, the philosophic John Locke applied himself to the study of the Scriptures. "Blessed be God," said he on his death-bed, "for what the law has shown to man; blessed be his name for justifying him through faith in Christ; and thanks be to thy name, O God, for having called me to the knowledge of the divine Saviour."

When that great philosopher and divine, President Edwards, was dying, some in his chamber were lamenting his departure as a frown on the College and a heavy stroke on the Church, not supposing that he attended to them, or even heard them; turning his dying eyes on them, he said, "Trust in God, and you need not fear." These were his last words.

Edward Payson, of Portland, went out of the world with the song of an angel on his lips. When laboring under very acute pains, he exclaimed, "These are God's arrows, but they are sharpened with love."

David Hume, in his last moments, spoke with a cheerfulness in accordance with the tenor of his innocent and philosophic life. This agrees with the testimony of his friends. The author of the "Wealth of Nations" says, "he died as a philosopher dies," and represents him as engaging cheerfully in a game of whist, and indulging in some good-humored drollery about Charon and his boat. But was this manly, was this dignified, when so solemn an event as death, even admitting that it might end existence, was at hand? Is not the part he played too studied, not to say too trifling, for the dying philosopher? Well has the good Bishop Horne remarked, that the man who could meet death in such a frame of mind might smile over Babylon in ruins, esteem the earthquake that destroyed Lisbon an agreeable occurrence, and congratulate the hardened Pharaoh on his overthrow in the Red Sea. But it is now said that Hume died in extreme agony and horror of mind, and that the woman who attended him as nurse expressed her fervent desire never again to be present at so horrible a scene. (See Prof. Silliman's Journal in Europe.)

Let me add a few more remarkable sayings of dying men.

Grotius cried out, "Oh! I have consumed my days in a laborious trifling!"

Dr. Johnson lamented many things in his past career, but when the light of evangelical truth broke in upon his mind, he obtained Christian peace, in which he died.

Baron Haller died expressing his renewed confidence in God's mercy through Jesus Christ. Julian the Apostate exclaimed, as he fell wounded fighting with the Persians, "Thou hast conquered me, O Galilean!"

The deist Hobbes said with horror, in his last moments, "I am taking a fearful leap in the dark."

Cardinal Mazarine, "O my poor soul, what is to become of thee? whither wilt thou go?"

Voltaire (see Bishop Wilson's Evidences of Christianity) died crying out, in the horrors of despair, on the name of Christ at one time, and at another on the names of his associates and admirers, whom he cursed as causing, by their flattery, his ruin.

Massacre of the Mamelukes.

On the first day of March, 1811, Mehemet Ali perpetrated a crime which ever afterwards rendered his name infamous. He collected all the Mameluke Beys in the North of Egypt in the citadel at Cairo. He gave out that he wished them to share in the ceremony of investing his son Jonsam with the caftan. It was remarked that on the morning of that day that the sun rose the color of blood, and the face of the pacha looked dark and troubled; but at times he cleared it up with a smile of kindness to deceive his victims. The Beys came mounted on their finest Arabian horses, in their magnificent uniforms, forming the most superb cavalry in the world. The pacha presented them with coffee, and paid them all honor. At length they were commanded to move in procession from the citadel. Meanwhile Mehemet Ali placed himself on a terrace, seated on a carpet, and calmly smoked his Persian pipe. He took care to be so situated that he could see all that was to take place below. He permitted the procession to reach the critical point; he then ordered the gates of the citadel to be closed upon the hitherto unsuspecting Mamelukes. When the portcullis fell behind the last of the proud procession, they were at once hemmed in like a ship in the lock of a canal. Before and around them there was nothing but blank pitiless walls and barred windows, and the only opening upward toward the bright blue sky Mehemet Ali waved his hand, and forthwith the heights above bristled with guns. The caged and defenceless warriors had only time to look around them with one stare of surprise, indignation and despair, when every musket was fired, and most of them fell at once beneath the shower of bullets. Volley after volley flashed from a thousand guns upon this devoted band. They met their fate nobly. Some calmly crossed their arms on their mailed bosoms; some drew their flashing swords, and uttered fierce curses—all in vain. One sprang rapidly beneath the deadly fire into a red and writhing mass. He spurred his charger over heaps of his slaughtered comrades, and his noble Arabian leaped the battlements; and, although the poor animal was killed by the dreadful fall, the rider escaped, amid the storm of bullets, and found safety first

in the sanctuary of a mosque, and next in the desert. Four hundred Mamelukes were slaughtered in the citadel.

"I"

"How it swells! I preached that great sermon. I converted that man. I got up that revival. I delivered that lecture. I command a great audience. I set the wheels in motion. I sat moderator. I was chosen president. I wrote that splendid article. I made that wonderful speech. I fought the great battle. I stormed the fort. I conquered. I killed Goliath. I have done so much for that society. I never failed to carry my point. I never had my equal."

The lesson to be conveyed by the above quotation, is of no private interpretation. It is seen in every line, and he that runs may read. "I have done so much," "I have never failed," etc. Does a professed disciple make such estimates, and is not a Christian character thus imperilled? We read of those who, judging themselves by themselves, and comparing themselves among themselves, are not wise. We are told also of one "who left us an example that we should follow his steps," "who made himself of no reputation," "came not to be ministered unto, but to minister," "pleased not himself," "went about doing good."

Has a Christian brother or sister been aided by divine grace, in some small degree to cease from man and pattern after the glorious example of Jesus, and will not "I" and "mine" shrink away to their proper place, and their doings be lost sight of when compared with the labors and infinite sacrifices of the Redeemer? Has labor been performed for a benevolent object—was it performed "as unto the Lord," believing the object truly worthy in his sight? and shall it not have its reward? But whether less or more than others have accomplished, does it not dwindle to comparative insignificance when placed beside the great work yet to be done, ere the Christian's duty to a dying world is half performed? Where is boasting, then? How ill does it become those who though they may have done all, are unprofitable servants, to seek commendation from man, or ever to dwell upon their own doings with a spirit of self-complacency that unfits them to labor successfully in the eye of the master. "Before honor is humility." Not he that commendeth himself is approved, but whom the Lord commendeth.

Solemn and Eventful Question.

An old Congregational minister of the gospel, just closing the 77th year of his age, who is engaged in preparing a book for publication in the city of New York, has been in the habit for a short time past of dining at a coffee-house, where, at that hour of the day, uniformly a company of more or less sober gentlemen, of various ages, were engaged in a kind of game at a table in the middle of the room, merely for pastime, without bet or wrangling among them. On the last day of September, at noon, there were but two at the game, one younger man from Europe, and a man of upwards of

sixty years of age, who pleasantly busied themselves in their mode of pastime, while the old minister was taking his mid day repast. A thought came into his mind on the precious value of time, which was so often wasted as though useless—good for nothing. This led him at the close of his repast to step to that table, and put the following question to the gentlemen at their play: "What value would you set upon sixty minutes of time if you could be assured that this, and this one hour only, were allotted you to seek and secure an eternal interest in the kingdom of heaven?" They both appeared astonished, but made no definite reply, except a few words by the youngest, who said, "That is a solemn question."

At the coffee-table next day, at noon, that younger man said to the old minister, "Do you remember your question yesterday noon?" "I do." "Well, that old man that was then playing pastime with me, was taken ill in the afternoon, a doctor visited him, and about one o'clock at night he died!"

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The above statement may be relied on as fact. Let the question which was put to those men be considered, estimated, and improved by every waster of precious time, which God has given, to seek and secure an inheritance in the kingdom of heaven. "What is a man profited, if he shall gain the whole world, and lose his own soul? Or, what shall a man give for his soul?" Sixty minutes—the last hour of an impenitent sinner's life. What is that hour worth?



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 20, 1852.

All readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be glorified and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

CRITICISM ON ACTS 1:11.

"Ye men of Galilee, why stand ye gazing up into heaven? This Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"This passage of Scripture is commonly understood to teach that the Lord Jesus will return again to the earth, visibly and personally, as he departed from it. There is much reason to doubt that this is the true sense of the passage. If the angels had designed to inform the disciples that Jesus would come back to the earth, there is a form of expression appropriate to the idea of coming back, which so careful a writer as Luke could hardly have failed to employ. The Greek language contains a compound verb which he might have used to express this sense; or, he might have used the same phrase that we find in John 14:3, where Jesus says to his disciples, 'If I go and prepare a place for you, I will come again and receive you to myself.' The word which Luke has employed in this passage is *eleusetai*; (a form of *erchomai*) which signifies to come, to go, to arrive; to come back or return is not its proper signification. The meaning of this passage I understand to be that Jesus would continue going in the same manner that the disciples had seen him go, until he should reach heaven.

"The ascension of Jesus was evidently unexpected by the disciples. While he was talking with them, he ascended before their eyes towards heaven, until a cloud received him out of their sight; they meanwhile continued 'looking steadfastly toward heaven,' naturally expecting his return. To remove such an expectation, the angels appeared to them, and intimated that it would avail them nothing to stand gazing up into heaven, for the same Jesus whom they had seen thus ascending, would so arrive at heaven, as they had seen him go. Satisfied with this statement, they ceased to gaze after their ascended Lord, and 'returned unto Jerusalem.'"

Herald of Gospel Liberty.

It has been remarked of Universalism, that it is a system, not of ascertaining the meaning of Scripture but of explaining it away, so that its threatenings shall not be left to terrify the tender susceptibilities of persons of that faith. If the design of the above criticism is not for the same object, then the purpose for which it was written is hidden in obscurity. If the several texts which speak of Christ's coming can be so explained, that they shall cease to express any such meaning to those who wish him not to come, they seem to fancy that they may repose safely without fear of such an event—as the young partridge by placing its head under a leaf, supposes, that because it can see no danger, that none exists.

There is no reason to suppose the disciples were ignorant of Christ's expected ascension to heaven. Before his crucifixion he had told them that he was to go away to Him who had sent him, that after he

should be gone the Comforter would come, and that the Comforter would not come except he should first go. (See John 16th.) After his resurrection he sent a message to them by MARY, "I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."—John 20:17. He afterwards gave directions to them to wait at Jerusalem till they received the promise of the Father, i. e., the Comforter whom they had been told could not come till he should have gone to the Father; and then he led them out to Bethany and gave them his parting blessing and was caught up from them. Under these circumstances, with a familiar knowledge of the story of ENOCH and ELIJAH, could there be any question that the disciples needed any assurance that the SAVIOUR would arrive at heaven? The idea is absurd.

The word *eleusetai* may signify to go, as well as to come; and in the six hundred and thirty-nine places in the New Testament, where the several forms of *erchomai* occur, in ten places they are translated *went*; in two, entered; in two, resorted; and in one each, it is translated lighting, grew, brought, accompanied, and next; while in the remaining six hundred and twenty places, it is rendered come, come, coming, cometh &c. Its general use therefore is to signify a coming. LUKE uses it in his gospel and the Acts, in one hundred and fifty-four places; and in four only of those is it translated *went*, once *entered*, and once *next*—in the remaining places it being used as above. It never signifies to go in any direction but toward the one speaking, unless that other direction is expressly stated.

While the word come, is often equivalent to the word arrival, it is never correctly used to denote an arrival at a distance. The above Greek word is in no place in the New Testament rendered *arrive*; and if in the text it is used to denote that the SAVIOUR would go to heaven, it would read: "This same Jesus shall so go as ye have seen him go into heaven." Such tautology must have been vastly enlightening to the disciples.

We are told that "so careful a writer as LUKE would not have used this word."

Whether correctly or not, LUKE uses a form of the word to express the return of the prodigal son: "But as soon as thy son was come" (Luke 15:30.) He also used it to denote the coming of CHRIST: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"—18:8. He also used it to denote the return of the nobleman who gave to his servants ten pounds, and said, "Occupy till I come."—19:13. In other places in the New Testament it also signifies to return viz., "For this is the word of promise, At this time will I come [return] and SARAH shall have a son."—Rom. 9:9. "TIMOTHY is set at liberty, with whom if he come [return] shortly, I will see you"—Heb. 13:23; "Jesus saith unto him, If I will that he tarry till I come, [return] what is that to thee?"—John 21:22. "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come [return] and offer thy gift."—Matt. 5:24. "When he shall come [return] to be glorified in his saints."—2 Thess. 1:10. "He went his way and washed and came [return] seeing"—John 9:7. "He took the young child and his mother and came [return] into the land of Israel."—Matt. 2:21. "Then came [return] the officers to the chief priests."—John 7:45. "I will not leave you comfortless, I will come [return] to you."—14:18. "Ye have heard how I said unto you I go away, and come [return] again unto you."—v. 28.

The original of this passage is *εἰς οὐρανὸν ἔλυσεν αὐτὸν ὁ τροπὸν*. The Greek word *τροπὸν* (*tropon*) which is used in connection with the word *ἐλυσεν* (*eleusetai*) come, is from the word *τρέπω* (*trepon*) to turn, from which the word *tropic* is derived and applied to those circles which in geography denote that when the sun has reached a given point, he returns to the place in the heavens from whence he came.

A Sabbath Day's Journey.

We sometimes hear people speak of "a Sabbath day's journey towards heaven." But those who repeat that oft-repeated sentence have not been reminded that if it is employed figuratively at all, it should be to express the very opposite of considerable progress. The Sabbath day was not a day for traveling. The Sabbath day's journey, of which St. Luke speaks (Acts 1:12) was no more than two thousand paces, or the greater mile, also called "the bound of the Sabbath," the utmost distance lawful for a journey on that day. This limitation was not imposed by God, on the institution of the Sabbath, nor when the law was confirmed at the giving of the Decalogue, but was afterward admitted by the Jews on a decision of their Rabbies. In the meantime of our Lord's incarnation, then, "a Sabbath day's journey" was the measure of two English miles; and so it occurs once in the inspired volume. If, therefore, any mystical

signification belongs to the phrase, it must be altogether different from the meaning and wishes of those who use it. And be it remembered, that the inaccurate use of Scripture language leads to inaccuracy of conception as to the spiritual truths, and, as a prolific source of error, cannot be too carefully avoided.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

Were we to prove the Church of Rome as literally and truly the daughter of the Babylonian Apostasy, as the American Episcopal Church is the daughter of the Church of England; if the connections between the old Assyrians and the modern Roman people prove as close as that between the New Englanders and the old English, we should have some definite and fixed grounds to proceed upon.

Establish the identity of the Roman worship in all respects with that of ASTARTE, and that the Pontiff himself is not the successor of PETER, but the representative of NIMROD, NEBUCHADNEZZAR, and NERO, and you at once destroy any claim for reverence he may have made upon the mind of the most credulous of our countrymen.

It will probably be asked, what evidence have we on the points thus raised? That evidence given at length would fill volumes. Ten years ago, it was incomplete. The recent discoveries of LAYARD and RAWLINSON in Assyria; of WILKINSON in Egypt, the chronological researches of the Duke of Manchester, Mr. BOSANQUET, and Sir WILLIAM JONES, the archaeological studies of HUGGINS and the Honorable WILLIAM HERBERT, the ethnological facts collected by KNOX, LATHAM, MORTON, SMITH, and HAMILTON, with the admissions of Continental Infidels and the leaders of the Secret Societies formed against our faith; the mystic, magnetic, and magical delusions which have from time to time existed, and which are now carried on so openly by Baron DUPOTET, CARUGUET, and others in Paris, and even here, must all be carefully analyzed. Suffer me, however, to present the practical upshot of my own studies in a short and concentrated form.

In the sixth century after the flood, Egypt and Asia were overrun by the armies of an Assyrian Queen, named by the Assyrians Astarte, or Athor; by the Babylonians Mylitta; by the Greeks Pallas, Hera, or Aphrodite, as they respectively belonged to the Dorian, Hellenic, or Ionian clans; by the Egyptians Isis, and by the Persians Shimar, or Semiramis. Her armies were commanded by a son, named in various dialects, Horus, Apollo, or Assarac, Adonis, Thammuz, Hercules, or Nimrod, whom tradition reputes to have been slain by a red-haired chief, who refused to submit to him. Her husband was called Osiris.

By this Queen the Chaldee mysteries were formed for the purpose of organizing a distinct class, drawn from all races, deprived of all individual nationality, and devoted only to her. This priesthood was governed by a pontiff appointed by the sovereign, supported by a college believed to consist of seventy-two hierophants, and was divided into seven orders similar to those of the Romish Church, the four higher taking the vow of celibacy, the lower corresponding to the readers, exorcists, &c., of the Roman Catholics, being allowed to marry. Their costume, as retained by the Etruscan branch, who were, in part at least, so far as the priests and nobles were concerned, an early Chaldean colony, precisely corresponded to the modern Romanist. The mitre, crozier, stole, alb, chasuble, cope, were their distinctive badges, whilst the Archflamens bore the episcopal ring. Admission into the lower ranks of the priesthood could be conferred only by the higher, and by *χειροτονία*, imposition of hands, and breathing of the Archflamens upon the Hierews, and to those not only initiated into the lesser, but the higher mysteries, was granted the privilege of studying architecture, astrology, chemistry, geometry, mathematics or medicine, and mesmerism and magic; all the initiated being sworn never to disclose their knowledge to any one not duly enrolled. Thus all power was confined to a class, who, precluded from marriage, could have no sympathy with the people, and would become the ready tools of their Queen.

These priests, I believe it will be admitted, had three grades of instruction, one for the low castes, as they were called, or in other words, for the conquered fraternity of Phut, Canaan, and Mizram; another for the military caste, and a third kept to themselves; but as to the first, differing in every country, and adapted to the feelings of the populace whom they deceived. Of that populace a number, too, were made sacred persons, enrolled as friars, but not admitted to the priesthood.

This Assyrian queen, there is reason to believe, pretended to be, or at all events was, worshipped by the priesthood she instituted, as an incarnation of the Holy Spirit of God, and as the organ of grace and mercy, as the Bride of the Eternal Father, the woman who was to bruise the serpent's head. Whilst

her murdered son was passed off as the deliverer, the Son of God, and whose heel the serpent bruised, his mother surviving, retained the power he had won over the nations.

That her son was the Nimrod of Scripture would require a dissertation to prove; but is, I think, more than probable. We find, then, after his death, that the deities worshipped in Assyria were:

First, Ham and Seba, subaltern deities, but objects of divine manifestation, and, in fact, gods and intercessors with the triune Divinity. That Divinity was supposed to consist of,—the Eternal Father, Shemir, the incarnate female principle; and Assarac, the false Messiah, her son,—these two last only being objects of much worship, as assuming a mortal frame, the supreme Father interfering little with mortal affairs.

The Oriental apostasy speedily broke into three parts. The greater mysteries reserved for the priesthood, the lesser for the soldiers and nobles, remained nearly the same everywhere, the vulgar faith being modified for political purposes; and the Egyptian priesthood on the separation from Assyria, and expulsion of their conquerors, seizing the right to marry, and thereby constituting themselves, like the Brahmins, an aristocracy as well as a priesthood.

The first step in the lesser system was that of *Baptismal Regeneration*. No person was to learn aught of doctrine or discipline till regenerated by the priest, plunged under water, and raised from it half drowned. The priest made him pronounce a formula, renouncing his nationality, devoting himself to the queen of heaven; and then marked his forehead in a mixture of salt, saliva, and water with the mystic Tau, the sign of the false Messiah; he was then pronounced *εἰς νεκρῶν*, twice born, regenerate. He was no longer a Chaldean, Babylonian, or Arab, or descended out of SHEM, HAM, or JAPHETH, but the member of a mystic brotherhood, to whom alone was allowed the privilege of eternal life. Yet his brotherhood was in practice confined to white and high caste men. Fraternity might be talked of—it was simply the object of its leaders to form an association for their own ends. The candidate was then placed under a private instructor, to whom he confessed from time to time every thought. When pronounced worthy he was admitted to the interior mysteries of the goddess. There, after being sprinkled with holy water, a wafer called mola, the same name now applied by the Italians to the wafer in the mass, was presented by the hierophant, which he ate in honor of the queen of heaven, and at the same time swore to be faithful to her. A cross, the mystic Tau, was worshipped; the same genuflections as now performed, while the tonsured priest appeared in the same costume as that the priest now wears. Then strange scenes followed, and phantasmagorical illusions and mesmeric influence; and amidst burning incense and the shouts of worshippers, the goddess was seen revealed amidst her half intoxicated votaries, ascending from her heavenly palace, and revealed in dazzling light; and declared that all worship, whether directed to Astarte, Hera, Aphrodite, Pallas, Ceres, Diana, Proserpine, or Shinar, were alike received to the one Isis, the incarnate manifestation of the Spirit of God; and that those who once became her followers, delivered at death from the bondage of matter, should dwell forever as disembodied spirits; whilst the profane vulgar should pass from body to body, unable to raise themselves to her. Penance followed disobedience of the confessor; scourging, self-macerations were recommended, but not enforced. The initiated were required, as a proof of their loyalty, to keep three annual feasts in honor of the Virgin Goddess,—the feast of her birth, on the 25th of March, or Lady-day; the feast of her son's birth, on the 25th of December; and the feast of her assumption into heaven and reunion of the Deity on the 8th of September; and also a fast of forty days, followed by a feast day, agreeing with modern Easter in date, and preceded by a carnival. Was not the attempt to substitute this for the Hebrew passover the cause of those dreadful wars which separated the Church of Wales from the proselytes of AUGUSTINE? Were not thousands of Britons slaughtered rather than accept the Pagan fast for the Christian feast? On the other hand, the greater mysteries seem to have been confined to few, and these again were divided into two parts.

There were what they called the right hand and the left hand mysteries. In the former the virgin still continued the main object of worship, and she was represented, we have seen, as the incarnate spirit of JEROVAH. In the other, which was confined to the descendants of HAM, the initiated were taught however, that JEROVAH, the Creator of the world, was a stern and a cruel Deity, hating human knowledge and happiness; but that the prince of the power of the air, Satan, the true God, taking compassion on mankind, had sent his son, Booth, Assarac, or Nimrod, or Ham, for man's salvation from the yoke of JEROVAH, and that he would deliver those who worshipped him from the bondage of the body in which

man's spirit had been imprisoned by JEHOUAH, the Creator of the world and the God of the Jews; JEHOUAH had cut off Assarac, but he would again become incarnate for final victory, and raise them to dwell with him in disembodied happiness. Thus, then, the resurrection of the body was directly denied, and rejected as a calumny. All things were lawful to those who worshipped him. They might worship JEHOUAH if they would but worship him too. There were the students of magic, the searchers of forbidden knowledge, the sorcerers, the wizards, the devil worshippers.

If the followers of the right hand mystery subsist in the Jesuit order, I have had personal evidence that the left hand mysteries still exist in continental Europe. The followers of both sexes might however, then, as now, be mixed up together. I have been assured that there are many priests at this moment in France who are also Rosicrucians, and still more who are Templars.

The knowledge of magic, of mesmerism, of medicine, of gunpowder, was not to be lightly given away. To become also first-rate mesmerists, or magicians, we all know requires strict fasting and continence, and the more a person can disengage himself from what is merely sensual, the more he can act upon others.

Nor was this worship unrewarded. These men were expert chemists and able magicians. By the fumes of drugs burnt as incense, they could wrap the spirit in delight, and throw the body into a state of coma, in which mesmeric clairvoyance might easily be induced, and the party believe himself to converse with the invisible world. By the Stone of Memphis they could render their votaries insensible to pain, as by chloroform. By hasheesh they could wrap them in ravishing enjoyment almost beyond human power to support, unfitting them for the duties of life forever afterwards. These they used, but as secrets of their power; but the destruction of the Gauls, and many other facts, prove that they had also means of destruction more fearful than any we know now. Need we refer to the Greek fire, far more formidable than our Congreve rockets now.

The apostasy thus commenced in worship of a female deliverer, broke speedily into three schisms, corresponding with the three great races of mankind, and called by the apostle PAUL, for distinction, the Greek, or Hellenic, comprising the whole of the dark-eyed white-complexioned race, the Scythian, comprehending the Northern, and the Berber, extending through Eastern Asia, Africa, India; and everywhere amongst the race of Ham.

These three seem at first to have had their chief seats at Babel, at Thibet, and at Memphis, each having its own pontiff, and pretending to be the true church. Although Nineveh was the capital of Asia, it is worthy of remark that the college of priests preferred fixing at Babel, away from the overpowering influence of the military court.

The apostasy that took place in Thibet still continues unaltered. There we find that the first step to salvation is absolute regeneration by baptism, that heaven can only be reached by holy monks and meek-eyed nuns, who have renounced marriage, and who duly scourge themselves, or each other; all married persons passing through purgatory; that self-maceration is meritorious before the Deity; saints and crosses are everywhere stuck up; the chants, almost Gregorian, are constantly performed in the temples; that the sole intercession with him is his once incarnate Virgin Queen, his son Buddha, or Nimrod, who is always represented as a Zambo or son of an African father and white mother, or else as entirely black amongst races by whom a Zambo or Negro can never have been seen; being raised above all mortal care, and returning to earth only, for destruction of the material universe; that the costume of the monks and nuns is identical with that of modern Rome; that they practice confession, sprinkle holy water, cross themselves on all occasions, set up crosses, kneel before the Madonna and child, in figure exactly Roman, distribute the wafer, repeat prayers similar to the Romanist on the same rosaries of which they claim the invention; and, in short, according to the testimony of the Jesuits, differ from Rome only in two unhappy particulars, the reverencing the Grand Lama for their Pope, and the appellation of Buddha, as given to their incarnate male Deity. It is needless to say that of atonement, or justification, or renewal of heart, or salvation from sin, these men know and desire nothing. Furthermore, the Roman Catholic views of heaven and hell, and purgatory, of the merit of good works, of the use of forms, of the singing of masses and prayers for the dead, are perfect transcripts of those of Thibet, the very costume and regulations of their monks and friars; and is there not reason to believe physiologically that these Tartars descend from a mixed race of soldiers, partly consisting of descendants of Cush, and partly from Japheth, who assisted Horus, Assarac, or Nimrod, in his attempt to subdue the north. And does not this agree with the Assyrian and Persian record,

that Semiramis marched upon Tartary, and made Babel the seat of her power. And does not this explain the warrior descendants of Japheth, who settled in Tartary, choosing to have their own priests, not those from Babylon, whilst the King of Egypt, on recovering independence, was equally anxious to keep his priesthood national. — (To be continued.)

THE PERSECUTION AT FLORENCE.

The facts of the case are perhaps known to all our readers. It may suffice to say, that at this moment FRANCESCO and ROSA MADIAI are suffering punishment as felons, at the galleys, in company with the offscourings of Italian society, in pursuance of a sentence passed upon them and confirmed by the Courts of Tuscany. And what dreadful crime have they committed to deserve such treatment? Are they persons of infamous character? Have they been in league with assassins and robbers? Have they taken a part in any of those political plots which keep the despots of Italy in perpetual and nervous alarm? Nothing of the kind is even insinuated against them. Quite the contrary. They are persons of unblemished reputation—respected by all that know them, and singularly free from political intrigue. For all this we have the express acknowledgment of the public prosecutor. The sole offence with which they were charged is "impiety," meaning, by that term, the possession of the Bible—reading the Bible, and inducing others to read it with them! This is their crime—nothing more. It is a comfort to have a case of this kind, simplified as it has been to our hand, in the judicial proceedings of the Tuscan Courts. Even in the darkest Papal countries, it is usually otherwise. What is called heresy, is commonly mystified, and converted into a political crime. It is not so much for their religion that heretics are punished, as for some pretended offence against the State. But the Duke of Tuscany and his ghostly advisers, have no such squeamishness about them. They don't go about the bush; they specify the crime in simple and explicit language. These persons possessed and read the Bible, and therefore they are punished like common felons. In this Protestant country, it is customary for the advocates of Popery to deny that their church prevents the people from reading the Bible, and to cry out about it as a grievous calamity, when it is charged with so doing. But, in fact, the charge is true, and their denial, when examined, consists in nothing but quibbles. It is Protestant translations which are prohibited, they tell us. Of course they are earnest and active in furnishing their people with such a translation of the Scriptures as they approve. No such thing. It is a matter of notoriety, that no member of that Church is allowed to possess and read even authorized Romish translations, without a written permission to do so, which is rarely asked, and still more rarely granted. The hostility of the Romish Church to the Bible is bitter and relentless. The Tuscan priests would have no hesitation in acknowledging this. The Tuscan Court, by their proceedings against the MADIAI, openly proclaim it.

In what a humiliating position has the Duke of Tuscany placed himself by this transaction! Under his sanction, those worthy people have been tried, sentenced, and punished. When recently appealed to on the subject, he is represented as having declared, that it was with him a matter of conscience that the sentence should take its course. To what pitiable degradation Popery reduces its victims! But four short years ago it was announced that, "of all the reforming sovereigns, the GRAND DUKE OF TUSCANY has gone the furthest in concessions made to religious freedom. While he declares Roman Catholicism to be the religion of the State, he tolerates every other form of religion, and admits to all public offices and as members of the Chambers, persons of all creeds whatever." The goad of reform made him act like a rational man. Nothing was heard about his conscience then. The man, however, is without principle; as he was foremost in reform, he was foremost in the re-action which speedily followed. He surrounded himself with meek docility, and even, gladness of heart, to his dear friends the Jesuits, and they have made him what he now is. They have drugged him with Popish narcotics, have put out his eyes, have suppressed every merciful feeling in his heart, and made him insensible to his own shame. To what a depth of voluntary debasement does a civil ruler descend who permits himself to become the mere creature and passive tool of tanned priests; men, as a class, without sympathy for liberty, narrow minded, selfish, greedy of lucre, and as ready to act the traitor to those who will not succumb to them, as they are exacting and tyrannical to those who become their prey! To this condition of vileness the DUKE OF TUSCANY has stooped, and now licks the dust and hugs his chains!

We are not to forget, indeed, that the Tuscan Government, or at least the public prosecutor for the Government, boasts of its toleration; and assuredly, and original notion they seem to have of it. They tolerate a man to think as he likes. He may be a

heretic of the darkest dye; may hold all the peculiarities of CALVIN, or anything he likes; and, so long as he keeps them to himself, the Government will say nothing to him. But let him afford any outward indication of what his thoughts are; let him possess a Bible; let him be detected in reading it, however privately; let him breathe his sentiments to others, and the galleys or the stake will be his portion. And this is toleration! What a happy and liberal constitution! What a merciful Government! So generous that they decline to punish a man for his private thoughts! Thank ye for nothing, as O'CONNELL would have said. How any Government is to know the private thoughts of its subject this State officer does not inform us. He, however, may leave it to be inferred, that it is quite within the province of the ruling powers to seize and torture all, or any of their subjects, on whom their suspicions may happen to light, with a view to compel them to divulge what their religious opinions are; and the admirable toleration of the Government consists in this, that although possessed of this power, they magnanimously abstain from exercising it. Perhaps, after all, some prudent regard to their own safety has as much to do with this species of toleration as any better defined principle. Were they attempting to put into exercise the power they claim, the country would soon become to hot to hold them. When the alternative lies between dying on the battle-field or expiring amidst groans of anguish in the torture chamber, the most slavish and craven of subjects will not long hesitate as to the side which they must choose.

The British Banner.

Testimony of Judas to the Character of Christ.

The testimony of an enemy to the excellence of a man is beyond all value; especially when the evidence given inculcates the reputation of the enemy himself. In this view let us look at the arch traitor against the Son of God.

For the sum of about twenty-five dollars, JUDAS had betrayed the Messiah into the hands of his enemies, and where now was the happiness of that treacherous man! His conscience, which had long slept, now awoke, and thundered in his ears the nature and extent of his crime. The money he had received as the price of blood, even though the sum had been multiplied a thousand times, would not obtain for him peace of mind; and those, even, from whom he expected applause, viewed him with horror, and joined in the general execration of his crime. Satan, who had drawn him into presumption, now cherished his feelings of despair; the disciples of CHRIST could not be expected to afford him sympathy, and he neither expected nor desired the pardoning mercy of Jesus. The heavens seemed to gather blackness against him, the earth refused him comfort, and hell opened its mouth to receive him; while the universe seemed to unite in saying to him, "It is a fearful thing to fall into the hands of the living God," when his laws have been broken, and determined rebellion against his authority has been manifested.

What, under such circumstances, does JUDAS do? Just the last thing which we might have expected. He returns to the priests and elders, professes repentance, throws the money he had received from them on the floor of the hall, and utters, in tones of agony, "I have sinned in that I have betrayed the innocent blood." Surely our world never witnessed a more striking proof of the power of conscience, or heard so decisive a testimony to the innocence of CHRIST's life. If Jesus had really been an impostor, JUDAS would have felt no reproaches of conscience for having aided in bringing him to justice; for every honest man must have applauded the deed. And had there been any deception practiced on the part of Jesus, this JUDAS, who had known him so well, had every possible inducement to disclose it. But when even he was compelled, at such a time, reluctantly to declare Jesus innocent, we may confidently rejoice in his character, and place unlimited confidence in his mission.

Watchman and Reflector.

Experience of a Convict in Australia.

Many a time have I been yoked like a bullock with twenty or thirty others, to drag along timber. About 800 died in six months at a place called Toongabbie, or Constitution Hill. I knew a man so weak, he was thrown into the grave, when he said, "Don't cover me up; I am not dead; for God's sake, don't cover me up!" The overseer answered, "Don't your eyes, you'll die to-night, and we shall have the trouble to come back again!" The man recovered, his name is JAMES GLASSHOUSE, and he is now alive at Richmond. They used to have a large hole for the dead; once a day men were sent to collect the corpses of prisoners, and throw them in without any ceremony or service. The native dogs used to come down at night and fight and howl in packs, gnawing the poor dead bodies. The Governor would order the lash at the rate of 500, 600, to 800; and if the men could have stood it, they would have had more. I knew a man hung there and then for stealing a few biscuits, and another for stealing a duck frock. A

man was condemned—no time—take him to the tree and hang him. The overseers were allowed to flog the men in the fields. Often have men been taken from the gang, had fifty, and sent back to work. Any man would have committed a murder for a month's provisions. I would have committed three (murders) for a week's provisions.

Confessions of John Smith.

FROM THE ISTHMUS.—In our late Isthmus papers we find several matters of interest. The "Camara," or provincial legislature of the Isthmus adjourned on the 24th of October. No definite action was taken upon the subject of the federation of the Isthmus, which, as noticed at the time of the last arrival, was before the body. A law had been framed for the purpose, but it was finally postponed to the next session of the Camara.

A most frightful accident occurred on the Cruces route Oct 20, the particulars of which are as follows: A Mr. Stone, his lady and child, who came passengers from New York, in crossing the river Cardenas about five miles from Panama, were suddenly caught by the freshet, whilst about half way across the river. The torrent overwhelmed the whole party with its tremendous force, carrying both mules and riders down the stream. Mr. Stone and the child were afterwards picked up by some natives, but the unfortunate lady was drowned before aid could be rendered. Her body was afterwards recovered and interred. We understand that the mules were lost also.

ALLEGED MASSACRE OF 50,000 CHINESE.—We have a report from China by way of California, that the rebels had made an incursion into Hunan, where they had captured the city of Chun-chow, after a slaughter of three days and nights, during which 50,000 people—men, women and children—were killed. These dates purport to be of the 7th of Aug. The story is hardly credited by the journals which make it public. A correspondent of the *New York Observer*, writing from Canton under date of Aug. 20th, represents the rebellion in Kwangsi Province to be in a measure subdued, the insurgents having been driven to the mountains, and says that at no time has it been considered as endangering the overthrow of the government. There is probably but little foundation for the report of so large a slaughter.

DISASTROUS FLOODS IN CHAMOUNIX.

A correspondent of the *London Times*, writing from Chamounix, under date of Sept. 18th, gives a very graphic account of the inundations there. As most travelers from this country visit Chamounix, to have a close view of Mont Blanc, we subjoin the letter for their perusal. Chamounix is a small village about seventy miles from Geneva, chiefly inhabited by those whose business it is to conduct tourists toward Mont Blanc, or even to its summit if they dare venture; to Martigny, or through any of the passes of that wild region. They live like one happy family, being all formed into a mutual society for the aid of any one who may be lost in the hazardous employment.

The greatest inundation which has occurred this century has just carried misery and desolation through this secluded valley. On Thursday last, the rain commenced falling in torrents, and when morning broke, the Arve had risen considerably, but there seemed no reason to apprehend any danger, as the river has carved for itself a channel deep and wide enough, one would have thought, to drain all the Alps between Chamounix and Geneva. It was observed, however, with some uneasiness, that the stream which precipitates itself from the Glaciers de Bois into the river Arveiron had swollen into a cataract.

Toward night, the river had risen five or six feet above its ordinary level, and the mountain sides were marked in every direction with the white seams of new water courses. On Friday morning, the aspect of the Arve, as it tore through the village, hurrying forest trees, planks and fragments of wooden bridges on its turbid waters, and momentarily rushing higher and higher up against its banks, was enough to excite the gravest apprehensions. All the people in the village turned out, by beat of drum, to help each other in the approaching calamity. It was not long in coming.

Ere nine o'clock A.M., the river had burst its banks, and flooded the whole of the lower part of the valley, sweeping away the flax crops of the poor cottagers, left out to dry, and covering their scanty supplies of food and corn with thick layers of white mud, composed of the debris of granite and shade rocks, which will take years to remove. The increasing force and power of the torrent was marked every minute by the greater size of the trees and timber it bore along, and by and by, the most painful feelings were excited by the appearance of the planks and roofs of chalets whirling down in its waves, which had boiled and chafed in huge masses of water, resembling liquid mortar.

All the strangers at the hotels turned out, in spite of the incessant rain, to watch a sight so novel and so terrible. Above their heads hung a deep canopy of clouds, which settled down to the very base of the Alps, or drifted now and then up along the mountain sides, only to show the glaciers pouring down their furious cascades through the pine trees, and to reveal the ampler currents of the water courses. Around, on every side, was a dense vapor, concealing every object at the distance of one hundred yards, but still leaving the angry rush of the roaring Arve and its chaotic burdens but too plainly visible as it seethed through the widely spreading banks, which grew more distant from each other with every minute.

The sound of the huge boulders, which it forced along, as they struck the rocky bottom, literally

shook the ground, and filled the air like growling thunder, and the long reverberations of the avalanches mingling with this horrid tumult, the crash of trees and timber, and the hissing of the toppling waters of river and cataract, formed an awful chorus. The anxious faces of the villagers but too well revealed the amount of the destruction that was taking place, as surrounding their priest, who stood with uncovered head beneath the teeming clouds, they gazed from the bridges in hopeless despair at the torrent below.

By the fragments which passed in quick succession, it was known that all the bridges along the road to Martigny had been destroyed, and, from experience, they had reason to believe greater mischief would be done lower down the valley. At the Hotel de Londres, strenuous efforts were made to preserve the bridge which led from the garden across the river to the road ascending toward the Cascade des Pelerins, and large beams of wood, trees stripped of their branches, were conveyed, with great labor, and placed so that one end was fixed under the bridge, and the other weighed down by large stones and barks of timber, rested on the ground; but in spite of this eccentric engineering, it was plain to those who watched the progress of the flood, that the erection could not long withstand the furious tide that beat against its buttresses.

Before eleven o'clock the waters had rushed into the hotel garden, and in a few moments after, the stone buttresses and foundation were snapped and overthrown, and with a tremendous crash, down came the bridge into the Arve, which, whirling it round and round like a straw, speedily hurried it out of sight. Only one bridge was now left in the village, and it was crowded during the day, with people, and though several false alarms caused them to run off, it was fortunately so high above the Arve and its foundations were so strong, that it escaped all injury. All the walls of the side and part of the road, way, however, were washed away.

On walking by the mountain side, above the valley, the appearance of the torrent was frightful. Enormous pine trees, ash, and beeches of great bulk, were to be seen struggling to rise out of the race, and lifting their dark roots and branches for an instant, but to be whelmed again by the stream, the course of which was marked everywhere by ruined mills and half-drowned chalets. Women, gathered on the hillside, stood wringing their hands, and weeping, as they looked on their submerged homes, their friendly roofs, just peeping above the water; or with their husbands, fathers, and sons, bore their humble household goods to some securer elevation.

All the population agreed in saying they had never heard of, or seen such a deluge before, and I certainly was inclined to believe it, from witnessing the inefficient and unskilful attempts they made to check the destruction caused by the river. For the most part, indeed, they submitted, in silence, to a calamity which they seemed to consider inevitable and irremediable. The small millers, whose houses stood by the roadside, were, of course, the great sufferers.

In every case their dwellings were destroyed, and their property carried away; and it was melancholy to see some of those great, stout fellows crying like children, as they beheld the fruits of years of industry and toil swallowed up in an instant for ever. A more touching subject for a painter than one of these sad groups perched on a rock over their home, and lamenting over its loss, as they watched the Arve scaling its walls, till it gurgled through the windows and the whole building sank with a crash, could not be imagined. It is to be hoped that Mr. Hogard, a Savoyard landscape painter, who is here, by order of the French Government, to finish some large pieces of Alpine scenery for the Ecole des Mines, may render the world familiar with the details of this flood, of which the pen can never convey a description.

In one night, the river arose, in some places, twenty-five and thirty feet. All communication has been cut off between us and Geneva, and up and down the valley for some days; but there are many reports respecting the loss of life and property down toward Sallenches. It is said that fifty persons have been drowned at Bonneville, and that those who escaped were taken out of the top windows in boats.

New Cuban Expedition.

The promoters of the contemplated expedition against Cuba, here, openly proclaimed their purposes and objects, and they have no fear of any interference by this Government—for they will not, as they say, do anything that is illegal. They can accomplish all their objects, and yet commit no act in violation of the neutrality of the United States. Their numbers are great, their resources are probably increasing, and their plans are managed with discretion.

In New York, the number of men who could be marshalled in a filibuster procession exceeds ten thousand. They intended to make a great display on the occasion of the reported removal, by the Government, of Lieut. Porter from the mail steamer service. On some early occasion they will make a public exhibition of their "Order" in the streets of New York, and probably of other cities. It appears that the rendezvous of the invaders, and the depository of their arms and munitions of war, is to be without the limits of the United States. In connection with this subject, an inquiry has recently been made at the War Department concerning the state of Mr. George Law's contract with the Government for the purchase of arms. The following is an authentic statement of Mr. Law's purchase of muskets:—64,399 muskets at \$2.40—\$154,557.60; 65,623 muskets at \$2.00—\$131,240; 14,331 muskets at \$2.00—\$28,662. Total, \$314,459.60. These muskets are all in excellent condition, and well packed in excellent boxes. They are only a small part of Mr. Law's collection of warlike munitions. The invaders will find no difficulty, therefore, in procuring arms, and at a reasonable price, for all their objects.

I hear from various quarters that a great and unexampled number of strangers will visit Washington during the present session, and next spring. Many will be drawn hither by business, and more by curiosity. We shall have brisk times here for some years to come.

Washington Cor. of the Baltimore Sun.

THE STATE OF MAN.

BY NATURE.

"Dead in trespasses and sin,"
"Vile," "polluted," and "unclean;"
"Naked," "miserable," "blind,"
"Darkened" in his "heart" and "mind,"
"Satan's slave," a "child of wrath,"
Wandering "helpless," from the path,
"Without hope," and "without God,"
"Without strength" to seek the road;
"Knowing nothing," "hating life,"
"Speaking evil," "sowing strife,"
"In the way that leads to death,"
His best hope a "puff of breath,"
"Of the world," he hath no rest,
Peace a stranger to his breast;
"Hating God," who "knows him not,"
"God is not in all his thought,"
A "despiser" of the word;
One who "will not" seek the Lord;
But "stout-hearted," void of faith,
And "condemned" to endless death.

BY GRACE.

"Quickened" by the voice of God;
"Cleansed" by his atoning blood,
"Clothed," and "blessed;" light is given;
Darkness from his spirit driven;
See, "the Son has made him free,"
And he "walks at liberty,"
He is an "adopted son,"
Dwelt in by the Holy One;
He has found the pathway "strait,"
"Leading to the heavenly gate,"
He is "strong in Christ the Lord,"
And he loves his holy word.
Now he knows the "better part,"
God has given a "fleshy heart,"
He will "follow after peace,"
Own the "Lord his righteousness,"
He is "holy," "true," and "just;"
"In the Lord he puts his trust."

IN GLORY.

"Life eternal" shall be his;
He shall "see Him as he is,"
He shall "know as he is known,"
He shall love the Lord alone;
All his sorrows shall be o'er;
Sin shall never grieve him more.
"Faith shall then be lost in sight,"
God shall be his glorious light;
He shall see Him "face to face,"
Who has saved him by his grace.
"Like" his Saviour, he shall be
Sharer in his majesty.
He shall "enter into rest,"
He shall mingle with the blest,
He shall cast his purchased crown
At the Saviour's footstool down.
"Filled and satisfied" with joy,
Naught shall burden, fade, or cloy;
Death shall ne'er his bliss discover;
He shall be "with Christ" forever.

The Middletown Silver Mine.

The editor of the *Middletown News* has visited this place, and descended nearly to the bottom of the shaft. He says:

"Here we saw the old timbers and braces left by the miners, who over one hundred years ago worked this mine, still as sound and undecayed as a week after they were put there. We looked down the deep, dark chasm which yawned before us, and the Cornish miner who led the way, descended by the ancient ladder, (also left in the mines,) and disappeared in the gloom, the candle which he carried serving only to make darkness visible. This old shaft is quite interesting; it is constructed with considerable care, and shows that extensive operations must have been carried on here. At different distances side galleries are cut in the rock, and down below the vein of silver shows out from two and a half to three feet in width. This old shaft was probably worked on account of the silver, and by persons well acquainted with mining. In fact, it is ascertained that at one time a party of Germans, at another, of Englishmen, under Col. James, worked it. On the approach of the trouble between England and the colonies, it was abandoned and closed up, and during the war of the revolution worked only for the lead. It is more than probable that the lead used for bullets at the battle of Saratoga was obtained from this mine, there being on record a letter from Gen. Ward, containing an order for 5000 lbs. of pig lead, and the answer stating that by a certain day the requisite amount should be at Newburg, on the North River. Middletown, therefore, did her part in whipping Gen. Burgoyne."

"There is a tradition current among the farmers in the neighborhood of the mine, which runs to this effect: That years ago an Englishman, after strolling around the mines and examining them, offered to work for the proprietors on condition that they would give him his board, and let him stir the kettle of lead while melting. It was observed that he soon began to prosper, bought land, and set about building a house. He was watched, and it was noticed that he frequently thrust the iron rod with which he stirred the lead into the ground, and at night collected the earth around the kettle, and melted it. He was therefore arrested and charged with theft, but nothing being proved against him, was allowed to go free. The above tradition, which involves a scientific fact, proves that the ore at this mine was long ago known to contain silver. It was reserved, however, for Dr. Fraucfort to demonstrate its richness and develop its extent."

Satanic Literature.

The Cincinnati Atlas states that the West is flooded with trash in the shape of cheap blood and thunder stories, and expresses the hope that the press throughout the country will help to wage a war of extermination against the nefarious traffic. This obscene and revolting literature is hawked about by agents who insinuate themselves into every dwelling, office, and public place, and by their misrepresentations induce thousands to buy their demoralizing pub-

lications, thus diffusing the poison through the community. Is there no means, asked our Cincinnati contemporary, to stay the torrent of impurity? None, we fear, but in cultivating a purer taste in the community, which would lead them to reject as they would garbage the vile stuff offered for their mental diet. It is positively amazing the number of writers, male and female, of trashy tales that have sprung up in this country during the last ten years. Many of our weekly papers are laden with their contributions; and heaven spare the digestive apparatus that can receive and assimilate them! It is almost enough to disgust one with fiction to see the quantity of rubbish that these scribblers have the capacity of giving forth, "in one wishy-washy, everlasting flood." Many of the stories are written by prurient, precocious boys, in whom the imaginative faculties have been strongly developed. We have our recollection of one lad, who, after contributing any quantity of pirate stories and others of like quantity to one of our most widely circulated weeklies, died of cerebral excitement produced by the emission of such quantities of clever trash. Let the public discourage the publication of these stories by refusing to buy them, and the evil may be gradually corrected, and a more salutary taste be substituted.

Boston Transcript.

Interesting from Havana.

The *Savannah Courier* learns from a passenger by the Isabella, from Havana, that the state of affairs in the island was daily becoming more and more deplorable. Spies are placed by the Government in almost every public house in Havana. They are also on board the steamers, and in all places of public resort, so that it is impossible for any one to utter a whisper against the Government without being liable to arrest and imprisonment. Last week, an aged and wealthy Creole for some slight offence was ignominiously garroted. It will be recollected that some time since, four young ladies were imprisoned, one for making a Lone Star flag, and the other three for being engaged in manufacturing cartridges. A few days since, one of them died in prison, and the others were sentenced for three years. Many of the Creoles had been driven to despair, and were offering their property for sale at almost any price with a view of leaving the island. The Government however was throwing every obstacle in the way of effecting sales. It was impossible for them to get more than from one third to one-half of its value, but then upon that amount the Government levies a tax of five per cent. Some were actually deserting valuable estates and fleeing the country in order to escape the terrors of the base system of espionage instituted by the Governor General.

Great Mail Robbery.

Mr. Holbrook, agent of the Post Office Department, arrested in Philadelphia on the 11th, the perpetrator of several mail robberies committed at Baltimore. The prisoner is John W. Comegys, and has been employed as the conductor of an express train on the Baltimore railroad, who cut open the pouches at different times, at Baltimore, and took possession of drafts after destroying the letters. He had obtained the cash upon drafts remitted by various New York banks to Southern correspondents, but payable in New York, by opening an account in a bank here and depositing the drafts with forged endorsements. When arrested, he had \$750 in bills of the Bank of North America, in his possession, being the proceeds of the stolen drafts.

Comegys had opportunities to commit robberies, there being no mail agents to express trains. The prisoner confesses his crime and acknowledges having destroyed many drafts that he knew could not be converted into money. The first discovery of the robbery was from a rifled pouch in a sink attached to the United States Hotel at Baltimore. The prisoner is connected with a most respectable family in Philadelphia.

Slave Case in New York.

A slave case of much interest is now pending in New York. It involves the freedom of eight colored persons, consisting of one young man about eighteen years of age, two women not over eighteen or nineteen, each with an infant at the breast, and three children, two of whom are twins, eight years of age, and a boy about twelve years old. It appears that they were brought into New York from Virginia by Jonathan Lemman, on their way to Texas. The facts are admitted by the counsel for the alleged slaves, who raises the question whether the claimant has a right to hold them as property after having voluntarily brought them to a free State. Mr. Culver, who appears as their counsel, had them brought before the Superior Court on a writ of *habeas corpus*, and demanded their discharge, on the ground, that having been brought into New York by their master, they were free by that act; that, by the act of 1841, slavery in this State was abolished, even for the nine months' term; that these persons were not fugitives from labor under the United States Constitution, and hence not liable to be retained; and that as no slavery was recognized by New York laws, these persons were entitled to their freedom. The Judge stated that he would give a written decision on Saturday (the 13th).

Boston Journal.

Tobacco Smoking.

The practice of tobacco smoking was introduced by Sir Walter Raleigh, about 1586. Its use, however, like that of coffee, encountered much opposition. Laws and severe penalties were enacted against it. The Grand Duke of Moscow forbade its entrance into his territory, under pain of the knout for the first offence, and death for the next. The emperor of the Turks, the king of Persia, and Pope Urban VIII., all issued similar prohibitions. A hundred volumes were written against it, and even king James I. took up his pen to suppress it. He styles it, "a custom loathsome to the eye, hateful to the nose, painful to the brain, dangerous to the lungs, and in the black, stinking fume thereof most nearly resembling the horrible Stygian smoke of the pit that is bottomless."

CORRESPONDENCE.



REVIVALS.

It seems to me there can be nothing of more vital importance to the promoting of the interests of the church militant, than a revival of pure and undefiled religion.

That such is perfectly in harmony with the moral law of God, and the laws of mind seems to me equally evident. That there is much in the idea of a revival inconsistent with the teachings of the Bible must, I think, appear obvious to the mind of every investigating person. The oft backslidings of Israel, the inhabiting of a strange land—the fervent prayer, "Oh Lord revive thy work," with many such like truths must clearly prove (1), that revivals in the church have been more or less needed in every age, and, (2) that to do such a work when needed was the manifest pleasure and will of God—with whom there is no variableness neither shadow of turning. The same truth is again illustrated in that interesting narrative related of the Prodigal Son. Our Lord here seems to recognize the truth (1), that it is possible for the human mind like the prodigal son to become indifferent to its dearest interests, to become enamored with the graveling and licentious pleasures of sin to such a degree as to leave the affectionate and almost hallowed paternal roof, in exchange for an abode with harlots and swine—or as to leave the joys of religion, and the lively hope of an inheritance in the celestial world through the Lord Jesus Christ, in exchange for the pleasures of sin, and a life alone on a sin-cursed earth. And (2), if we would again obtain the favor of our Father from whom we have so wickedly departed, we must first resolve and return towards our Father's house; must repent and do our first works over again. And (3), if we will thus return, and do on the part of ourselves, God, like the tender Father will return to us; in fulfillment of that great truth—draw near to God and he will draw near to you—for God loved the world, and "would not that any should perish." Yes dear friend, though you may have grievously backslidden, and sinned against our heavenly Father, yet God's infinite love has made provision so that even thou, if not now snatched away in thy sins, may like the prodigal son return to thy Father's house. "If any man sin he hath an advocate with the Father even Christ the righteous."

A revival does not imply a reforming of the forms or nature of religion—nor the giving a new dispensation—nor the working nominally a miracle. But by a revival of religion we understand the revivifying—renovating of such churches or portions of the church as have in a great or less measure departed from their first love, and become lukewarm, or dead to religion (i. e., morally) and alive to the world.

Therefore we see when a revival is needed, when there is a form of godliness without the power, when there is the church of Christ without any spirit, to feel and labor for the welfare of souls—when there is no spirit to sacrifice to God—no spirit of self-denial—no spirit of fervent and prevailing prayer; but on the contrary a spirit of covetousness—of strife—bickering—evil speaking—and jealousies etc., when such is the case a revival of religion is imperatively demanded to save the church.

The requisite fruits of a revival then is to 1, beget a spirit of self-examination in the church by which they are led to discover the vast moral distance they are from God—how much beneath their privilege they live—how indifferent they are to the welfare of souls.

2. A spirit of repentance and humility before God.
3. A new consecration to God and the interests of his cause. It most of all begets a spirit of renewed engagedness and labors for the welfare of souls. The shortness of time, and the duration of eternity, the scenes of the judgment of the great day of the Almighty, awful interests that are at stake then and there, roll before the mind, and fail not to beget the spirit of incessant labor for the welfare of souls. And we may therefore add

4. That there will be marked success in the labors of the church for the salvation of sinners. This must appear obvious from considering the requisites and conditions of the Scripture promises. The declaration is, "They that sow in tears, shall reap in joy." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon us."

The two great ends then gained by a revival of religion is, first, a deeper work of grace in the church; and second, the winning of souls to Christ, and saving of them from everlasting destruction from

the presence of the Lord and the glory of his power. And this, the having a revival or not, is left optional with the church. If we will return, and seek the Lord till he come and rain righteousness upon us, we may. But if this we do not how great must be our guilt before God. If we hide our light under a bushel—if like the dog of the manger, we neither eat ourself nor permit those who would—if “we the lamp of life deny,” how great must be our condemnation before God. Better would it be for the cities of the plain than for us. Curse all the people bitterly saith the angel of the Lord, because they came not up to the help of the Lord against the mighty.

P. B. M.

LETTER FROM E. R. PINNEY.

DEAR BRETHREN:—A crisis has now arrived in my disease that makes it necessary for me to cease from all the cares of business and seek quiet and rest in order to make one more effort to save myself from destruction by it. My present physician, (Dr. Cardell of Baldwinsville) says it is useless to try to benefit me unless I can be free from care and anxiety. The interest many of the dear brethren have evinced in my welfare heretofore, induces me to avail myself of the medium of the *Herald*, to give a brief history of my case from my last communication to the present time.

When I ceased preaching for the Rochester Church I went to keeping books for a livelihood, in which I continued most of the time up to last November, at which time the cancer set in so violently as to oblige me to leave it and commence doctoring my cancer again, in which I have been constantly engaged up to the present. Last spring my means of support being exhausted, I went into a boarding-house, in which I continued until October 15th, when my health and circumstances made a change necessary. A door seemed to open for me among the dear brethren of my former labors in this place, where for the present I expect to remain.

It is now nearly two months since I had my last attack of cancer. Up to that time I retained my health and strength remarkably. Since then I have been confined to my house, and much of the time to my room and bed. I am now quite feeble and daily becoming more so; but hope soon measurably to regain my health and strength again. My sufferings for the last few weeks have been constant and much of the time intense. But the grace of God has hitherto sustained me, so that I have not fainted. My trust is still in God, that he will at last give me the victory through Christ.

I have often been reminded of the burning bush in God's dealings with me. I am not yet consumed, though at times my feet “have well nigh slipped;” for I have been “made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro until the dawning of the day.” And my temptations have been so severe at times that I have found it extremely difficult with David to say, “I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me;” but still consolation and joy in God could be found nowhere else.

Brethren pray for me that my faith fail not. There have been times when my overwhelming sufferings I feared would lead me to turn away from God. It is not always as easy to apply the consolations of the gospel in adversity and affliction, as when in health and prosperity. There have been seasons when as David said, “The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord I beseech thee, deliver my soul.” But like Job I could not find him. “Behold, (he says) I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him.” Thus shut up I cried out, “O that I knew where I might find him:” but not a ray of light from heaven pierced the gloom, and in my anguish I cried out, “My God, my God, why hast thou forsaken me?” While thus in despair I yielded, and threw myself into the arms of divine goodness. In due time the “Father smiled,” the gloom dissipated, and joy like a well-spring of glory flowed into my soul. I shouted, Glory to God! and thought I should never, no never, doubt again. But my brethren I will not afflict you any longer with my exercises of gloom. I have many scenes of joy. I sometimes live on Pisgah's top in all my affliction for weeks without an intervening cloud. For which I praise the Lord.

I close by saying, I love my Saviour and his appearing, and all of like precious faith, as well as ever. My whole being is wrapped up in desires to wake up the world to receive our soon coming King. But my work is done, at least, until God shall be pleased to renew my strength. I cannot talk nor sing, nor read, nor study, nor write (but very little,

this short epistle has cost me quite an effort), and it is with the greatest effort I can command my thoughts sufficiently to pray even in secret. I feel that I am ready to meet the world at the judgment—I shall be clean from their blood. I have faithfully warned them by night and by day, and by every means in my power. After all I feel that I have been a very unprofitable servant. But I have done what I could, and as long as I could, both in temporals and spirituals, and I now throw myself upon the mercy of God. Rejoicing in my ever present motto “*Spes mea Christus*,” and trusting in his merits I hope for mercy unto eternal life and glory, and a kingdom.

Pray for me, my brethren, and may God abundantly bless you, and enable you to be faithful and secure the kingdom through Christ, is the prayer of your unworthy and afflicted brother.

Seneca Falls, Nov. 6th, 1852.

LETTER FROM SAMUEL WALKER.

BRO. HIMES:—During the several years in which I have had the pleasure of reading the *Herald* I have been greatly edified by the comments upon Scripture, embracing the general Advent views. The remarks upon noted sermons of ministers, Dr. Bangs, Dr. Cox, Dr. Spring, and many others; contrasting the views of Adventists with those of Millennialists, have imparted an interest of the highest order to the *Herald*. The recent remarks touching upon the present advancing condition of the Advent churches, is a cause of encouragement and gratitude. I am also with you on the subject of time. That we ought not to be too positive in fixing a time immediately near for the second advent of the Lord of glory. After the entire failure of the advent up to '48, I came to this conclusion, that 2300 and 1260, could not extend beyond '48, therefore they were fulfilled when the Catholics drove the Pope from the throne. And that we are now to look for the fulfilment of the 1335, which is an extension of seventy-five years. I then read the seven vials, Rev. 16th, and was surprised to find the sixth vial, 13th verse, so distinctly expressed, and also the sixth vial, the only one to which an explanation was given, verse 14th. I remarked at that time that past history had not recorded an event corresponding to this vial, I considered it our privilege as Adventists to look for a fulfilment of this very important prophecy, and to judge of the phenomena of the Rapping Spirits in reference to this fulfilment. When this event shall transpire I have no doubt it will go forth in great velocity to the entire world, proselyting with unparalleled success, deeply affecting the interests of religion. Those looking for a millennium will not recognize a fulfilment of prophecy, while those who believe the kingdom of Christ will be in the new earth, will notice so remarkable an event with the deepest interest.

Springfield (Mass.), Nov. 8th, 1852.

Letter from L. H. Shipman.

BRO. HIMES:—Yesterday was a good day with us in this place. At twelve o'clock we repaired to the water side and baptized fifteen happy believers, most of whom have experienced the pardoning grace of God since you were here. We then returned to the place of worship, and at the close of the afternoon service administered the Lord's supper. Our body slips would not hold the communicants, and all that were baptized joined with us. I have no need to say that every heart was melted with the love of Christ on such an occasion. I think it will not be soon forgotten. In the evening, although the weather and traveling were unfavorable, we had a large congregation, nearly fifty spoke, some backsliders returned, and several young people expressed a determination to follow Christ. Over thirty came forward for prayers, several for the first time, and we think it one of the most profitable meetings we have had. A number expressed a desire to be baptized next Sabbath.

The work is deep and thorough, and all are constrained to say God is in the work. I think I never saw a more candid, firm, and understanding company of converts in any revival I ever witnessed. We do not inform you of this glorious work to sound a trumpet, but if possible to stir up others to labor for the salvation of perishing souls. I was much comforted with the account of the late revivals in Pennsylvania and Canada, and hope all who are witnessing revivals, will notice the same through the *Heald*, that it may encourage others. Yours in hope.

Sugar Hill, Nov. 8th, 1852.

Letter from L. Scott.

BRO. HIMES:—Our meetings are regularly held and continue as interesting as ever. Bro. Fowler from Mendon, preaches for us once a month, and Bro. E. P. Burdett occasionally. The theme of the Second Advent is increasingly more interesting as time advances, and I look forward with transport to the time when Jesus shall appear to collect his jewels from the different parts of earth's dominion, and when

the righteous shall shine forth as the sun in the kingdom of their Father.

We are wishing very much for an Advent preacher to be sent here among us from the East. He would be well received and sustained throughout this great region of the West. One is needed to supply the little churches scattered around with the administration of the word and the ordinances of God's house.

We are glad to hear from time to time from our beloved Elder S. Chapman. He is the one to whom we are very much indebted for our precious knowledge of the prophetic portion of God's word. For we are well persuaded that we have not followed cunningly devised fables, but a glorious and a heavenly reality, which illuminates our mental horizon, and will until the day dawn and the shadows flee away.

“I long to see that glorious day,
When all the saints shall stand
On Zion's mount, in bright array,
Redeemed from every land.”

St. Albans (Ill.), Oct. 29th, 1852.

Letter from J. D. Boyer.

BRO. HIMES:—The Lord is still reviving his work on Sennemahoning Circuit. Last Sabbath I baptized five more at Caledonia, and gave the right hand of fellowship to six who have been lately converted to God.

Last Friday I returned to Rich Valley in company with Elder Gates. We remained five days, and during our stay I baptized thirty-four, and have received forty-one into the Advent Church. They are truly whole hearted in the work. They have raised the amount sufficient for a meeting-house, and expect to worship in it the first of January. Elder Gates has done good by his efforts in spreading the truths of the Second Advent of our Saviour. Since our camp-meeting in August, I baptized eighty-two up to the present time. To God be all the glory. Brethren pray for us that the work of the Lord may continue. Yours in the blessed hope.

Newspaper Poets.

It is wonderful—the vast amount of so called poetry that a country editor is called upon to examine and “if he thinks worthy” present to the reading public. Some mother thinks “her daughter writes such pretty verses for one so young that she would really like to see some of them in print.” A smart boy at an academy, to the neglect of his Latin and Greek, and the utter ruin of his mathematics, fancies himself a genius, spends his time in clothing very soft sentiments in very bad rhyme, and condescendingly sends his lucubrations to the nearest newspaper, with a modest request for fifteen extra copies of the number to circulate among his anxious relatives and doating friends. And we have known people, that were old enough to know better, to suffer themselves to be so deluded as to imagine that they were gifted with the “faculty divine,” and greatly to the disgust and surprise of their friends give way to that temporary madness. And unless the poor editor is willing to incur the displeasure of some of his subscribers, he must present to his readers all the vain attempts, and ridiculous failures, of these aspirants for poetic fame. The trouble with them is, that they forget that but very little, comparatively, of the vast amount of language that is clothed in rhyme, has any merit whatever—that true poets are indeed “few and far between,” and the public are surfeited with indifferent gingers in rhyme—and that the chances are a thousand to one that they belong to the latter class. It strikes us that if they would keep constantly in mind these very obvious truths, more would content themselves with reading their productions to such of their friends as are willing to listen to them—and spare the feelings of editors, and the patience of readers.

The following lines, written by a bereaved mother, are a fair sample of the greater part of the poetry which is sent to country newspapers:

O dear little Clarissa we bid you adieu,
Though you but one sick day ever knew,
And that was the day before you expired,
Even then we thought you well when you retired.

At two in the morning, she walked and smiled and played,
At six her soul was in heavenly garments arrayed,
She died in her mother's arms as if in sweet repose,
Oh how must her fond parents feel to find her breath closed.

Vermont Journal.

November.

No sun—no moon!
No morn—no noon—
No dawn—no dusk—no proper time of day—
No sky—no earthly view—
No distance looking blue—
No road—no street—no “t'other side the way”—
No end to any row—
No indications where the crescents go—
No top to any steep—
No recognitions of familiar people—
No courtesies for showing 'em—
No knowing 'em!
No traveling at all—no locomotion—
No inkling of the way—no notion—
“No go”—by land or ocean—
No mail—no post—
No news from any foreign coast—
No park—no rings—no afternoon gentility—
No company—no nobility—
No warmth, no cheerfulness, no healthful ease,
No comfortable feel in any member—
No shade, no shine, no butterflies, no bees,
No fruits, no flow'rs, no leaves, no birds,
No—member!

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the “Mutual General Conference of Adventists,” held at Albany, N. Y., April 28, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The testowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel “QUICKLY.” The second woe is past; and behold the third woe cometh quickly—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE.

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 15 cents, for each ounce, or part of an ounce, under 3000 miles, and 3 cents over that, at the Post-office where it is received.

Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The “Harp” contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (3 ounces.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (6 ounces.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)

DO do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Birth, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—222 pp. Price, 37 cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz., 1st, “Looking Forward,” 2d, “Present Dispensation—its Course,” 3d, “Its End,” 4th, “Paul's Teachings to the Thessalonians,” 5th, “The Great Image,” 6th, “If I will that he tarry till I come,” 7th, “What shall be the sign of thy coming?” 8th, “The New Heavens and Earth,” 9th, “Christ our King,” 10th, “Behold He cometh with clouds,”—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—“William Miller's Apology and Defence,” by First Principles of the Advent Faith; with Scripture Proofs,” by L. D. Fleming, “The World to come,” by the present Editor, “The Earth to be destroyed by Fire at the end of the Gospel Age,” “The Lord's coming a great practical doctrine,” by the Rev. Mount Brock, M. A., Chaplain to the Bath Penitentiary, “Glorification,” by the same, “The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn,” “The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming.” In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Dawn, and Clear Day.—\$1.50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37 cts. (7 oz.)

Agents of the Advent Herald.

Albany, N. Y.—W. Nichols, 183 Morrisville, Pa.—Saml. G. Allen.
Ludlow-street. New Bedford, Mass.—J. V. Davis.
Auburn, N. Y.—H. L. Smith. Newburyport, “—Den. J. Pearson.
Buffalo, “—John Powell. son, w. Water-street.
Cincinnati, O.—Joseph Wilson. New York City.—W. Tracy, 246
Clinton, Mass.—Den. J. Burditt. Broome-street.
Danville, C. E.—G. Bangs. Norfolk, N. Y.—Elder B. Webb.
Durham, “—D. W. Seabrooke. Philadelphia, Pa.—J. Litch, 704
Durham, “—J. M. Crook. North 11th street.
Dorchester, N. Y.—S. Foster, jr. Portland, Me.—Wm. Pettigill.
Detroit, Mich.—L. Armstrong. Providence, R. I.—A. Pierce.
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Farnham, C. E.—M. L. Dudley. Rochester, N. Y.—Wm. Busby.
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Hartford, Ct.—Aaron Clapp. Salem, Mass.—J. L. Olier.
Homer, N. Y.—J. L. Chapman. Toronto, C. W.—W. Campbell.
Lockport, N. Y.—H. Robbins. Watford, Shefford, C. E.—R. Lowell, Mass.—J. G. Downing. Hutchinson.
L. Hampton, N. Y.—D. Bosworth Worcester, Mass.—J. J. Bigelow.

FOREIGN NEWS.



England.

The position of affairs between the United States and Cuba is viewed with ill-disguised jealousy by the English press of all shades. The *Times* has a leading article on the subject, in which it defends the conduct of the Captain General of Cuba; talks of the rashness of Democracy, and prophecies that Spain will ruin the commerce of America by letters of marque; and that France will side with Spain in her encounter. The article concludes as follows:—"However this may be, the firm and collected resolution of the maritime powers of Europe is to oppose the aggressive policy of the United States when it extends its area beyond the North American continent to Cuba and the Sandwich Islands, as the safeguard of a peace which might otherwise be sacrificed to the outcry of an indignation meeting." The other papers, little and big, hold forth in the same strain.

Louis Napoleon writes to the papers, that though some of the parties are personal friends of his, he was in no ways implicated in the late duel. M. M. Barthelemy, principal, Demowenay Baronet, and Allain, seconds, are committed for wilful murder, notwithstanding the meeting is said to have been conducted in accordance with the generally received "code d'honneur."

President Roberts, having completed in a satisfactory manner all the negotiations which constituted the object of his visit, sailed on the 30th ult. for Liberia, in the British war steamer *Dee*.

The *Morning Herald* announces, that ten line-of-battle ships, now being built, are ordered to be fitted with screw propellers.

The clergy of Birmingham have agreed, by a large majority, to an address to the Crown against the revival of Convocational action.

The Duke of Terceira and several other officers, had arrived at Southampton, deputed by the Portuguese Government to be present at the funeral of the Duke of Wellington.

The iron, coal, and manufacturing districts were all very brisk, and business buoyant. The London Stock Exchange had been much disconcerted by the repudiation of the new Turkish loan by the Sultan. The *Times* states that the exports of goods to the Australian markets continued very active.

The London *Times* of the 28th ult. has a very angry editorial respecting the *Crescent City* affair. It lays down the law as if it were empire between the nations of the world, and gives the United States gratuitous counsel, which only betrays the ignorance of that journal with respect to the Government and people of this Republic.

France.

Prolonged Cabinet councils are daily held at St. Cloud, doubtless on the subject of the empire.

Recruiting is already going on among the cavalry for the Imperial Guard, and it is confidentially given out that the civil list of the Emperor will be fixed by the Senate at 30,000,000 francs.

The settlement of the succession affords food for speculation and table talk. It is generally believed that the Senate, on the 4th of Nov., will propose, in general terms, the empire, hereditary in Louis Napoleon, with power, failing issue, to nominate his successor.

Specimen coins, with "Napoleon, Empereur," and on the reverse an eagle, with "L'Empire Français," had been reported as struck at the mint.

It is now understood that the confirmation of the Empire will be submitted to the popular vote.

The repudiation of the Turkish loan, and the departure of the Turkish Minister from Paris, had created great excitement among the moneyed classes. The Government, however, had made no intimation of its intentions on the subject, and the panic was subsiding.

A well-informed private correspondent writes to the agent of the N. Y. associated press at Liverpool:—"You will observe the recent fluctuations on the Bourse. The speculation in the funds and railways is immense, and must lead to a crisis if not stopped shortly. For instance, Paris and Lyons are selling for cash at 98 1/2 cts., and for the 15th November 1100 cts."

Count D'Appony Long, Austrian Minister at Paris, is dead. The Abbe Globerk, known in connection with Italian affairs in 1848, died recently at Paris, aged forty-five.

The *Obligado*, twenty gun brig, sailed for the South Sea station.

Articles of exhibition from France are to be sent to the Dublin Fair free of expense, by order of the President. The commercial condition of the country is highly prosperous. Rumors are current of the creation of a new nobility, soon after the establishment of the Empire.

The accounts report continued tranquillity in the capital. The London *Chronicle* mentions a rumor, that another infernal machine was discovered at Fontainebleau, and that it was to have been discharged at the President while he was hunting in the forest.

Abdel Kader was to pay a visit to Paris as soon as he was allowed to quit his place of confinement.

The Pope had declined to proceed to Paris to perform the act of coronation and consecrate the new Emperor.

The news from Constantinople had been exciting. It was stated during the week that an insurrection had broken out, and that the French Minister had demanded his passport. Neither statement was correct. The Divan had, however, been in the greatest perplexity to raise funds to pay the instalments on the repudiated loan. The Sultan had sent his plate to be coined, but the Minister of Finance managed to scrape together sufficient funds to dispense with such a sacrifice, and nearly the required amount had been transmitted to London and Paris. The matter will probably now subside

peaceably, although the prominent hand that Russia and France have had in the affair cannot fail to be remembered. Prince Calimaki, Turkish Ambassador, had been recalled for his share in the transaction.

Miscellaneous.

The Plenipotentiaries of the Darmstadt Confession held their first meeting at Vienna on the 20th ult.

The postal union between Austria, Modena, and Parma, was officially announced to commence from the 15th inst.

The Pope, in a speech made in the Consistory on the 27th of September, complains of the ingratitude of New Grenada in curbing the power of the Church. He threatens with his highest displeasure all prelates who obey the civil law respecting parochial examinations, and lauds the conduct of the Archbishop of Santa Fe de Bogota. Meantime, the Minister of New Grenada has struck his flag and left Rome.

A telegraphic dispatch, in anticipation of the arrival of the overland mail, is published, conveying intelligence that a brigade of the British army, accompanied by Gen. Goodwin, had left Rangoon for Prone. The steamers were to return immediately for a second brigade. The Burmese had destroyed Prone, and posted themselves in Masserona Height, ten miles from the town. They were said to be only 7000 strong, with a few guns.

A famine was said to prevail through Upper Ava, the British having intercepted on the river over 20,000 tons of rice.

The Indian journals are unanimous in demanding the immediate annexation of Burmah. India proper, the north-west country, the Nizam's, and the King of Oude's territories, are in the usual distracted state.

After the above was put in type, the *Atlantic* arrived at New York, with news three days later. The intelligence, however, is unimportant. We subjoin all that possesses any interest.

The gales along the coast of Britain, at the end of the past week, were very destructive to shipping and life. Over twenty vessels were wrecked, and the larger portion of their crews perished. There were no American vessels reported among them. One ship had a cargo valued at £300,000, which was fallen on and plundered by the people along the coast. Several other ships were plundered in like manner.

A public meeting was held in London on the evening of the 1st inst., for the purpose, as expressed in the bills, of sympathizing with and aiding the foreign refugees at present in the metropolis. Letters were read at the meeting from Kossuth, approving of the meeting, and from Mazzini and Louis Blanc, opposing it.

Two decrees have been signed by the President of France, one for converting the four and a half per cents. into three per cents., and the other fixing the legal rate of interest at four per cent.

Abdel Kader had an audience of the President at St. Cloud on Friday, by whom he was warmly embraced, when the ex-Emir renewed the oath he had taken never to return to Algeria. Crowds of people surrounded his carriage, and paid him every respectful attention, and seemed rejoiced that he had been released from captivity. He had received an invitation to dine with the Minister of War on Friday.

Letters from Paris state that Prince Calimajko, the Turkish Ambassador at Paris, had received his letters of recall.

Preparations are making in Paris for the organization of the civil household of the future Empire. The columns of the *Moniteur* are again filled with names or places at which addresses have been agreed to in favor of the Empire.

The correspondent of the *Times* vouches for these facts, and adds that the *Constitutionnel* and *Patrie* both had the circumstance in type, but the matter was seized by the police.

The employees of the Elysee take every opportunity of parading the pacific policy of the Emperor.

Preparations are going on for the meeting of the Senate in the hall used as the Chamber of Peers under the restoration, and under a part of the reign of Louis Philippe. It is believed that the Senate will hold only four sittings; that the vote on the Plebisite will take place on the 21st and 22d inst.; that the suffrages will be counted by the Legislative corps on the 1st of December, and that the proclamation of the Empire will be on the 2d. The *Times* has a rather circumstantial account of the discovery of a military conspiracy against the President. The gist of the matter is, that the Paris police, by means of opening letters, traced communication between a man they arrested in Paris, and several officers of the garrison at Fontainebleau. The conspiracy, whatever it was, is claimed on the one hand by the Legitimists, and on the other hand by the Orleanists. The *Daily News* mentions the arrests, but says the prisoners are all civilians. Twelve commissioned officers, eighteen non-commissioned, and forty privates, are placed under arrest.

SUMMARY.

Hon. Wm. R. Klag, Vice President elect, is seriously ill at his home in Selma, Ala.

It is stated that a thousand pounds of opium are sold by retail every week in New York, and that the practice of opium eating is increasing very rapidly.

A young man named John Sweeney fell into a kettle of boiling dye, at Fox's woolen factory, Worcester, on the 10th, and was so badly scalded that he cannot recover.

A similar accident occurred at the woolen mill in Dorville, R. I., on Monday, by which Mr. John Peckham lost his life. He leaves a wife and eight children.

The Nova Scotia Electric Telegraph Company are about laying down a submarine cable across the Straits of Canso, in place of the wire now extended from towers on either side.

On the morning of the 13th the mill of Messrs. Moulton and Symonds, in Watertown, N. Y., together with a block of wooden buildings, was destroyed by fire. It is believed that a young man named Hudson Haddock, nineteen years of age, perished in the flames. The loss by the fire is estimated at \$20,000, mostly covered by insurance.

Reports state that the propeller *Powhattan* has foundered on Lake Erie, and that every soul on board at the time has perished. She had a number of passengers—no list given. Books and papers belonging to the ill-fated vessel have drifted ashore. Nothing authentic has yet been obtained, but it is feared that the account will prove true.

Last Saturday evening, at a house in Boardman-street, Newburyport, a young girl, about sixteen years of age, named Frances Bartlett, while putting a stick of wood in the stove, set her apron on fire, and ran out in the open air. Her dress about the breast and shoulders was almost immediately on fire, and she was terribly and probably fatally burned. There is very little chance of her surviving.

A child, aged about four months, belonging to Mr. John Whelden, of Nantucket, was burnt so badly on Saturday last, as to cause its death on Sunday morning. The child was left, we understand, tied into a chair, and during the absence of the family from the room, its clothes took fire, and before they were extinguished, it was burnt so badly as to result as we have stated.

NEWFOUNDLAND.—The *Newfoundlander* says:—"With every fair allowance for exaggerated reports, we know there are localities, north and west particularly, where the fishery has almost completely failed; and the potato blight has spread from one end to the other. These two concurrent causes must manifestly produce a vast amount of distress."

THE ADVENT HERALD.

BOSTON, NOV. 20, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c.": A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16:14. 80 pp. Price, 12 cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called *The Approaching Crisis* begins. It gives:

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decemregal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

New Works to be out the 1st of Jan.

1st. MILLER'S LIFE—in one volume.
2d. AN EXPOSITION OF THE APOCALYPSE—in one vol. These are now in preparation for the press, and will be more particularly noticed hereafter.

The Life of Mr. MILLER was commenced two years since, and would have been completed then, "but Satan hindered us."—1 Thess. 2:18. We hope now to be able to complete it without interruption. Those who sent in money for it then, which has not since been appropriated by them, to other objects, and received the first number, will be entitled to the entire volume, the same as if the first number had not been sent. Its price cannot be now determined. It will probably be somewhere from \$1 to \$1.25.

The Exposition of the Apocalypse will contain about 400 pages. Price, 50 cts. This is nearly through the press.

Orders may be sent in for both of the above works.

CHARDON-STREET CHAPEL.—I preached in this place last Sabbath to a large audience. The church is encouraged, and still hopes in God for better times. Elder Edwin Burnham will be with them the next two Sabbaths.—J. V. H.

MAINE.—Unexpected duties in Massachusetts and about home, will delay my visit East for some time.—J. V. H.

"Youth's Guide,"

The Nov. number (No. 2, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.
Richard Bakewell (Chap. 8). Life in the Arctic Sea.
A Dog Story. Yankee Ingenuity.
A Wonderful Clock. A Little Boy's Wish.
The Sabbath School Scholar. Little Things.
The Voyage of Life. A Child's Hand.
How the Rack was Abolished. Politeness.
Simon Green, or the Man that Cured his Bad Neighbors. The Young Tobacco Chewer.
Adventure with a Snake. The Kind of Fruit Indigestible.
For the Curious, &c. &c.

TERMS (invariably in advance).
Single copies 25 cts. a year.
Twenty-five copies (to one address) 5
Fifty copies 9

He will preach—
Nov. 17th—Moultonboro', N. H., in the town house, evening.
18th—Ossipee, N. H., at 10 o'clock and evening.
19th—Tuntonboro', and continue over the Sabbath.
20th—Meredith Village (evening).
21st—Orange, (in the meeting-house,) evening, and the 24th, at 10 A. M., 1 P. M., and evening.
Nov. 24th—New Durham Ridge, 10 A. M., 1 P. M., evening, and continue over the Sabbath. Elders W. Burnham and Smith will assist in the service.
Nov. 30th and Dec. 1st—London Ridge, 10 A. M., 1 P. M., and evening, each day.
Dec. 2d—Fittsfield, evening.
4th and 5th (Sunday)—Allentown meeting-house, three times each day, at 10 A. M., 1 P. M., and evening.
Elder J. C. Smith will accompany and assist Bro. H. Norton. It is not possible for Elder H. to visit other places in New Hampshire at present. Friends will be patient.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday day, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Providence permitting, I will preach at Northfield Farms, Mass., Sabbath, 21st; South Vernon, Vt., 22d; North Springfield, 24th and 25th; Clinton, N. H., 26th; Harland, (Denisonville Hills), Vt., Sabbath, 28th—will some brother call for me at the Harland depot on the arrival of the first train from Claremont on Saturday, 27th? Waterbury, 30th; Stow, Dec. 1st—where Bro. Tracy may appoint; Burlington, 2d; Rouses Point, 3d; Champlain, Sabbath, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. HILLINGS.

The Lord willing, Bro. N. Smith and I. C. Wellcome will hold a meeting in Hope, Me., in the Town Hall, or where Bro. Wentworth shall appoint, commencing Dec. 3d, evening, and continue over two Sundays, and during such a portion of the intervening time as may be thought best.—I. C. WELLCOME.

Providence permitting, I will preach in Hingham, Mass., Nov. 28th, as Bro. Moses Tower may arrange; Scituate Harbor, 29th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHASE TAYLOR.

The Lord willing, I will preach at Fittsfield, N. H., Sunday, Nov. 21st; Westford, Mass., Sunday, 22d; Tuftonboro', N. H., Sunday, Dec. 13th.—J. WESTON.

I will preach in North Abington Sabbath, 21st—I should like to have the brethren meet in conference on Saturday, the 20th.—WM. M. INGHAM.

H. L. Hastings will preach at Winsted, Ct., Nov. 28th; Blandford, or Granville, Dec. 1st, (instead of previous dates)—Bro. Bates, appoint.

Bro. S. W. Thurber will commence a meeting at South-west Stratford, Vt., Nov. 25th, evening, and hold over the Sabbath.

Elder B. Locke will preach at Hillsborough, N. H., Sunday, Nov. 28th.—T. M. PREBLE.

It is expected that Bro. Edwin Burnham will preach in the Chardon-street Chapel the last two Sundays in Nov.

Bro. D. I. Robinson will preach in Westboro' Sabbath, Nov. 21st.

Bro. C. R. Griggs will preach in Worcester, Sabbath, Nov. 21st.

The Post-office address of Elder D. T. TAYLOR is Waterbury, Vt. " " " " I. ADRIAN is West Winsted, Ct.

BUSINESS DEPARTMENT.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your past promptness, and will thank you to nudge your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to. It is reasonable.

We need all that is due us.

We need new type.

We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

P.S. We are sorry to add, after keeping the above in a few weeks, that A, B, C, and D, and a few others have evidently not yet read it, or have not yet made up their mind to let us hear from them immediately. Reader, are you a reader of the word only? or are you a doer of it also?

Business Notes.

J. M. Orrock—We shall send a box to Derby Line with the tracts &c. next week. The delay was unavoidable.

E. Vantleek, \$2.—It pays for the books sent, and the balance have credited on Herald to \$2.

J. H. Smith—It was received and pays to \$73.

W. S. Miller and G. W. H.—Have sent to Bro. Turner.

A. Andrews—Sent you books the 18th by Thompson and Co.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

C. POWLEY, of Kingston, C. W., does not call for his paper. He owes 1 68

Total delinquencies since Jan. 1st, 1852. 128 38

HERALD OFFICE TRACT FUND.

Mrs. J. Mann 1 00
Wm. Wilmut 5 00

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid after three months, the price of the volume, & the paper will be \$1 1/2 cts. per volume, or \$2 25 cts. per year. So for six copies—to one person's address: \$1 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 25 Nov. 1852.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the line, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2 25 a year, pre-paid, or \$1 1/2 a vol. of six months: or \$1 will pay in advance for the paper and postage of 25 Nov. If not pre-paid \$2 50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounts to 12 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., of London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, will be 13 cents a year to any part of Massachusetts, and 26 cents to any part of the United States, if not pre-paid, it will be half a cent a number in the State, and one cent out of it.

BROOKLYN HOMOEOPATHIC PHARMACY, No. 50 Court-street, Brooklyn, L. I.
J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions, and Pellets, including the higher attenuations.
Cases for Physicians and Family use, of various sizes and prices.
Pure Sugar of Milk, Alcohol, and Unmediated Pellets, constantly on hand.
Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.
Country orders promptly and carefully executed. [s. 18-3m.]

Receipts from Nov. 9th to the 16th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 354 was the closing No. of last year. No. 360 is to the end of the first six months of the present year; and No. 406 is to the close of this year.

2 L. Wade, 612; Paul & Congdon, 632; R. Jackson—will send when out; Jas. Green, 62; H. Bonser, 612; M. J. Clough, 625; D. Wilson, 626; J. Carl, 626; H. Jackson, 632; S. A. Bartholomew, 618; L. Scott, sent; W. H. Fernald, 606; L. Ingalls, 612; J. Flint, 593-25 cts. due; S. Davidson, 626, and book sent; B. Tuttle, 626; J. Woodworth, 606—each \$1.
B. P. Brady, 651; A. Smith, 623, 606, and Y. G. H. Newton, 623, and \$2 for J. Carl, and 25 cts. for Y. G. H. Newton, 623, and tracts; T. Hasbany, 615, tract, &c.; Deacon S. Smith, of H. N. Y. 606; O. Chaney, 621; E. & H. Forbes, 632; A. A. Coburn, 632; O. B. Russell, 651; Mrs. J. Mann, 636; P. Loudon, 612; S. Hubbard, 616; H. Sturdevant, 636; P. Scarboro, 606—each \$2.
S. Walker, 591, and books; S. Bradford, 604—each \$3. J. J. Mackenzie, 592; E. L. Donahue, (44 copies), 612—each \$3. J. J. Kitteredge, 621, and the United States—sent \$1 75. S. D. Clement, 628—77 cents.
J. F. Rice, 608—\$1, 82 cts.

ADVENT



HERALD

Luke 9: 23-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X. BOSTON, SATURDAY, NOVEMBER 27, 1852. NO. 22. WHOLE NO. 602

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Nearly opposite the Revere House.)
JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.
ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.
* For terms, &c., see last page.



"CHEER UP."
Never go gloomily, man with a mind;
Have a better companion than fear;
Providence, ever benignant and kind,
Gives with a smile what you take with a tear;
All will be right,
Look to the light;
Morning was ever the daughter of night;
All that was black will be all that is bright.
Cheerily, then! cheer up.
Many a foe is a friend in disguise,
Many a trouble a blessing most true,
Helping the heart to be happy and wise,
With love ever precious and joys ever new!
Stand in the van,
Strive like a man,
This is the bravest and clearest plan:
Trusting in God while you do what you can,
Cheerily, then! cheer up.

Genesis—Chapter III.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)
Vs. 14, 15—"And the Lord God (Heb. Jehovah Elohim) said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Though both of these two verses refer, in a measure, to Satan himself, yet they do embrace separate subjects, the former pointing more especially to the curse upon the literal serpent, the latter predicting the curse upon the great Tempter. They seem but one prophecy, and yet they take in two objects,—the near and the distant, the literal and the figurative. Commencing, like all double prophecies, with the near and the literal, they end with the distant and the figurative. As in the Seventy-second Psalm, the singer begins with the actual Solomon and ends with the greater Solomon; and as in several burdens, the prophet Isaiah begins with the Babylon then in being upon the plain of Shinar, and ends with Babylon the great, upon the seven hills; so is it here. He begins with the serpent; he ends with Satan. The figure used is taken from the serpent; but the prophetic picture thus given concerns a far greater personage. For it is evident that one main object gained by employing such a figure in such a way as is done here, is to bring before us the personality of that being who is here introduced to us. The words, no doubt, are figures, but they are figures of what is literal,—precise and personal. They are not figures of abstractions or principles or truths, but of a person. They do not set forth God's condemnation of error or of evil, but his judgment upon a person. They do not denote the mere conflict between evil and good, with the triumph of the latter after a brief depression, but they foretell the battle between two persons. The nature of the combat is not declared, but the personality and literality of the combatants is vividly, and beyond mistake, set forth.

This much is plain. Let us now look at the words themselves.
God had, in his dealing with our first parents, proceeded in the way of judicial inquiry, step by step. He had taken nothing for granted, but had calmly questioned them, allowing them full opportunity of defending themselves; loth to condemn, nay, giving out his accusations simply as questions, no more. But when he comes to deal with the serpent and with Satan, we find nothing of this. They were dealt with as already condemned, and only waiting their

sentence. Such is his grace to man, and such the intimation of his purpose to deal with him in grace, not in judgment. Wondrous contrast between the two races of creatures and His purposes concerning them! With the one all is grace, with the other all is righteousness and wrath! Even in the lower creation this difference is shown. That animal that had sided with Satan, and become his instrument in ruining man is cursed with Satan's curse, and for Satan's sin; while the other animals are cursed with a less heavy and less abiding curse, and that for man's sin. As if God would thus from the beginning proclaim the pre-eminence of every ally of the Evil One; and the swift doom of all that, in the day of doom, shall be found upon his side. The serpent was but the involuntary agent, yet he was cursed; how much more they who have yielded their members instruments of unrighteousness unto sin (Rom. 6:13), nay, "run greedily" in the way of the Evil One.

Though the serpent was but the instrument, yet he is cursed. And the words, "above all cattle," &c., imply that the rest of the animal creation were made to share the curse which had come down upon it as Satan's special agent in the plot against man. And why this universal curse?—

1. To show the spreading and contaminating nature of sin. One sin is enough to spread over a world. There is something in the very nature of sin that infects and defiles. It is not like a stone dropped in a wilderness, upon the sand, there to lie motionless and powerless. It is like that same stone cast into a vast waveless lake, which raises ripple upon ripple, and sends its disturbing influence abroad, in circle after circle, for miles on every side, till the whole lake is in motion. We do not understand the activities and energies of sin. We are slow to credit them. Still less do we understand or believe the strange connection between one sinning creature and another; so that it seems unrighteous to us that one should involve another in evil. Yet it is evident that there is such a thing as a union, not only of nature, but of responsibility. I do not profess to explain this. But God proceeds upon it as a law of being. The passage before us takes it for granted; nay, the whole Bible assumes it. It is not some casual or some arbitrary proceeding. It is the law, the righteous law of creaturehood, which unfolding itself first in the curse, has consummated its development in the blessing, when "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

2. To show how all the manifold parts of creation hang together and depend upon each other. One being displaced, all are ruined. There is a unity in creation which we have not yet learned to understand,—a unity of the closest kind, yet quite compatible with individual responsibility and separate action. The arch is not more dependent on the keystone than are the different parts of creaturehood dependent on each other for stability and perfection. It is as if the unity of the Godhead had its counterpart in the unity of creation. And, strange to say, it is the fall that has so fully discovered this oneness and made us acquainted with its manifold relations.

3. To be a monument of the evil of sin. Sin needs something visible, something palpable, to make known both its existence and its "exceeding sinfulness." It must exhibit itself to our senses. It must stand forth to view, branded with the stroke of God's judgment, as the abominable thing which he hates. Thus he has strewed the memorials of sin all over the earth. He has affixed them to things animate and inanimate that we may see and hear and feel the wiliness and bitterness of the accursed thing. Before God can proceed to unfold his purpose of pardon, he must rear upon the soil of earth an enduring monument of sin, that thereafter there may be no mistake on the part of man; that it may never be supposed that in being gracious to the sinner he was trifling with the sin.

While the serpent is thus cursed above all the rest of creation, he is made to understand the reason why he is so dealt with. "Because thou hast done this," God takes care that there shall be no mistake. The curse is no accidental and no arbitrary evil; it is traceable to one distinct cause. The serpent has beguiled man, therefore judgment lights upon it. "The curse causeless shall not come." "Because thou hast done this," is God's preface to his sentence on the serpent. It is his preface to the judgment pronounced upon the sinner. Because thou hast done this, are the awful words with which he will be sent into the everlasting fire.

Such is the visible curse on the serpent. Let us now mark (v. 15) the invisible curse on Satan. There was to be from that moment, war between Satan and the woman, enmity between his seed and her seed. Nay, there was to be warfare,—open warfare. This warfare would consist of two great parts or stages. In the first, the woman's seed would be wounded; in the second, the serpent would be destroyed. The length of this warfare is not stated; or how near its two great parts might be to each other. They might be near, or they might be far off,—we are not told, for it was not needful that we should learn this at first. Simply the two things are presented to us, but the question of time is kept out of view, that, from the very first, there might be not merely a looking for the arrival of the woman's seed, but also a watching for him. We get here but the far-off glimpse of a great mountain-range. Its lofty peaks seem all clustered together, as if there were not a step between; yet, when we reach them, as now in their last days we have done, we find them separated from each other by valleys, and plains, and precipices of vast extent and height. We could not gather from the brief words of this verse, whether the battle was to be the conflict of a day or of ten thousand years. After-ages were to unroll the detail; to reveal to us the suffering and the triumph, the shame and the glory. So closely are the first and second comings of the Lord here brought together, that we should have supposed that there was no interval between them.

But though the times and seasons were not given, and therefore much was hidden from man, yet enough was told to let him know that God had taken his part against his enemy; that Divine love had interposed and pledged itself to the final discomfiture of Satan, and the final blessedness of the victim which he had counted his own. Here sounds the first note of gladness in the ear of man. It sounds in many respects indistinctly and inarticulately; but in this respect, at least, it is most distinct and articulate, that it announces the free love of God, and that free love, not simply as displayed in the sending of a deliverer, but as making for itself a righteous approach to man through the sufferings of that deliverer himself. Now the great thought of God's heart, the idea of grace, began to be unfolded, not only to man but to the universe. But, Oh, what a mighty apparatus requires to be constructed ere that one idea can be made plain, and man trusted with it! What an apparatus must be raised (and that gradually, age after age) for carrying out as well as for exhibiting the whole adjustment of righteousness and grace, holiness and grace, wrath and grace, punishment and grace, ere the sinner can be made to comprehend the new, the strange idea, or to distinguish it from mere indifference to sin, or be trusted with the application of it to himself. This was the first step to the unfolding of the "mystery which was hid in God, who created all things by Jesus Christ; that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:9-11. And it is in reference to this that the epistle concludes, "Unto him be glory in the Church, throughout all ages, world without end. Amen."—Eph. 3:21. And at the consummation of the glorious mystery shall this song be sung, "O the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11:33.

Having briefly sketched the meaning of these two verses, let us now look at them more in detail. They are too important to be slightly passed over. They contain the root of all redemption-truth.

1. Let us mark how God proceeds in his inquiries after sin. He first traces it out step by step, tracks it in all its windings, ere he utters one word of judgment. His dealings hitherto had been with Adam, as the head of creation. Therefore he speaks first to him. Then from Adam sin is traced to the woman, then from the woman to the serpent. By this process it was brought solemnly before the conscience of the transgressors, that they might see what they had done. In this process God takes no advantage of the sinner. He does not make use of his omniscience or omnipotence to convict or overawe the sinner, or to extort confession from him. He proves all by the sinner's own admission, that his mouth may be stopped, and that the Judge may be acknowledged as righteous in all he does; that he may not only be the just God, but that he may be seen to be so by his creatures. (See Job 34:23; Ps. 51:4; Rom. 3:4.) And as is the process of inquiry, so is the judgment. The sentence is judicially announced, not in anger, but in righteousness. Having traced the sin to its source, God begins with the serpent, the source of the evil, or rather with Satan and the serpent jointly, as the twofold source. He began with the transgressor in his inquiry, he begins with the Tempter in his judgment; for the first word of condemnation must be directed against the originator of sin, the first stroke of wrath must fall on the prime mover of the deed. Thus, even in the minutest things, showing his truth and justice! Even in the order of his judgment, how careful to mark his sense of the different kinds of criminality! Such is a specimen of the way in which He will judge the world in righteousness!

2. Let us mark the circumstances in which the sentence was given. It was given in the hearing of our parents. It was not specially directed to them. They were but hearers. Yet the scene was designed for them. This curse on the serpent was spoken in their ears, because it contained in it God's purpose of grace towards them. God's design was, that they should learn his gracious intentions without delay, and thus their fears be quieted and their confidence in God restored, but still that they should learn them in a way which should completely humble them, and make them feel that the grace did not arise from anything in themselves. They learn this grace of God in a sort of side way, as if God turned away his face when making it known. They get it in the form of a curse against the serpent for the evil done by him, thereby learning that the evil done must all be undone before man can be blessed! This awful curse against the being that had ruined them intimated such things as these; (1.) That God meant to save them, and not to give them up to the snares of their enemy; (2.) That they could only be saved by their enemy being destroyed; (3.) That this destruction would be attended with toil and conflict, and wounds; (4.) That it was easy to ruin a world, but hard to save and restore. How affecting the thought, that God could not preach the Gospel directly to Adam, but that he must be left to gather it from the curse against the Evil One,—as if he could not be trusted with the full glad tidings of grace till he had learned the exceeding sinfulness of sin! How different now, with us! God preaches the Gospel directly to the sinner in all its largeness; saying to each of us, There is grace enough for thee, come thou and be reconciled, come thou and be saved!

3. Let us mark how God hated that which Satan had done. "Because thou hast done this," are the words of awful preface to the sentence. God had no pleasure in the snare or the ruin it had wrought. He had no satisfaction in the marring of his handiwork, no pleasure in the death of the sinner, no joy in the desolation of his world. His words are the expression of deep displeasure against him who had done the horrid deed, and at the deed which had been

done. And let us not forget that all which Satan has since then been doomed to suffer, as well as all that he shall hereafter suffer, has its origin here. "Because thou hast done this!" No doubt he was ruined and doomed before for his own transgression; but now he is to be sunk to a lower level of condemnation, and loaded with a weightier curse for being the Tempter of man, the destroyer of a world. This is the brand upon his burning forehead; this is the millstone round his neck. God will have him understand how he abhorred that which he had done. And when hereafter he is seized, and bound, and shut up by the strong angel in the abyss, shall not these words ring in his ears as he is thrust down into his dwelling of darkness, "Because thou hast done this?" His sin, by means of which he succeeded in casting man out of Eden, shall be the sin by which he himself shall be cast wholly out of earth, to deceive the nations no more.—(To be continued.)

The New Reformation in Ireland.

What is called the New Reformation, in Ireland, is exceedingly troubling the priesthood. They are very anxious to prove the whole thing a delusion and a lie, and with this view the *Telegraph* has sent a special commissioner, who is publishing a series of weekly letters, the object of which is to pour contempt upon the "jumper churches and the jumper schools." He does not deny that such things exist. His only object is to prove that those who attend them do so for a consideration. To each of the "jumper schools" a boiler is attached for supplying Indian-meal stirabout to the pupils, who are fed like swine, out of small wooden troughs or platters. He asserts, that they receive a larger supply, and a better quality of rations than they would get in the poor-house; and the more destitute receive, in addition to what is got in the school, a half pint of meal to take to their places of abode. This is tolerably well for the "jumping" boys and girls; but what of their parents, who attend the "jumper churches?" We are told they are "induced" to attend church on Sundays by small donations of money, distributed immediately after the conclusion of the service. The begging-box is sent round, which is rather an unusual thing in the Protestant Church, and the collection made from the respectable portion of the congregation, and the money thus realized is doled out to the miserable perverts. The Popish commissioner proceeds:

"The few adults are induced to attend church on Sundays, by small donations of money, distributed immediately after the conclusion of service. The begging-box is sent round, which is rather an unusual thing in a Protestant Church, and a collection made from the respectable portion of the congregation; and the money thus realized is doled out to the miserable perverts in sums of twopence, threepence, and sometimes sixpence. The distribution of food and clothes in the schools, and money in the churches, constitutes the principal items of bribery, which I was able to discover beyond doubt or question. To each of the schools both a master and a mistress are generally attached. Their salaries amount to £36, and £26, respectively. There are also one or two Scripture teachers, or Bible readers, in connection with every school, and their business is to expound the word, explain difficult passages, clear up controverted texts of Scripture, and above all things, to point out 'the errors' and 'idolatry' of Rome. On those Bible readers, also, devolves the task of training the 'readers,' who are paid according to the number of persons they can procure to listen to their instruction. The lowest salary of those readers averages eight shillings per month. They are generally selected from the elder pupils of both sexes, and they spread themselves over the district in search of persons who will permit them to read in their presence a verse or two of Scripture. The names of such parties are duly entered by the young 'readers,' who make a return of them to their Scripture teachers, and they are set down either as 'converts,' or approximating to conversion; and the 'readers' are rewarded in proportion to the number of hearers they can obtain. The church mission has a direct treasurer, who pays the staff once a month; and if there be any flagging in zeal, falling off in 'faith,' or any remissness whatever in the discharge of the appointed duties, the amount of remuneration is measured accordingly. The schools are frequently visited by laymen who have a stake in proselytism; and they are also regularly inspected by the Protestant minister in whose living the school is situated. The education in all the schools which I have visited is of the most wretched kind. The Bible is the sole class-book, and out of it they are taught to spell and read. The greater number of the pupils cannot read a word, and the more advanced classes read very badly."

Now, this is not amiss. Abating the falsehood, it contains a portion of real merit. It confesses to two things,—that the space occupied

by the simple word of God is very great, and that its lessons are communicated with a large amount of humanity, ministering to the necessities of the poor creatures whom Popery has bereft of everything, and reduced to rags and helplessness. The Popish commissioner, however, has made a statement to the effect, that large numbers, in spite of the food and the clothing, have returned to the Catholic Church during the recent visitation of the Archbishop of Tuam. He was especially struck with the appearance of "a large porridge-boiler, erected at the end of the school-house, which has been recently licensed as a church by Dr. Plunkett, whilst the pulpit stood over against it at the opposite end of the room." The conclusion to which the commissioner has come for the comfort of his employers, is this, "that, so far from making good Protestants, it is merely calculated to produce habits of idleness, dependence, and hypocrisy—to generate infidelity, and cause its dupes to regard religion as a thing of necessity."

This is thoroughly Popish. Nothing can be more perfectly in keeping with the spirit of the system, and the habitual language of Popish scribes when smarting under the progress of Protestant principles. This said commissioner has bestowed special attention to Oughterard, which is the key to Connemara, and the first stronghold to "jumperism." So far back as 1846, the work of proselytism began in this ill-fated place, when some sixty children were gathered together in a proselyting school. The commissioner went to see this school, and discovered to his dismay that the only class-book was the Bible, and that the poor starving children began the business of the day by a breakfast provided them in the school! He examined the most advanced class, consisting of boys and girls, averaging about twelve years of age, and, of course, found them "extremely deficient in everything except controversial texts of Scripture." This is good. We are at no loss to interpret the import of the assertion, that there is nothing of which Popery stands more in dread than the proper understanding of those controversial texts. They constitute the people's protection against priestly imposture. The commissioner discovered that the Protestant clergy regularly visited the Sunday-school, and labored to indoctrinate the minds of the children with their peculiar religious views. This is good again, and a sorrowful fact for the men of the missal and the crucifix! We are further told, "It is lamentable to observe how the young minds of those children are perverted on the most sacred subjects." This is the best of all. The probability is, that the bulk of those children are gone from the clutches of those catchalls, the priests, forever. The commissioner met, a boy, of about thirteen, proceeding to school from whom he learned, that he had been attending it about three years, "and during that time had read no book except the Bible." He told the commissioner, "that he hated the Papists because they would not give him either Bible or breakfast,—but he would not go to school for the Bible alone." We need scarcely point out the truth and the falsehood of the allegation; and it will be seen that the part of it which is obviously true indicates the hold that the sacred page has taken upon the young heart.

The commissioner next proceeded to Glan, where he found a school of fifty children, in which, as before, the Bible was supreme. Here the pupils get breakfast every morning at the school, and the orphans receive an additional meal. On examining the children at the school, he found them "most expert in quoting controversial texts of Scripture." "They stated that they understood nothing about any other religion save that of the Church of England and the Church of Rome." They further told him, that "they believed all Roman Catholics were idolaters, and that they would not be saved unless they came forth from darkness." This is capital! The commissioner is terribly afflicted at the kindness which is mixed up with the Protestant lessons, and has no manner of doubt that it will generate an army of slothful beings that will live by beggary to the end of their days! In a land where Popery has made every fourth man a beggar, this will be no very great calamity.

But these Protestants were not the only schools in the district examined by the commissioner. There were some other under the Popish priesthood, with which, of course, he was exceedingly gratified. There everything was right, and as it should be. The children were taught just what they ought to be taught, and nothing else. There was no "heresy"—no Bible there! In one of the districts "there are established three male and three female Christian doctrine societies in different divisions of the parish." This shows some zeal, and betrays not a little fear. The objects of these societies is to instruct the people in Christian doctrine,—that is, the doctrine of Rome. According to the commissioner, large numbers are daily returning to the Catholic Church, who had been induced to change their religion from selfish motives. This is a plaster which the commis-

sioner seems well instructed how to prepare, and which the priestly hand will promptly apply. But to fortify himself, he brings forward the declarations of certain priests, who successively testify "that they became Protestants for what they could get; but, having been convinced of their great error, now return to the bosom of the holy Catholic Church, where they hope to live and die." The chief of these is a late Bible reader, called McGrath, who declares he left the Roman Catholic Church against the solemn convictions of his own conscience, and that he would not have continued a "pervert" but for the constant temptations which were held out to him.

The conclusion, then, we draw from the whole matter is, that a deep and general impression has been made by the Protestant movement, and that it is being conducted wisely, steadily, and with large success.

British Banner.

The Proffered Gift.

When Summerfield, was charming the churches by his unrivalled eloquence, a gentleman in Baltimore, who was not a professor of religion, presented him a fine coat. His acknowledgment of the present beautifully exemplifies his character and the love of his heart to all whom he could address.

"Your very agreeable present, and the manner in which it was bestowed will never be forgotten. But what shall I render to you for this benefit? I have, I confess, scarcely anything within my gift. If I could transmit to you the garment of salvation, I should indeed be able to recompense you fully; though not half so fully as if you received it from the Author of salvation. This is a gift which is enhanced by the dignity of the Giver, and he has therefore reserved to himself to bestow it."

"This gift, however, will not be yours in the same way in which your gift became mine, for he requires that you shall ask in order to receive it, and has promised His Holy Spirit to them that ask him. My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is super excellent; but my dear friend, the garment I would recommend to you would become you still more, and would adorn you better than any garment you ever wore. As to its texture it is emphatically said to be 'fine,' not comparatively so, but positively fine; this material alone is fine, clean and white. I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which this was intended; but my dear friend cannot dispense with the garment I am recommending him, for the man who has it will not be turned out from the marriage supper, and cast into outer darkness."

"Suffer me to speak freely, sincerely, lovingly, on this subject. What is the cause? Why, amid all the kindness that you ever show and delight to show to the meanest servants of my Lord—why, O why is it that you have not so fallen in love with the 'Altogether Lovely,' as to give him full possession of your heart? You give him your money, you give him your tongue to speak of his goodness, your feet employed in tracking the way to his sanctuary, and you delight to be seated among the flock of Christ. But then your heart! 'My son, my son,' says God, 'give me thy heart?' Seek the kingdom of God first, rather, and then bring every other consideration into a state of inferiority. Let me ask you, my dear brother—for such I call you in anticipation of my very soul—is he not worthy of your heart? The language of angels is, 'Thou alone art worthy.' He has purchased you at the price of blood, and he claims you as his own. Will you continue to resist the claim? Has he not long been striving with you to yield yourself a willing sacrifice? Though he could use force, he prefers submission; he would honor you by proposing himself to your choice. He is an honorable lover. He woos, he supplicates, he stoops to ask your love; can you keep him out any longer? O no; your heart says no! Then answer him this moment,

"Come in, come in, thou heavenly guest,
And never hence remove;
But sup with me, and let the feast
Be everlasting love!"

Style of Isaiah.

While Isaiah possesses much in common with other prophets, there are many peculiar features by which his compositions are distinguished. In character he is energetic, bold, and uncompromising; of a lively and fertile imagination, yet full of serious feeling and deep thought; zealous for the honor of the divine perfections, the spirituality of worship, and the purity of the theocracy; undaunted reprover of sin, of every kind, and in whomsoever found; the tender-hearted patriot, who took the deepest interest in the circumstances and prospects of his people; and the compassionate friend of the Gentile world.

His language is uniformly adapted to the subjects of which he treats. In narrative he exhibits the utmost simplicity and perspicuity; in announcing the divine oracles, his tones are marked by a singular degree of solemnity; in his descriptions he is minute, discriminating, frequently cumulative, and highly graphic; in menacing foreign enemies and the wicked among the Jews, he is full of vehemence and force. His expostulations are urgent and pathetic; his hortatory addresses earnest and powerful. Nothing can surpass the sublimity of those passages in which the sovereignty and infinite majesty of Jehovah are set forth, or the severe irony and satire with which he attacks the worshippers of idols. Nor is he equalled by any of the other prophets in the magnificence, variety and choice of the images which he employs, especially when predicting the reign of the Messiah, and the future happiness of the Church.

The poetical structure of his sentences is exquisitely graceful and elegant. Their flow is, in most instances, soft and pleasing; at times they roll onward like the majestic billows of the ocean. He not only abounds in the simpler or cognate parallelism of members, which constitute one of the most prominent features of Hebrew poetry, but in the varied forms of the antithetic, synthetic, and introverted parallelism. Many of his sentences are highly artificial, and so rhythmically combined as to produce the happiest effect. He is fond of paronomasias, apostrophes, comparisons, emphatic forms of words, and iterations of the same word. His images are dignified and appropriate. They are, likewise greatly diversified, and very often of the boldest and most sublime description. Not unfrequently he proceeds with a rapidity which leads the reader to suppose that he intends to carry out the subject to a much greater length; when, all at once, by an abrupt transition, he takes up a fresh subject, which he again as suddenly drops. This is specially observable in cases in which there is some idea or expression in the discourse, which leads his thoughts to the future Redeemer. Grotius compares him to Demosthenes, of whom, in point of time, he had the precedence by nearly four centuries; and by men of taste in every country, who have been capable of relishing his beauties, he has had awarded to him the highest meed of praise.

Henderson on Isaiah.

"Never be Triflingly Employed."

Mr. Wesley in his admirable rules for his preachers says, "Never be Triflingly Employed." That good man understood the philosophy of happiness and usefulness. He knew that life, to yield its proper fruitage, must be actively expended in pursuits worthy of the high ends for which it was given. And he knew that a life of useless activity was possible; therefore he very wisely wrote, "Never be triflingly employed."

The profound wisdom of this advice is illustrated in the history of that strangest, maddest, most monstrous fact of the times—MORMONISM. For Mormonism owes its birth to the trifling employment of time by a minister of the gospel! Its book of Mormon, on which it was built, was written by Rev. Solomon Spaulding, of Cherry Valley, New York, during a period of delicate health. To beguile the time, he composed a religious fiction, designing to publish it as a romance. This was certainly a trifling employment for a man of God—a minister of Christ, solemnly consecrated, by public and private vows, to the work of saving souls from death. What was the result? He died without sending his manuscript to the press. That child of Satan, Joseph Smith, by some means not known to the public, gained possession of it, and conceived the daring scheme of publishing it as a revelation from heaven. He executed his plan: published the book, founded a sect, and became the apostle of the most successful and dangerous imposture of modern times.

Is it affirming too much to say, that if Mr. Spaulding had observed Mr. Wesley's rule there had been no such thing as Mormonism? Had he employed his time usefully—in writing beneficial truth—aiming directly to preach Christ with his pen, assuredly his productions could never have filled the place of that burlesque on revelation, the book of Mormon. The idea of becoming the apostle of a new religion would, in all probability, have never entered the obtuse mind of Smith, who was too illiterate, and had too little genius to produce such a work himself. To Mr. Spaulding's failure, therefore, to keep the rule "Never be triflingly employed," the world is indebted for all that it suffers from that strange Mormon heresy.

How seriously then should this rule be observed by the child of God, and especially by Christian ministers! A strange importance may be given to some hour of trifling occupation, which will make its product deadly and destructive to thousands of minds, and terrible to its author in the day of accountability. JOANNA

BAILIE seems to have had a similar idea in her mind when she said:

"A sound, a simple song without design,
In revolutions, tumults, wars, rebellions,
All great events, have oft effected more
Than deepest cunning."

Knowing this who will refuse a profound, prayerful regard for the rule? Who will fail to resolve with firm intent that he will henceforth "NEVER BE TRIFLINGLY EMPLOYED?"

Zion's Herald.

Impending Fall of the Turkish Empire.

We have been favored by a Liverpool merchant with the following extract of a letter just received from a correspondent long resident in the Levant:

"Constantinople has recently been the scene of very many extensive and destructive conflagrations—no less than eight in the same number of days—by which property to the amount of 450 millions of piastres is said to have been destroyed. The cause of these terrible fires, which entail ruin on thousands, is undoubtedly discontent at the mal-administration and extravagance of the Government. A change in the Ministry is announced, but by no means a satisfactory one, as it consists of men of the same opinions as those set aside; and it seems very questionable if some more serious means be not ere long resorted to by the suffering people. Surely those hitherto put in force can but tend to increase their misery and ruin. Ottoman rule is fast drawing to a close in Europe; and unfitted as they are to adopt the new order of things, it is high time they were set aside altogether. The question seems alone to be, who are to replace them in possession of their splendid country? but this fear of their removal cannot much longer continue to prevail. The Greeks, I fancy, will not be tolerated by civilized Europe, looking to their incapacity to govern, exemplified by a quarter of a century of flagrant misrule. Who, then, is to come? This is considered to be of little moment, seeing that a change can be but for the better; still European jealousies will be put in motion. *Nous verrons.*

"The French are peremptory in their demand for immediate satisfaction on seventeen different subjects. With the Charlemagne screw liner on the Bosphorus to back them at Tripoli, the French Admiral, La Susse, gave the Pasha short time to reflect; and had satisfaction, or threatened to bombard the place; and the French Admiral, La Susse, is supposed to have proceeded for the Dardanelles. The present moment is a critical one for the Turks, and may embroil the political horizon of Europe.

Liverpool Journal.

The Three Wishes.

I asked a student what three things he most wished. He said: "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money—money—money!" I asked a pauper, and he faintly said, "Bread—bread—bread!" I asked a drunkard, and he loudly called strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian; he replied, that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer; and the more I think of it the wiser it seems to be.

1. "May I be found in Christ," not having my own righteousness, which is of the law, but the righteousness which is of God by faith. If I shall be found in him, I shall not be under the curse of the holy and terrible sentence of the law. For there is no condemnation to them who are in Christ Jesus. If I am in him, the storm of wrath which shall beat on a guilty world will not reach me; for he is an hiding-place from wind, and a covert from the tempest, as the shadow of a great rock in a weary land. If found in him I shall thirst no more; for he is as rivers of waters in a dry place. Christ himself said: "Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If found in him, I shall hunger no more, "for the bread of God is that which came down from heaven, and giveth life unto the world." If found in him I cannot perish; I cannot be condemned; I cannot want any good thing. He is my Shepherd, my strong habitation, my Advocate, my Elder Brother, my Intercessor, my Righteousness, my all!

2. "May I be like Christ." He is like the Father, and I would be like God. O, that I had his image now! I hope I have the outlines of it on my heart. But I would be in my measure wholly like him. He who is like Christ has the

beauty of holiness; has neither spot nor wrinkle, nor blemish, nor any such thing.

"My grief, my burden long has been,
Because I could not cease from sin."

Nothing grieves me, nor makes me so ashamed, as to find my heart deceitful above all things and desperately wicked. I do loathe and abhor myself, and repent in dust and ashes. I have wept and prayed over my sins. Tears have been my meat day and night. The sweetest thought I have of heaven, as growing out of my experience here, is, "there I shall never sin." Sometimes I fear that I shall never be like him. Then I cling to the promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Would God have given me this longing after holiness, if he had not designed to supply it? May I not hope yet to be like Christ? If I shall ever be, it will be enough. Blessed Saviour, "I shall be satisfied when I awake with thy likeness."

3. "May I be with Christ." I hope I am with him now by faith and through the power of his Spirit dwelling in me. But I wish to be with him where he is, that I may behold him in his glory, which he had with the Father before the world was. Here I hear him often derided; and I weep that my Master should thus be vilified. Here most men reject him; and I am sad that he should thus be rejected of men. Sometimes I am with many who seem to love him. Then I rejoice. But I should love to be where I know all honor him as he deserves. Besides I wish to see him for myself. He is precious to me now; at least, I hope he is. I should delight to see him as he is. He was full of grace and truth on earth; but he is full of glory now. Once he wore a crown of thorns; now he wears the brightest crown in the universe; yet he is full of kindness. He is the same yesterday, to-day, and forever. He is as tender as when he wept at the grave of Lazarus. He has done much for me; but if I can but be with him, he will do far more for me yet. It does not yet appear what we shall be; but when we shall see him and be with him, we shall learn better what is the height, and depth, and length, and breadth of his love. O, that exceeding weight of glory!—shall I ever share in it? Gracious Redeemer! with thee any place is heaven. Without thee any place is like hell. May I be forever with the Lord!

Blessed is he, who, like the poor man of whom I write, longs after Christ. The more I think of it, the more do I wish that I was like that same poor man. He is wise, he is safe, he shall be blessed forever.

Christian Penny Magazine.

Duties of Religious Editors.

We recently opened a religious journal, and on a single page found not less than a dozen editorials, of greater or less length, in which a brother editor was assailed and ridiculed, by name, in terms which could not find admission into the columns of respectable secular papers. We make no complaint of similar treatment which we have sometimes ourselves received; we are not apt to be personally aggrieved by such attacks, it being our fixed opinion that they injure most those who made them. That which troubles us in the matter is the damage done to the cause of Christ, and to the souls of men. Most religious newspapers are conducted by ministers of the Gospel, and received into the thousands of families with special confidence and respect on that account. The obligations assumed by the professions of such men, demand of them that they should be "ensamples," in the matters of integrity, fairness, courtesy, kindness and truth-loving, and these traits are not unreasonably looked for in whatever proceeds from their pen. The minister, who in his character as a minister, should go into the families of religious people, and pour out language of reproach and abuse against his ministering brethren, or other fellow Christians, treating their arguments with unfairness and them with contempt, would not be tolerated. No Christian parents would allow their children to be corrupted by the presence of such ministers, nor would congregations tolerate such ministers in their pulpits. But he who abuses his brethren in the columns of a newspaper perpetrates a greater wrong, and inflicts a wider damage. He enters, not the limited number of families found in a single parish, but thousands of families;—so far as in his power he spreads distorted or false views, wicked prejudices, jealousy and hate, over this broad extent; he multiplies and reproduces his own bad passions indefinitely. It is difficult to conceive the mischiefs accomplished by an editorial pen which yields itself to such purposes. The duty of the Christian editor is to remember that he is a Christian;—that he has no more right to utter opprobrious and revengeful words in his paper than in the intercourse of the most sacred private relations;—that he is a minister of the Gospel still,—still to be an "ensample to the flock," and to such things as may carry to the homes of his readers the savory influences which

should attend the steps of a Christian pastor. True, he may be involved in controversies;—but controversies do not necessarily involve dissingenuousness and personal reproach. These things the Christian editor should avoid, always remembering that personal triumphs are nothing,—that there is no real interest but that of truth, and that the triumph of truth is as much the interest of others as of himself. What a dreadful spectacle, when the Christian press, established for the purpose of the world's more rapid evangelization, becomes surcharged with bitterness and hate, and instead of coming to the household of its readers as the welcome messenger of love, comes to exhibit and to awaken the worst emotions of the human heart! We believe it time for thorough circumspection on the part of all who conduct the religious press; that we should be specially careful to write no line, which "dying we should wish to blot,"—nothing which can damage Christianity and the souls of men. Our mission is rather to win the world to Jesus Christ, by illustrating the power and beauty of his grace.

Christian Watchman.

Complaining Christians.

Some Christians, in ordinary times, do little but complain of coldness. But who ever heard of a man's getting warm by complaining that it was cold? What if you should find a man on a cold winter's day, sitting on a snow-bank, complaining in doleful strains that it was cold; and everybody would freeze to death, unless it should grow warmer? "Why, sir," you would exclaim, "no wonder you are cold, to sit there idle on a snow-bank. If you would not freeze to death, go to a fire and warm yourself, or else go to work and stir your blood." Very well. If you are a Christian, complaining of coldness, go to a fire and warm yourself—the fire burns on God's altar, in your secret place; and then go to work and keep yourself warm. There is enough to do in the Lord's vineyard. If you sit idle, doing nothing, but complaining of yourself and brethren, your spiritual good will stagnate, your graces will wither and die, and you will have nothing left but the miserable ossified carcass of a dead profession. But, if you bestir yourself, and enter with your whole heart into the Lord's work, you will not have time to think of being cold.

There is a dreadful tendency, in spiritual as well as natural coldness, to produce torpor and stupidity. When a man is on the point of freezing, he feels this torpor coming over him, and is strongly inclined to sit down and make no more effort. But yielding to this feeling is certain death. His only hope is to keep striving, to keep up the vital warmth, and prevent the stagnation of his blood. So in the case of one who has taken an overdose of opiates. It is certain death for him to keep still. He will fall into a dead sleep, from which he can never be awakened. And, in like manner, coldness in religious affections induces spiritual sloth; spiritual sloth indulged leads to spiritual slumber, and spiritual slumber to spiritual death.

If Christians would "strengthen the things which remain, and are ready to die," they must use what strength they have. Labor increases a man's strength, while indolence enfeebles the body. When a man is recovering from disease, if he would regain his strength, he must use what strength he has. And, if you would increase your spiritual strength, or recover what you have lost, you must use what you have. If you would have your graces strengthened, you must give them exercise. If you would have your love of souls increased, you must use what you have, in prayer and efforts to save them. If you would strengthen your love to the brethren, you must use it in seeking their spiritual welfare, and in holding communion with them concerning the things of the kingdom. If you would increase your love to God, you must exercise it in the contemplation and admiration of his glorious perfections. Would you increase your faith?—use it by trusting in God, laying hold of his promises, and resting on Christ. Would you increase your spirit of prayer?—use it in communing with God and interceding with others. Would you increase your patience?—use it in bearing affliction; or your meekness?—in suffering injury without resentment. Would you increase your spiritual joy?—use it by directing it towards those objects which call it forth. Would you strengthen your hope of eternal life?—exercise it by contemplating those unseen joys which so often filled the apostle with rapture, and gave him a hope "full of immortality."

Chris. Treas.

Materials for Building Houses.

Mr. Fowler, of the firm of Fowlers & Wells, of this city, with his real practical mind, has built a house near Fishkill, on the Hudson River, the walls of which are made of prepared gravel. The cheapness of the material, the unique character and comforts of the building have engaged much attention. Walls 256 feet in circumference, and 11 feet 4 inches high, cost seventy-

nine dollars to put up, and this amounts to as many feet as are embraced in a house 45 feet long, 25 feet wide, and 21 feet high—two stories and a-half. The materials of which the walls are made are compounded of 8 bushels of slacked lime, sixteen bushels of sand, and about sixty bushels of fine and coarse gravel. This is thoroughly mixed up together in a bed to a proper consistency, and laid up in walls with standard guide boards, braces, &c., to lay the wall solid and straight. This wall has stood summer heats and winter frosts well. It is plastered, inside and out, and is both comfortable and solid. The inside walls are made of studs lathed and plastered, but we only refer to the outside wall as being made of a cheap material, which is asserted to stand the weather perfectly, and is getting harder and better every day.

Scientific American.

Filial Affection.

As a father considers the little services his children do to him, not so much with regard to the value of these services, or of the advantages which he finds from them, as of the affection which they express in their little attempts and offers to serve him; so our Heavenly Father considers more our hearts and affections than the things themselves which we have done, or indeed can do, of which he stands in no need, but accepts of them as demonstrations of our love and duty. Thus all we have done with a sincere mind for his honor, either in private or in public, will be put to our account, and will be separated from its dross. The imperfections will be forgiven, and what was good in us, or our actions, will be valued and rewarded, not according to the thing itself, but to the infinite bounty and goodness of Him with whom we have to do.

Bishop Barnett.

Pulpit Ostentation.

How little, says the eloquent Dr. Chalmers, must the word of God be felt in that place, where the high functions of the pulpit are degraded into a stipulated exchange of entertainment, on the one hand, and of admiration on the other. And surely, it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinners, hastening to the grave and to the judgment along with them, finds it a dearer object to his bosom, to regale his hearers, by the exhibition of himself, than do in plain earnest the work of his Master, and urge the business of repentance, and faith by the impressive simplicities of the gospel.

Affectionate Preaching.

There is something in an affectionate statement of gospel truth which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life, and opens before "the wayworn traveller" a "hope full of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or the other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts; some poisoned arrow drinking up their spirits; some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour: "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest who "is touched with the feeling of our infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold, and formal, and heartless manner—Oh, what a loss of opportunity! what a mocking of human misery! what a dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd, for "bowels of compassion." Let us take the sufferer by the hand, and conduct him to the Saviour. Let us lead him to the wells of salvation. Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness, and permit me to say that Christ is the only subject which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonements; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation; as the guide and support and comfort of his people, as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative, the Fountain of all blessedness, both in time and eternity!

Jeram.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 27, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into errors, or hasty speech, or sharp, unbrotherly disputation.

THE TALKERS WITH THE DEAD.

"SPIRIT MESSENGER" is another of the many new periodicals which are springing into existence to enlighten us poor mortals with communications from pretended spirits. As a specimen of their papers, and of this new theology, or rather demonology we copy the following article and shall comment on it.

"AN ANCIENT PROPHECY.—In the infancy of the human race, there lived an individual who loved the ways of righteousness and feared not to speak the truth. This individual was the ruler of a nation, and his name was Abraham. The spirits will reveal what has not been revealed. Abraham was a medium for the spirits of the heavenly world; and in the silence of the night when dreams are wont to visit the wearied brain, the spirits came and whispered things which he understood not. And where he heard the voice of spirits, he thought within his mind that the Lord had spoken, and he arose to seek a new land which had been pictured to him in the metaphorical language which the spirits used. Thus Abraham was a prophet, inasmuch as he sought and beheld that which should be established; but he saw as through a glass darkly, not knowing that the Canaan which was spoken of to him, represented simply the spiritual blessings which are enjoyed in the present age.

"But the truth which the spirits unfolded to the soul of the patriarch is beginning to be realized on the earth. The blessings of rest and peace are being revealed to the advancing spirits of men as the unfolding flowers of the regenerated world. Sweetly bloom the beauties of the approaching day which is dawning on the brightening bosom of humanity. There has been given to ancient prophets the voice of the coming glory; and the light which was beheld even amid the darkness of the past is rapidly flowing from the upper spheres to bless, and cheer, and elevate the world. Thus shall the prophecy of the olden time be fulfilled in the unfoldings of the New Dispensation. SPIRITS."

The above, it will be seen, purports to be dictated by spirits. The believers in the doctrine therein advocated, receive it as such. See how it contradicts the Bible! God has said that "The Lord had said unto ABRAHAM, Get thee out of thy kindred &c." Not so say these pretended spirits, not the Lord, but spirits spoke to ABRAHAM, and when he heard the spirits, he thought the Lord had spoken!

In this way may they not proceed respecting any other scripture,—until all that the Lord hath spoken is declared to have been spoken by spirits? If they may take this liberty with one scripture, they may with any other, until the Lord is entirely set aside. We have no doubt, but that it is the design of these pretended teachers, thus gradually to substitute spirits for God, in all our approaches to the invisible.

"Sublime Pagan Divinity" is the heading to one article in the same paper. It is an extract from CICERO, attributing the creation to the hands of gods,—in the plural—i. e. to heathen gods. Such is sublime divinity in the estimation of the worshippers of spirits! It may be a sublime sentiment, but it is most untruthful divinity.

We have been thought unfair by some of these spiritualizers for speaking of their regard for their new divinities as a denial of JEHOVAH. But nothing is plainer, as we have repeatedly shown, than that these pretended spirits, are identical with the pretended gods of the pagans, and that worshippers of these show the same regard for their divinities that the pagans did for theirs.

The ideal gods of the heathen, were recognized by the Platonics, agreeably to the doctrines of all their older poets and philosophers as pretended spirits of dead men. DAVID said of the rejecters of JEHOVAH in his day, "They joined themselves to Baal-peor, and ate the sacrifices of the dead."—106:28.

The worship of Baal-peor is that into which Israel fell when they "abode in Shittim, and the people began to commit whoredom with the daughters of MOAB. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. And the Lord said unto MOSES, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the

Lord may be turned away from Israel. And MOSES said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor."—Num. 25:1-5.

ISAIAH refers to such worshippers when he speaks of those which "remain among the graves, and lodge in the monuments."—Isa. 65:4. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"—Isa. 8:19.

When PAUL preached the true God to the Athenians he seemed to them a setter forth of strange *daimonion*—demons or gods."—Acts 17:18, 22. "The things which the Gentiles sacrifice they sacrifice to demons, and not to God."—1 Cor. 10:20, 21.

PLATO would have "the souls of men that died valiantly in battle to be accounted for demons after death, and their sepulchres and coffins to be visited and adorned as the sepulchres of demons." And EUSEBIUS applies this sentiment to the Catholic worship and says, "Whence it is our custom to go into their tombs, and to make our prayers at them, and to honor their blessed souls."—Eusebius, *Evang. Præpar.* 13:11.

THEODORET addressing the Pagan Greeks, says:

"If the poet call good men, after their decease, guardians and preservers of men from evil," (he had just quoted Hesiod's lines about demons) and the best of philosophers hath confirmed the poet's saying, and would have their sepulchres respected and honored, why then find fault with what we do? For such as were eminent for piety, and for the sake thereof suffered death, we also call preservers and physicians. We do not call them demons; God forbid we should be so mad! but the friends and kindly disposed servants of God. . . . That the souls of holy men, even when out of the body, are in a capacity of taking care of men's affairs, Plato affirms in the 11th Book of his Laws. . . . He bids men believe even the vulgar reports [evidencing] it. But you not only disbelieve us but are unwilling to hearken to the loud voice even of the events and effects themselves. . . . The martyrs' temples are famous for their beauty and greatness. They that are in health (there) pray for the continuance thereof: they who have long been sick with any disease pray for recovery: the childless pray for children, they that are entering on a journey for companionship and guidance: . . . not going to them (the martyrs) as Gods, but making application to them as to divine men, and asking them to be advocates on their behalf. (ὡς θεοὺς ἀνθρώπων ἀντιβοητοῦντας καὶ γενεσθαι προσεβύτας ὑπὲρ σφῶν παρακαλοῦντας.)—Now that they who make faithful prayers obtain their petitions, appears from the offerings made by the votaries in acknowledgment of their recovery. For some present [i. e. to be hung up in the churches] effigies of eyes, others of hands; some of gold, some of silver. . . . In truth the martyrs have abolished, and wiped out of the minds of men, the memory of those who were called gods. The Lord hath introduced his own dead (the martyrs) into the place of your gods; and the latter he hath dismissed, and hath given their honor to his martyrs. For instead of the feasts of Jupiter and Bacchus, and other such, there are now celebrated the feasts of Peter and Paul, Thomas and Sergius, &c., and other holy martyrs. Wherefore, seeing such advantage from the honoring of the martyrs, flee, my friends, from the error of demons; and, using the martyrs as lights and guides, follow the way which leads to God."—Elliott's *Horæ Apoc.* v. 2, pp. 488-9.

EPHRAIM, in a different tone, in rebuke of those who offered cakes to the Virgin MARY as Queen of heaven says, "That saying of the apostle: 'Some shall apostatize from the sound doctrine, giving heed to fables and doctrines of demons,' is fulfilled in these; for, saith he, they shall be worshippers of the dead, and dead men were worshipped in Israel."—Mede, 636.

Thus the Pagan and Romanist both worshipped the dead in the same sense that these worshippers do. The pretended wonders they could perform were also fully equal to these; for JOSEPHUS says:

"I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. . . . And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man."—Ant. Jews, p. 198.

Disguise the thought as people may this converse with the dead, whether real or a pretence, is precisely the same as the real or pretended sorcery of the ancients; and sorcery is a deadly sin under the New Testament. It was by the sorceries of the apocalyptic Babylon that all nations were deceived. (Rev. 18:23.) Sorcerers are among those with the dogs without the holy city (Rev. 22:15), and they, with other sinners have their part in the lake of fire and brimstone (21:8).

Christians do not realize the consequences, or the nature of the delusion, when they permit their sons and daughters, to run after these rappings and tipplings—"seeking for the living to the dead." Said God to MOSES, "There shall not be found among you a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer"—one who talks with the dead.—Deut. 18:11.

Spirit Rappers.

Keep away from them. Keep your children away from them. Do you ask why? Because,

1. They certainly do no good. They teach nothing that is worth knowing, they relieve no pain, they cure no sickness, they forgive no sin, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do not servants' hire in moving them nor washing dishes. A man might have forty thousand such spirits in his house, yet be no better off, either in soul, body, or estate.

2. They have done much mischief. Many have become insane by running after these spirit rappers. The young have been led to trifle with serious and sacred things. The Bible has been brought into contempt. Some who professed to be disciples of CHRIST have avowed infidel sentiments, by the influence of these rappings. Their tendency is to turn the mind from God, the concerns of the soul, and eternity.

3. Let them alone, because it is wicked and dangerous to meddle with them. God has forbidden us to "seek unto familiar spirits that peep and mutter," or to have anything to do with witches, necromancers and devils. He has, in all ages, allowed devils to do some strange and wonderful things, to try and prove men. He has forewarned us of this. If he has given "lying spirits" leave to tempt this generation, will you run into the temptation? No. Let all who value their own peace and safety keep away. Do not invite the devil to ruin you.

Western Watchman.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

In the Hellenic and Barber creeds I cannot spare space to enter, as it would be going much over the same ground. Suffice it to observe, however, that this apostasy of the virgin worship never seems to have infected the fierce and warrior tribes of the North, who, pouring down from the Caucasus, destroyed Nineveh in B. C. 560, and seizing on Babylon in B. C. 538, made it the capital of their empire. The Chaldeans, finding their creed at first patronized but ultimately rejected by their conquerors, rebelled, and set up as a king one of their own number, SMERDIS the magi, but who pretended to be and passed himself off as legitimate heir of the last great Northern King; he was slain by a Perso Median revolt. The Babylonians again rebelled during their new king's absence, and set up a man of Babylon. Their city was taken and its king slain. They again revolted, their city was taken and sacked, and the people slaughtered by XERXES, B. C. 487, and the conqueror then removed his residence to Shushan or Sura in Persia.

The defeated virgin-worshippers rallied upon the Greek cities in Asia Minor, making Pergamos their centre. Here they removed the palladium of Babylon, the cubic stone, the image of the IDEAN goddess (the mother of the gods) called CYBELE, perhaps to elude Persian wrath. Here, protected by the municipalities which, as in modern Turkey up to 1821, were independent of state control, they carried on their worship in secret. Here they caballed with the Greeks and brought forward ALEXANDER at last as a re-incarnation of NIMROD, or the true Messiah.—Chaldean craft had more than Grecian gallantry to do with Persian overthrow, and with the defeat of those who, in much darkness, and with many errors, still had some glimmerings of the one true God. Nor were the Egyptian priests less criminal. They, too, accepted the conqueror as an incarnation of their God.

The death of ALEXANDER defeated the schemes of the Chaldeans, and prevented the Hebrews from appointed massacre; and the Persian empire recovering its independence not long after his death, drove the Chaldee priests and Greek soldiers into Asia Minor, where they fully established themselves, but combined with the Ionian party against the Dorians of Sparta and Macedon, and caballed at length with the Romans for support. Accordingly we find SCIPIO, in preparing for the Greek war, moving that the Senate of Rome should, in lieu of its old divinities, place itself under the protection of the IDEAN goddess; that this was agreed to; that SCIPIO, with a number of conscript fathers, was sent; that the priests agreed; that a voice appearing to proceed from the image expressed its readiness to remove to Rome; and that it was accordingly installed in the capitol, as the secret and tutelary divinity; that an act was passed organizing and incorporating an order of monks, and another of mendicant friars, the only beggars allowed by law in Rome, and also forming a secret lay brotherhood in her honor, in which a vast number of the aristocracy enrolled themselves, and of which SCIPIO, SYLLA, and JULIUS CÆSAR successively became chiefs; but from which the vulgar were as rigidly excluded as from the Greek mysteries of Eleusis. Almost at the same time the Romans obtained admission to the Eleusinian or lesser mysteries, till then closed to them as foreigners. The organization thus carried on was ultimately supported by the Egyptian and Chaldean priesthood throughout the empire. By them CÆSAR was put forward as

born in no human mode,* the Son of God. As such, he and his mother, VENUS APHRODITE, and ASTARTE were jointly worshipped, and their joint images set up in the temples dedicated to him; and that he was preparing to march on Persia, to restore the Chaldees, when his career was cut short by murder. He first celebrated his entrance upon the office by that fearful sacrifice of one hundred nobles, one hundred knights and citizens, which only one before him had been able to perform, thus ratifying his inauguration as High Priest of Satan with human blood.

From the very first emigration of the Etrurians into Italy, they brought with them a religion and mysteries corresponding with the Chaldee, and had set up a Pontiff, or Pontifex Maximus or Pope, as head of their priesthood, who was with them; a noble, inviolate and above all law, who by his fiat could forbid the presenting any measure to the people, or carrying out any election as displeasing to the deity, and had the power of excluding any individual from the rights of the citizenship. He was the head of the priesthood, possessing over them the power of life and death. From the time of NUMA the Romans had accepted this Pontiff as their civil chief. He was called King of the Ages. He could neither by Senate or people, be called to account. His royal costume is still worn on all state occasions by the reigning Pope. Before the one as before the other is always borne the mystic fan, the badge of BACCHUS, or NIMROD, and of BOODH. On his mitre was engraved as on that of MASTAI FERRETTI, now the name of his God, ΧΡΩ, the Greek mystic appellation for Buddha, or Horns of the Mystery. His rights and his powers were precisely the same as those of the Pope, save that they extended only to the citizens of Rome, and he claimed no power over any but those who sought to share in Roman privileges. Still he had been hitherto a separatist from the old Chaldean priesthood. The ecclesiastical validity of his appointment might be doubtful. JULIUS CÆSAR, however, becoming heir to all the rights and powers of ATTALUS, the Pontiff King of Pergamos, became head of the Oriental priesthood. Did he, by accepting the Pontificate of Rome, combine the two? Was he supported in this by the Etruscans, forming two thirds at least of the Roman people, and by all the Orientals? Was it as Pontiff, rather than as Emperor, that CÆSAR differed from preceding generals and kings? Was he thus a secret person, a direct representative of the deity, a person above all human law? Was he the first in whom the powers of Pontiff and Emperor had ever been combined? Was it as King of the Ages, that he changed the calendar, and reformed the law, as GREGORY since.

ANTONY, on the murder of CÆSAR, attempted by aid of the Egyptian priesthood, to perform the same part; and OCTAVIUS, therefore, was compelled, whilst appropriating to himself the rank of Pontiff, to fall back upon the Roman nationality, and the old polytheistic creed.

TIBERIUS, however, lent himself to the influence of the Chaldean magi. Under his influence they governed Rome. Then were introduced the lamps burning in mid-day, the long processions with lighted tapers, the mysterious incense of the old Chaldees. The higher classes on one side were led by the mysteries of Chaldee, the lower by those of Isis. The Egyptian priesthood, after the union of Egypt with Rome, flocking to the capital, differing not more than the Dominicans and Franciscans now. The middle classes, however, inclined to remain attached to their old national form as a bond of union, whilst practically doubting its truth, and only restrained from throwing it off altogether, by national vanity.

NERO followed and became a proselyte of the higher, and ultimately of the left hand mysteries, the direct worship of Satan. Can we consider that the aspirant to these horrible rites, which none could enter save by murder, real or pretended, of a human victim, sought to destroy the enemies of that Prince of Darkness whom he knowingly worshipped? Was it not to screen his own partizans from the hands of the people, that he directed against the people of CHRIST the wrath of the populace, and saved the followers of ISIS and of MITHRA and of ASTARTE, from that exposure of their awful rites, which might have sooner proved fatal to him!

After a time, however, the Chaldeans became alarmed at the general prejudice excited against all Orientals; and the Egyptian priesthood in particular, astonished at the miracles, and surprised at the martyrdom of the apostles, became half persuaded that the Christians were even higher magicians than themselves, and although not converted, believed. According to ADRIAN, real faith in Egypt—there was none. The Christian bishops, in secret, joined in the mysteries of Serapis, whilst the priests of Serapis admitted the incarnation of CHRIST.

For long previous to the destruction of Jerusalem, in the revolt of BAR COCHAB, there grew up in the deserts of Engaddi and Nitria two vast communities—one the Essenes, the other the Therapeutæ; both deep students in magic, having all things in common under control of their chiefs, abstaining from mar-

* His mother dying previous to his birth, Cæsar was taken from her womb by cutting, and thus gave name to the Cæsarian operation.—(See Dictionary.)

riage; but there is reason to suspect, not unconscious of the gratification which can be obtained from opium, sheerbeesh, hyosogamus, and bella donna, and other forbidden things. These men devoted their whole time to that contemplative quiet without which these drugs lost their power. They were great mesmerists and miracle workers. They had regular grades of initiation, corresponding with modern Freemasonry. They had a college at Mount Carmel, founded by the Chaldeans, settled in Palestine by SHALMANEZER. The worship of the Virgin there was carried on in the same way, as it is by the monks of Mount Carmel now. In the second century a man named BASILIDES became the high priest of this brotherhood. He had previously been initiated in the higher Chaldean mysteries. He was a man of vast attainments, and especially in that magical and mesmeric knowledge which enabled him to work false miracles, and to impose on men's minds. Scorning the control of Rome, he formed a scheme for uniting all the Oriental sects, Jew, Christian, Essene, Chaldean, in one common alliance against the Roman proselytism, allowing each to retain his own belief, yet framing a common formula in which all might join. To effect this, he pretended to possess a secret revelation, handed down direct from ST. PETER, and also in some degree from MARTINUS. He taught that Holy Scripture had a twofold meaning, like the works of HOMER, one literal, for carnal men—one spiritual, known only to those to whom it had been handed down, as to him, direct from the apostles, and reserved for the verbal teaching of those who should be found worthy. Thus, then, it became easy for him to adapt the gospel to the views of the Chaldean, and whilst perhaps preaching it in its purity, where by so doing he could deceive, privately to neutralize its purport, and to lead men into his toils. In fact, he played the same part as certain Jesuits did, who in the seventeenth century pretended to be Episcopalians, Presbyterians, and Independents, in order to disseminate their own views without suspicion. Are there no such men amongst us now?

Here, I conscientiously believe begins the turning point in the history of that great apostasy which was soon to swallow up the Christian Church through Asia and half Europe, and which, from the secret religion of the higher, became now the avowed creed of the humble classes as well. Of this, BASILIDES and AMMONIUS SACCAS were the first promoters; CLEMENT of Alexandria, BASIL, GREGORY of Nyssa, ORIGEN, and GREGORY the Great, the successful chiefs.

Before entering upon the history of BASILIDES, that arch-heretic, it is necessary to consider for ourselves the state of mankind at the period in which he lived. There exist great errors upon this subject, and good men have taken the forgeries of fanatical friars and indorsed them by their names as indisputable facts.

The civilized world then, in the second century, was separated, as from the days of JULIUS CÆSAR till now, into four divisions, alienated by difference of origin, of language, of religion, and of moral character. Of these the first and most ancient was the Persian Empire, then including Afghanistan, Tartary, with Northern India, and restored under its native sovereigns in renewed magnificence. Ruled by a dark-eyed, but white-complexioned aristocracy, combining the mingled blood of SHEN and JAPHETH, it was flushed with invariable victory over the Romans in war. The ruling castes worshipped a Good, an Evil, and an Intermediate Spirit dwelling in the sun. They sternly prescribed image worship, and above all, that of the queen of heaven. As warriors ruling by the sword a conquered population, they despised the contemplative and condemned the ascetic life. But they governed a vast and a mingled people. In Iran there were many races, and whilst the dark Hindoo submitted outwardly to the will of his conqueror, and the yellow Tartar chafed against his yoke, the conquered tribes clung secretly to the creed of BRAHMA or of BOODH. The Khoord population again, occupying the Assyrian range, inaccessible for horse, remain unmolested, unconquered, and practically independent. There the fearful mysteries of CYBELE and MITHRA were retained, their rites kept up, their magical knowledge transmitted, and sacrifices offered to Satan and the Queen of Heaven; to the Queen of Heaven the unbloody sacrifice of the unleavened wafer, to Satan the bloody sacrifice of the crucified and quartered man. Occupying a position which commanded all the passes into the empires, the Persian shrank from forcing them into rebellion, the Roman from assailing and thus driving them into alliance with their Persian masters. From their Mesopotamian hills there ran several chains of mountains through the Greek territory, the Taurus, Lebanon, the hills of Engaddi, and others, all more or less inhabited then, as now, by the same fierce race, with whom, although nominally under Greek government, the Roman military authorities rarely meddled. Physically they appear a mixed race, combining the two great families of JAPHETH and HAM, intermarried in the west, with a mixed

race of apostate Hebrews. Through the hills the worship of SEMIRAMIS remained the national faith, and at Antioch, at Emesa, and at Mount Carmel, were the three great seats of her worship. And through the hills of Lebanon, and Koordistan, we still have the Ansayrii, Druse, and Ismaylian worshippers of the female principle. —(To be continued.)

AN EXPLANATION.

DEAR SIR:—In the excellent description which the apostle PAUL gives of Christian charity or holy love he says: "It thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." While it does not countenance or regard with indifference palpable essential errors or wrong, it is disposed to think the most favorably in any particular case which the circumstances will allow. The contrary so much appears in the conduct of men, and even of many professed Christians as to be heart-sickening and fraught with untold mischief. How frequently are false reports originated by some evil minded person, and then they are taken up and propagated by others; and thus one and another, nay, thousands are most wickedly wronged: and not unfrequently the cause of righteousness or important religious truth is reproached or hindered on its progress by this means. Every man is under solemn obligation imposed by his Maker to be cautious against originating or giving currency to falsehood.

Whether it is customary for editors of papers to select and insert in their columns articles from other publications which contain erroneous sentiments, and tend to promote error and make an injurious impression on the mind, especially of those who love error, without being accompanied with explanatory remarks, I have not taken sufficient pains to know. But it appears to me to be unwarrantable, and of the nature and tendency of slander.

I notice inserted in the *Advent Herald* 6th inst., remarks from the *Star in the West* on an expression in Dr. HAWES' sermon before the Gen. Con. of Congregational Ministers of the U. S., which I think are unreasonable and groundless, and of very hurtful tendency; and being inserted unqualifiedly I feared they they had your sanction.

Dr. H. said, "This sort of preaching which abounds at this day may fill churches, but it will vacate heaven. Dr. CHALMERS for twelve years preached morality without any visible good effect."

The *Star in the West* added: "So then, the bestowment of heaven depends not upon God's free grace, but upon Orthodox preaching. On this principle what will become of the heathen world who cannot hear such sermons? Where will all the Catholics go at death? and heretics in general? Alas for the world, if a particular style of preaching is essential to get souls into heaven! Heaven will be vacated indeed if Partialism be true—not enough people will gather there to make up a social circle. Only think of it! God has suspended the immortal weal or woe of the human family upon a particular sort of preaching."

Is it not the evident tendency of these remarks to disparage the great truths of God's word? Dr. H. makes not the slightest allusion to different denominational preaching. He only speaks of a certain kind of preaching which fails to present the essential principles of Christianity. Is this "Partialism?" Did not the apostle PAUL say, I am determined to know nothing among you save JESUS CHRIST, and him crucified? Are gospel truths and the grace of God in opposition? Or must they or may they be separated? Because God's free grace is the efficient cause of conversion is truth needless? Is it of no consequence what is preached or how it is preached? Is not gospel truth the instrument which the Spirit makes use of in the conversion and sanctification of souls? "Born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." "Sanctify them through the truth; thy word is truth." The remarks inserted in your paper carry on the very face of them a blow aimed directly at sound preaching, or the faithful presentation of the leading truths of the gospel scheme of salvation. I was therefore sorry to see them without comment.

In the same number of the *Herald* are contained observations of Hon. DANIEL WEBSTER, in striking accordance with that of Dr. HAWES, only stronger. "If clergymen in our days," says he, "would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from ST. PAUL, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen." ALVAN UNDERWOOD.

West Woodstock (Conn.), Nov. 17th. 1852.

REMARKS.—The above comments are, we conceive, most just, and express our views fully. This case needs a word of explanation. The *Star in the West* is a Universalist paper, with which we do not exchange. A single number found its way onto our table, and in looking at it, the remarks of Dr. HAWES, to whose preaching we have often listened with plea-

sure, caught our eye and struck us as being very just. We drew our pen around them and gave the paper to our compositor, who copied not only the remarks of Dr. HAWES which we marked, but also the comments of the Universalist which we dissented from, and which we had no idea of copying—much less of endorsing. On receiving the paper from the press, we saw to our chagrin, that the judicious remarks of Dr. HAWES were accompanied by the slur of the Universalist. We called the attention of the compositor to it and he was confident that we marked the whole; but on finding the copy, only the first was marked. It was however too late to remedy it.

We thank our correspondent for bringing up this subject, and giving us an opportunity to disavow any sympathy for the comments of the Universalist editor, and to explain the cause of their appearance in our columns. We suppose it is generally understood that editors and printers make some mistakes occasionally, as well as other people.

WILL LOUIS NAPOLEON INVADE ENGLAND?

The "invasion panic," excited by the movements of LOUIS NAPOLEON, continues to exercise sensible influence over English journalism—the President's "peace" speech at Bordeaux, to the contrary notwithstanding. Whoever recollects this wily gentleman's profession of loyalty to the Republican Constitution immediately before the December *coup d'état* will now be able to appreciate fully his inordinate desire to preserve the peace of Europe. The *Times* thus leads the van of scepticism:

"LOUIS NAPOLEON, however, has no sooner heralded his triumph and his title to empire, than he distrusts his 'own peace.' The idea must be sustained. Brilliant as was the achievement of the 2d of December, it was hardly sufficient for the foundation of an eternal dynasty. An army of half-a-million of men will contain a large proportion of lofty and restless spirits whose daily study and hourly meditation is on the wars of the Republic, and the career of NAPOLEON and his Marshals, all of whom were once men like themselves. Their field, their talents, their hopes are in war. The morality, the necessity, and the utility of war are to them matters of utter indifference. All that they ask is to be led against a foe. As far as they are concerned, it is the duty of the Government to designate the capital to be occupied, or the fortress to be taken, and it is their place to do it. It may be reasonably apprehended, therefore, that after a few years of incessant excavation, shipbuilding, housebuilding, and taxation, the half-million soldiers backed possibly by the sympathy of the people, may ask what they are to do, and why work is not to be found for them as for the rest of the people. True, they will wait for an opportunity but an opportunity will soon be found in some one of those petty misunderstandings which are sure to occur every now and then between two great and jealous powers."

The *Liverpool Journal* thus reiterates its warning against the designs of the "avenger of Waterloo":

"LOUIS NAPOLEON's belief in his exalted destiny knows no diminution. He will be Emperor; and what then? Some daring and desperate act must justify the movement, or, at least, divert the national attention into a new channel. The military no longer 'utter a word,' their taciturnity is ominous and when they think, there is danger to those who have only dubious right to their service. If they speak not, they will act; and the usurper, to prevent their acting against himself, must lead them against others. A Corsican never forgives—and, of course, never forgets. A family feud is as long in that island as a Chancery suit in England; and the feud with us is recent—for a Corsican fell by the arms of Great Britain. The hereditary hatred is, therefore, backed by the abiding desire of revenge encouraged in a great nation—for Waterloo is a name never mentioned without angry emotion in France. At Toulon, the Prince President had repeated before him a sham of the battle between Soult and Wellington, fought on the spot—the foolish French claiming the victory for their marshal; and, as Waterloo lies in Belgium, when he visits that place, he contemplates, probably, the performance of more than a sham."

The *Despatch* is of opinion that the great metropolis itself is destined to be the scene of conflict:

"If LOUIS NAPOLEON thinks of war, and besides his own slip of the tongue at Marseilles, there is other testimony to show it, his aim is London. Our autocratic allies are urging him on to such violence, when they try to defeat his marriage, and put obstacles in the way of that 'destiny,' which would give him an interest in peace. A word on this other testimony, that we may clear as we go. The French press is a permitted, tolerated press, punished by sheer confiscation if it offends the Government. We find one of LOUIS BONAPARTE's own writers declaring that, as soon as a few more screw steamers are launched, England will be called upon to show her title to Gibraltar and the Ionian Islands. This agrees marvellously with the notion of making 'the Mediterranean a

French lake.' M. LOUIS BONAPARTE, President or Emperor, should be made answerable for these words. Facts are stronger still. That Napoleon, on which he makes his triumphal entry into the harbor of Toulon, is especially contrived, though a line-of-battle ship, for short voyages. Her storage room is for six weeks' provisions; such a ship generally carries six months. The *Napoleon* can carry 5,112 men, including her crew, for a short voyage, such as throwing soldiery upon the nearest beach that is left dry, instead of 1,500, as the *Constitutionnel* boasted. Look at the fleet that escorts the Emperor-to-be in Toulon. *Ville de Paris*, 120 guns, *Valmy*, 120; screw ship *Montebello*, 120; *Henry IV.*, 100; *Jena*, 90; *Bayard*, 90; *Jupiter*, 86; *Charlemagne*, 90; four steam frigates of 450 horse power; and 12 steam vessels of war. The *Napoleon* is not on the just quoted list, nor the screw line-of-battle ships (first rates), *Jean Du Bart*, *Austerlitz*, just launched at Cherbourg. Have we such a fleet, concentrated or at hand? What does France want with this armament? It is true that our *Windsor Castle* and *Agamemnon*, and other such vessels, are getting ready; but our security depends on the command of the seas. We ought not to be easy enough to laugh down the idea of making the Mediterranean a French lake. It is really no laughing matter. We are preparing a land force that will be able to repel incursions; but are we ready where we should be, at sea, to prevent anything beyond an incursion? Should we be at all more surprised to find ourselves, foiled at sea than the French were to find their armies foiled by WELLINGTON?"

Even the *Morning Herald* (Government organ) admits a Cassandrian communication from an individual signing himself "JOHN BULL SLICK," which carries this warning to the country:

"I assure you, Britishers, it is high time you set your national defence in order, as the Duke of Wellington told you. It is impossible to foretell what step the new Emperor may be compelled to take, in order to manage that Colossus, the French army—a dashing, enterprising set of men, ready for anything, and who must be employed. England is vulnerable, and no mistake—and it is easy for LOUIS NAPOLEON to find out the place, if he is driven to act hostilely. Suppose a French force made a dash at Liverpool and Manchester, and sacked them both—which could be done in no time, the inhabitants would have to thank the press for the ruin; nay, more, London itself might be sacked; there is very little to prevent such a catastrophe. The red coats have been seen in Paris, and the French forget it not."

But that the panic is by no means confined to timid journalists, the warlike preparations on every side amply testify. For example:

"It is in contemplation by the proper authorities to construct a battery of guns in the immediate vicinity of Swansea, as a defence against foreign aggression. It is said that the site has been fixed upon. With the exception of the fortifications at Milford, which are in course of construction, there is not on the western board of England a battery or fort worth the name from the Land's-end to Liverpool."

A LONDON LODGING HOUSE.—The following facts were testified to by a police officer at an examination in London. We can hardly conceive of such destitution:—"There were five beds on the floor in the room, and no bedsteads. The first contained the defendant, his wife, and three children, aged eight, seven, and five years respectively. The second bed contained three Irishmen, named Cornelius Toomey, John Shea, and Peter Shea, who said they paid 1s. per week each. In the third bed were John Sullivan and wife, who declared they paid 7d. a week; in the fourth bed were Cornelius Haggarty, a boy, aged 13, and a girl, aged 11, who said they paid 1s. per week; and in the fifth bed were Patrick Kelly and his wife, who paid 1s. per week—making in all 16 persons. They all lay closely packed together, and the floor was covered with them."

The *Paris Univers* has this startling criticism on PROUDHON's new book: "The author is not content with insulting, according to his custom, the clergy, Christianity, and God himself; he goes further—he insults the Emperor and the Empire."

TERRIBLE STEAMBOAT EXPLOSION.

The following letter from a friend at Beverly, Washington county, dated November 12—10 P. M., describes one of the most terrible steamboat explosions that has ever occurred. We have no time for comments:

MR. BASCOM:—I hasten to inform you of one of the most awful catastrophes that has ever been the lot of any one to witness—the explosion of boilers of the *Buckeye Belle*, this afternoon about four o'clock, at the guard lock, just above the town, in the canal. The boat is the most complete wreck that was ever seen. Even the lower deck and hull are so completely torn to fragments, that there hardly remains a whole plank forward of the wheel house, and the cabin pilot house, and every thing back of the wheel house shivered to atoms, and strewn to the four winds, covering the ground and water for a great distance around with kindling wood, furniture, trunks and baggage,

limbs and bodies of men, in the most awful manner that the imagination could possibly conceive.

There were about 40 passengers on board, (beside the boat's crew,) among whom were seven or eight ladies from this town, some with their children, every one of whom escaped with their lives, and with only one or two slight injuries, which was most remarkable, as the ladies' cabin was completely broken up—even the floor fell almost to the lower deck; the cabin deck did not fall to crush them—they remained on the stern of the boat (outside of the cabin), until they were rescued by their friends in skiffs. From among the passengers and crew, seven were killed outright, and two have since died, and probably one or two more will die before morning. Their names could not be ascertained except Mr. Barbour, from Pittsburgh.

Among the wounded are your friend Lealand Murray, who is badly scalded, and somewhat bruised, but I think not dangerously; Mr. C. C. Covey, formerly of McConnellsville, right leg broken below the knee; Mr. Okey, representative from Monroe county, badly scalded; Mr. Bartlett, representative from Washington county, do.; Mr. Whisson, clerk, leg badly broken; Calvin Stull, pilot, leg broken; Mr. Evans, do.; Mr. Daniels, engineer, badly scalded; the mate, arm broken; Capt. Hahn, scalded inwardly, and arm injured, and five or six more that have broken limbs, or are scalded more or less. And there are from six to ten or twelve that are missing, who are probably among the ruins of the wreck, or in the water.

The boilers were completely blown to pieces. The largest piece (about one half) was thrown more than fifty yards over the boat, down the canal, (the boat was going up,) another piece upon the guard lock, and other pieces more or less in size strewn in every direction—one large piece alighting near the top of the hill, some three or four hundred yards from the wreck, and some of the bricks of the fire were found in the lot on the top of the highest hill about town.

The attempt to describe the scene that presented itself at the boat when we arrived, would be impotent and futile. Imagination is hardly lively or prolific enough for the task. The scene was too horrid for description. We almost doubted the sense of sight, so like a dream it seems.

The explosion was undoubtedly occasioned by carelessness of the engineer in letting the water get too low, and the moment the engine was stopped to let the boat pass the guard lock, it exploded with such a shock as to shake the houses all over town. E. H. S.

A telegraphic dispatch received has the following:—"No ladies were injured. The killed, so far as known, are John Barbour, of Pittsburgh, produce dealer; James Daniels, of Harmer, engineer; John West, of Coalrun; S. S. Butler, colored; Edward Atherton, of Beverly; Wm. Stull, and ten others. The injured are Captain Hahn, arm broken, and badly scalded; Mr. Whisson, first clerk, one leg broken and both feet and ankles mashed, probably will die; Calvin Stull; Senator C. Covey has his leg broken, Edward Blackmar, and many others, names not known. The boat is torn all to pieces. Every flue collapsed in one boiler—the other boiler cannot be found." Ohio State Journal.

New Troubles with Mexico.

The recent quarrel on the Rio Grande, between Canales, the Mexican revolutionist, (as he is sometimes called) and General Avalos, the Mexican Governor and Commander of Tamaulipas, has bequeathed new troubles to the United States in its relations with the Mexican Government. During the hostilities, it will be remembered, Avalos, in the exercise of his authority—Matamoros being in a state of siege—so modified the Mexican tariff as to allow the importation of a large quantity of American goods, which could not otherwise have come into her country. The goods were entered and paid duty at Matamoros, and were sent by the owner, one Moritz Speyers, to Monterey. There, however, the goods are said to have been embargoed by the authorities of the Mexican Government who resided there, under the pretext of being contraband and subject to detention, and were at last confiscated. Subsequently, a portion of this merchandise, consisting of 1,224 bales, (not considered contraband) was given up to Speyers by order of the Custom House authorities, but for which he had to give security—the remaining 1,559 bales being detained under the aforesaid pretext of being contraband, and subject to confiscation. They are still in the custody of said authorities, and a claim is now made to have the duties that have been paid refunded, together with the losses to which the owner has been subjected. The protest of Speyers had been laid before the Mexican Minister of Foreign Relations, by Mr. Letcher, but he not obtaining the satisfaction required, Mr. Rich, Secretary of the American Legation, in Mr. Letcher's absence at home, was instructed to prosecute the claim. Mr. Speyers says that he has, in effect, done all that he can do in the premises, but without obtaining a retribution of the claim, and adds that he "does not know how the Mexican Government can pay the claim, having neither money nor credit, and threatened moreover with revolutions from all quarters."—

And so the matter stands. But the claim, manifestly a very just one, we have no doubt will, with some perseverance, be prosecuted to a favorable issue. N. Y. Express.

Settlement of the Lobos Difficulty.

The *Intelligencer* contains a statement of the final settlement of the Lobos Island difficulty. President Fillmore and Cabinet, after examining various documents, came to the determination that it was just and proper to withdraw the objections taken by the late Hon. Daniel Webster regarding the rights of Peru, and accordingly acknowledged unreservedly her sovereignty over the Guano Islands on the Peruvian coast.

It was known from a communication addressed by the Minister of Foreign Affairs to Mr. Clay, the U. S. Consul, that the Government of Peru was willing to freight on its own account, the American vessels that had already been chartered in accordance with the letter of Mr. Webster to load guano on the islands, and a notification to this effect, addressed to

the captains of American vessels on the Pacific, had been published.

The Peruvian Minister at Washington has given effect to this intention of his Government. He had also addressed a note to the Secretary of State in which he engages that the Peruvian Government will on its own account freight at \$20 per ton on all vessels which have left the United States for these islands between the 5th of June and the 25th of August, and that the Peruvian Government will buy at a fair price the implements and utensils carried by those vessels, to be used in procuring guano; and also that vessels on the Pacific chartered under orders sent previous to the 25th of August, and which could not be countermanded, shall be included in the arrangement on condition that they report to the agent of the Peruvian Government within the United States before the first of January 1853.

The Cloves of Commerce.

The article known in commerce as cloves, are the unopened flowers of a small evergreen that resembles in appearance the laurel or the bay. It is a native of the Molucca, or Spice Islands, but has been carried to all the warmer parts of the world, and is largely cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers in clusters at the very ends of the branches. The cloves we use are the flowers gathered before they are opened, and whilst they are still green. After being gathered, they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts, a round head, which are the four petals or leaves of the flower rolled up, inclosing a number of small stalks or filaments. The other part of the clove is terminated with four points, and is, in fact, the flower-cup, and the unripe seed-vessel. All these parts may be distinctly shown if a few leaves are soaked for a short time in hot water, when the leaves of the flower soften, and readily unroll. The smell of cloves is very strong and aromatic, but not unpleasant. Their taste is pungent, acrid, and lasting. Both the taste and smell depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste in consequence are much weakened by this proceeding.

A Rat Story.

A neighbor, entitled to explicit credence, relates a story of the cunning intelligence of a rat, more remarkable we think than any we have listened to. He says, being plagued with rats about his barn, he made various attempts to secure some of them with a trap, but without success. The trap used was made of wire, and was so constructed that on a rat entering and nibbling at a bait, the trap would spring and catch the intruder. The man, upon frequently finding the bait gone, concluded he would watch the trap. Soon half a dozen rats made their appearance, and among them one that seemed to have more years than the others. He advanced slowly and cautiously towards the trap, and when the others would make a move as if intending to rush to the bait, the old fellow would wag his tail, and they would fall behind him. After viewing the trap closely, the old fellow approached the back part of it, and getting on it shook the raised part until the trap sprung, and then put a paw through one of the openings between the wires, and taking the bait off made his retreat with it. The same thing was repeated the second time the same afternoon. Our neighbor determined not to be outgeneraled by a rat, and set a common trap in a keg, and covered it with Indian meal. In due time the old culprit entered the keg and was secured. Wilkesbarre Gazette.

Language of the Law.

If a man would, according to law, give to another an orange, instead of saying, "I give you that orange," which one would think would be what is called in legal phraseology, "an absolute conveyance of all right and title therein," the phrase would run thus—"I give you all and singular my estate and interest, right, title, and claim, and advantage of and in that orange, with all its rind, skin, juice, pulp, and pips, and rights and advantages therein; with full power to bite, cut, suck, and otherwise eat the same, or give the same away, as fully and effectually as I, the said A. B., am now inclined to bite, cut, suck, or otherwise eat the same orange or give the same away, with or without its rind, skin, juice, pulp, or pips, anything heretofore or hereinafter, or in any other deed or deeds, instrument or instruments, of what nature or kind soever; to the contrary in anywise notwithstanding; with much more to the same effect. Such is the language of lawyers; and it is gravely held by the most learned men among them, that by the omission of any of these words, the right to the said orange would not pass to the person for whose use it was intended.

Mexican Affairs.

The latest dates from Vera Cruz are to the 3d inst., and from the city of Mexico to the 28th ult. Vera Cruz was still in a state of revolution; and the insurrection at Mazatlan had not been suppressed. It was also rumored in Mexico that the Michoacan insurgents had entered Morelia, and that the government troops had pronounced in their favor. The revolution of Guadalajara seems to be gathering strength, and presents a more formidable aspect. A change of its plan has been made. All the public authorities who have forfeited the confidence of the people are disarmed. An extraordinary Congress, composed of two deputies from each State, is convoked, which shall proceed to the election of a President *ad interim*, and a reformation of the constitution. Gen. Santa Anna is called upon to return to the Republic, and Gen. Uruga is invited to place himself at the head of the movement.

The condition of Mexico is most unfortunate. Distracted by internal dissensions, and no money in the treasury, nor means to prolong the government, nothing but anarchy and national extinction seems to await the Republic.

CORRESPONDENCE.



MOURNING AT THE CRUCIFIXION.

BY J. W. BONHAM.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei [or Simon] apart, and their wives apart.—Zech. 12:10-14."

Great care is necessary whenever we attempt to explain the predictions recorded in the Old Testament, and especially those which refer to the work of the Messiah. His first and second advents are so frequently blended, also the events to transpire in connection with each; in view of which it is sometimes difficult to determine the events which belong to the first advent from those connected with the second, and the true order of their accomplishment. The sufferings of Christ and the glory that shall follow are so intimately connected, that it is not to be wondered at that some have supposed that the glory referred to received its accomplishment in the days of our Saviour and his apostles. The two events are not unfrequently connected in their scriptural record, without the slightest intimation of the period to elapse from the fulfilment of the one to the accomplishment of the other. Such being the case the necessity for receiving the testimony of other scriptures which bring to view the intermediate period and the work to be accomplished during the same is obvious.

Notwithstanding the existence of the difficulties referred to there is one very encouraging and interesting feature which should be borne in mind, viz., the first advent is in the *past*, and the events to be accomplished in immediate connection therewith have received their fulfilment. The New Testament is the sacred record of the work then accomplished through the death of the Saviour, with many important events which then occurred. Some of the New Testament writers, through God's grace, were engaged in the important work of showing the fulfilment of those events predicted to occur in immediate connection with the death of the Messiah. They called attention to the prediction, and placed by its side the event which was its fulfilment; and they adopted this course in so many instances that it appears almost marvellous that the Jews were not convinced that Jesus of Nazareth was the promised Messiah. If we can, therefore, show that certain prophecies received their accomplishment at the first advent, the contrast between the nature and the events of the first and second being so striking, and at the same time so similar, it will remain for certain Christians to prove that events which literally took place at his first advent will be acted over again after his advent in glory.

In the Old Testament prophecies great events are boldly brought to view, while the mode and means which lead to their accomplishment are afterwards revealed. If this be not borne in mind there will be danger of reading the first bold statement, or climax, and because the events which lead to the same are afterwards recorded—of concluding that such will follow, instead of viewing them as those which preceded, and ushered it in. Much controversy has been the result of teachers crowding together things which differ, and should have been separated;—supposing events to be identical which were not;—placing afterwards what should have been placed before;—and especially through interpreting the discursive prophecies in the chronological order in which they are written. A few examples will illustrate this point.

1. In Isa. 53:1 the prophet inquires—"Who hath believed our report? and to whom is the arm of the Lord revealed?" The fulfilment of this is recorded in John 12:37, 38—"But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" This prophecy therefore, as to the order of its fulfilment belonged to a period subsequent to the birth of our Saviour, and yet the prophet mentions the effect first, and afterwards the particulars relative to our Saviour's birth, sufferings, and death.

2. In Dan. 12:1, 2—"And at that time shall

Michael stand up," &c. Here the prophet brings to view the resurrection of the dead, and in the following part of the chapter refers to the book being sealed till the time of the end;—an increase of knowledge;—that many shall be purified;—that the wise alone will understand, &c. But it would be unreasonable to interpret the chapter in consecutive order, and argue that all the events predicted must receive their accomplishment after the resurrection, simply because the resurrection is first mentioned—while in the following verses the events which lead to it are brought to view?

3. In Matt. 24:30, 31—"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And he shall send his angels," &c. In these verses the coming of the Son of man in glory—the consternation that will seize the ungodly, and the gathering of his elect from the four winds, are brought to view; and in the concluding part of the chapter the premonitions to mark the nearness of this event, the resemblance of the wicked living at that time to the antediluvians; the faithful servant giving meat in due season, and the evil servant smiting his fellow servant. Would it be reasonable to suppose that these things will occur after the advent of our Saviour, because the coming is first mentioned?

4. In Rev. 21st, John sees in vision the new heavens and the new earth, and also the descent of the holy city new Jerusalem. While in the 5th verse we read, "He that sat upon the throne said, Behold, I create all things new." In this verse John refers to that Almighty Being by whose power and word the new heavens and new earth that he saw will be brought into existence, and not to the creation of another new earth in addition to the one he saw!

Several days differing in their nature are contained in the Scriptures: "the day," "that day," "the day of the Lord," to some of which it is difficult to attach an uniform and demonstrable meaning, and abstractly considered it would be difficult to determine the period of time they signify or the dispensation to which they belong. The day of temptation in the wilderness was not a natural day of twenty-four hours, but forty years. Sometimes in the Old Testament but generally in the New Testament, "the day of the Lord" signifies that solemn period when God will judge and reward all men according to their works. The phrase "that day," not unfrequently refers to the same period, and sometimes to the "gospel day."

The way of the symbolical language in expressions determining the space of time may be yet set in a plainer light from the manner of predictions, or the nature of prophetic visions. For a prophecy concerning future events is a picture or representation of the events in symbols, which being brought from objects visible at one view or east of the eye, rather represent the events in miniature, than in full proportion, giving us more to understand than what we see."—Wemyss' Sym. Dict.

In Zechariah and other books it will be necessary to pay particular attention to the events brought to view, which step will aid us considerably in our endeavors to determine the period referred to in such expressions as "that day."

The first verse of our text directs our attention to the purpose of Jehovah to punish those nations who have fought against Jerusalem. It does not, however, necessarily follow that this punishment must be inflicted in immediate connection therewith.

In Dan. 9:27 we learn that Jerusalem will remain desolate from the period of its destruction until the consummation, at which period that that is determined by God will be poured upon her desolator—"And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born."

Some have considered that this mourning, &c., will be fulfilled after the second advent of our Saviour. And, but for the principle of retrogression that occurs so frequently in the prophecies, this view would, from the fact that it is recorded *after* the mention of judgments to come upon those who have fought against Jerusalem, appear more reasonable. But this interpretation has been given through being governed by its consecutive order. Should those who adopt this mode pursue it through the whole of this and the following chapter, they would be compelled to admit that v. 7 ch. 13 must be fulfilled in the future: "Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered," &c. But according to Matt. 26:31 it referred to and was accomplished at the first advent.

The gazing at the pierced Saviour, and the consequent mourning literally occurred in connection with the crucifixion. It is more natural to suppose that this effect should have been produced among those

who were acquainted with him as "the man of sorrows," and who witnessed his agony, grief, sufferings, and death, than among those who, after his second advent, will gaze upon him as King of kings and Lord of Lords, in glory brighter than the noon day sun! This point must be determined by an appeal to the Scriptures. John 19:34, 36, 37—"But one of the soldiers pierced his side, and forthwith came there out blood and water. . . For these things were done, that the scriptures should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look upon him whom they have pierced."

That there was great mourning at the same period may be learned from Luke 23:27, 28, 48—"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. . . And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned."

Consider the solemnities of the scene which they beheld, and inquire what more calculated to produce such an effect, and cause such an anguish of soul that they manifested it externally by smiting upon their breasts and returning to their homes! Although many cried out against him and demanded his crucifixion, when they saw the wonderful displays of almighty power, they were constrained to acknowledge him; yea, some said, "Truly this was the Son of God."—Matt. 27:54.

Hearts of adamant hardness not wholly seared, could scarcely see the Saviour forsaken of his disciples, and standing alone the object of the bitterest malice and most inveterate hatred even of those he came to save and remain unmoved! And when they saw the cross upon which he was doomed to die; the rough handling he was receiving from those appointed to put him to death; to see them boring his hands and his feet, and the ponderous hammer raised to fasten him immovably to the cross; when they saw him writhing in paroxysms of agony, his brow scratched and torn with the thorny crown, and the blood trickling into his eyes as he raised them to gaze towards the throne of his heavenly Father, and streaming from the holes in his hands and feet—how, we ask, could they but weep! And then again, although surrounded with enemies, and bathed in tears, and writhing in agony, when he looks towards the realms he had left and seeks strength and sympathy there, O, how his soul was crushed to find the heavens as brass, and the face of his Father for a time obscured; and when they heard him cry in tones before unheard and unearthly: "Eloi, Eloi, lama sabachthani," how could they remain unmoved? And when they observed the conduct of those who could pass before a scene so solemn waging their heads and tauntingly saying, "Ah, thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross," watched him in his sufferings for three long hours—amid the darkness that added to the horror of the scene, heard him cry, "It is finished!" saw his head droop—heard him utter his last expiring sigh—commend his spirit to God, and close his eyes in death—how could they prevent the throbbing of their hearts, and the gushing forth of tears! How could his murderers, when they saw the darkened sun, and felt the upheavings of the earthquake, and perceived that even the graves were opened to resign some of their sacred deposits, refrain from dreading the consequences of what they had done, and at the same time look on him whom they had pierced!

"And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned." And after leaving the solemn scene they mourned doubtless at their homes, in fulfilment of the words: "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;" &c.—(To be continued.)

Co-operation of Brethren in Vermont.

Resolved, That we sympathize with our brethren in their labors to promote the interests of the Advent cause in the State, and pledge our support to any measures they may adopt to advance it.

Resolved, That we think the time has come for united and energetic action, not only to sustain the churches, but to advance the cause by extending the knowledge of the Advent near into new places.

And we believe the time has come, when we should lay aside every hindrance to this work, and engage anew for a revival of religion in our own souls, that we may promote the conversion of others, and increase the number that will hail the return of the Son of God.

Resolved, That we hope a general meeting will be held soon,—if need be, in which we may fix upon the best means of united action to build up the cause of Christ among us.

At the meeting at Waterbury aforesaid, at which were present Elders Himes, Orrock, Stone, Cole, Watkins, and Merrill, besides a good number of brethren; Bro. Stone was called to the chair, and Bro. Merrill appointed Secretary, when the above preamble and resolutions were introduced and unanimously adopted.

A. STONE, Chairman.

ADDISON MERRILL, Sec'y.

THE HARVEST IS PAST.

"The harvest-time,—the harvest-time!"

Most glorious season in our clime,

"Hath pass'd," the wind-gods proudly chime;

Her gorgeous hues, and sunset glows

Have faded like the summer rose.

The fields and meadows naked lie

All open to the northern sky;

And the forest leaflets dry,

Quail before the shiv'ring blast,

On the earth's cold bosom cast.

Pass'd the grand autumnal days;

No more list we harvest lays,

And the sheaves of golden maize

All are garner'd, snog and fast,

Secure against Boreal's blast.

The shining nuts of brown and red,

Have the squirrel species hid

In their nests 'gainst time of need,—

And they toil'd steady and fast,

To gather them ere harvest pass'd.

The prudent husbandman now stands

And looks with transport on his lands,

All glean'd with caution by his hands,—

Nor murmurs he, that winter's come,

But feasts with joy within his home.

But the sluggard,—he that stood

With folded arms, in careless mood,

Whose hands no summer seed had sow'd,

Among his neighbors doth complain

That he's no garner fill'd with grain.

He lived to while away the hours

Of summer 'neath her rosy bowers,

Plucking the evanescent flowers

At pleasure's beck,—we ever thought

He'd beg in harvest having naught.

Unlike the slothful tiller, may

We labor on from day to day,

In Jesus' vintage earnestly,—

So, when that day shall come—the last,

We'll not lament "the harvest past."

For God's true vintagers shall stand

High up within the "promised land,"

With golden sheaves in either hand,—

And then shall His all-dazzling dome,

Re-echo to the harvest-home.

ABBIE.

One of our respected subscribers writes:—"As I was born in the memorable year 1780, you must see that the sands of life must be nearly run out. This solemn fact is so deeply impressed upon my mind, that the subject is never absent from my mind a day, and seldom one hour in that day. Under such a deep impression, and a review of my long and unprofitable life, I feel further from what some call Christian perfection than ever. I have really thought whether it may not be possible after thirty-two years profession, I may be a cast-away. My only hope and plea is, that Jesus died for one of the chief of sinners, and can feelingly say with our pious poet:

"In thy fair book of life and grace,
May I but find my name
Recorded in some humble place,
Beneath my Lord the Lamb."

"I can now assure my dear brother, that the Second Advent doctrine has lost none of its interest in my mind, but deepens daily. And on looking round upon an ungodly and scoffing world, and a slumbering church, I am led to ask myself the serious question, 'Who made thee to differ?' The only answer that I can give to this important question, is found in the revelation made to good old Simeon, as he was assured, that he should not see death before he had seen the Lord's Christ, so I trust that I can say, that the Lord will not send the pale messenger to my dwelling, without giving me to see by faith, and feel that the same Jesus will soon return to consecrate his Bride, destroy the wicked, and introduce us into the new heavens, and the new earth wherein dwelleth righteousness."

Frederickton, Oct. 28th, 1853.

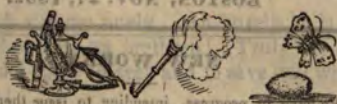
Bro. LEVI DUDLEY writes from Perry's Mills, (N. Y.), Nov. 2d, 1853.

Bro. HINES:—I would say for the encouragement of those that love the Lord "in deed and in truth," and love to hear that sinners are repenting of their sins and turning to the Lord with all the heart, that the Redeemer's cause is prospering in some portions

of this section. We still have interesting meetings in Oldtown. I have preached with them once in two weeks through the season thus far. We have a good attendance and a caudal hearing, but I want them to have a better shepherd. I have also preached at Swanton Falls, Vt., once in four weeks since last winter; we have had very interesting meetings, some souls have been converted, and one baptized. The congregation is increasing in numbers, and give the best attention to the preaching of the word. The brethren in this section are anxious to have Bro. Himes make them a visit this winter. Come if possible.

Note. I cannot possibly come to your aid, at present. You will call on Bro. Taylor, and others who can. May the Lord still bless and prosper you all in the Lord.—J. V. H.

OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live; and whoever liveth and believeth in me, will never die."—John 11:25, 26.

Bro. HINES:—The "generation," to whom the "signs" of the "kingdom of heaven at hand" were given, are rapidly passing off the stage of action; and it becomes my painful duty to record the death of my aged father, SAMUEL KIMBALL, of Groton, N. H., who died Nov. 9th, 1852, aged 81 years; nine months and ten days. He made a public profession of religion in 1800, and maintained a consistent Christian character to his death. In 1842 he embraced the evidence of the speedy coming of the Lord, and was cheered and supported by this blessed hope to the hour of his death. We had clung to the fond hope that our parents would live to see our Saviour come. But they are gone, and we "mourn not as others who have no hope," but expect they soon will arise, "clothed with incorruption," to dwell with Christ forever in his kingdom. Yours in hope,

LEONARD KIMBALL.

Groton (N. H.), Nov. 15th, 1842.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives:

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decemregal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what persons to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
7. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1843; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and commitment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third, woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE.

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish to receive a copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that. If not pre-paid when it is mailed, it will be 1 cent, for each ounce or part of an ounce under 3000 miles, and 3 cents over that, at the Post-office where it is received. Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (3 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 25 cts. (6 ounces.) Do do bound in gilt.—50 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers.—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 75 cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY, with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—322 pp. Price, 37½ cts. (8 oz.)

ADVENT TRACTS (bound)—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212th, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312th, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412th, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511st, 512th, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532

FOREIGN NEWS.



France.

The Senate met on Thursday, for the purpose of settling the preliminaries for the establishment of the Empire. About all that the public know is, that ten members voted that the people should be consulted. M. Fould, Minister of State, declared that the Government did not oppose the proposition, which was referred to a special committee, whose report would be presented on the 6th.

It is stated in Paris as certain, that the *Senatus Consulto* will declare the imperial crown hereditary in the person of Louis Napoleon and his male descendants; and in the event of his not leaving male heirs, then in the person of his adopted son; should the latter die childless, afterwards in the person of ex-King Jerome and his family.

Abdel Kader continues to be the lion of the day. He had a second time visited Louis Napoleon, and was entertained with a review of cavalry.

The Russian and Prussian Ministers have received sudden orders from their respective Governments, no longer to absent themselves from their posts at Paris.

The Government has made an offer to purchase the *Journal des Debats*, with a view of getting rid of its influence.

The Council of State has lately had a number of questions brought before it relative to legacies bequeathed to the clergy, and in particular to Jesuits. One point appears decided on, that whatever gifts or legacies may be authorized, the Government will not sanction any donation of real estate.

The following paragraph occurs in the message which was sent by Louis Napoleon to his Senate on the 4th inst. It is explicit, to say the least:—"Indeed, in the re-establishment of the Empire the people find a guarantee for its rights and satisfaction to its just pride; this re-establishment is a security for the future, closing, as it does, the era of revolutions, and consecrating again the conquests of 1789. It satisfies its just pride, because, raising again freely and deliberately what all Europe thirty-seven years ago destroyed by force of arms amidst the disasters of the country, the people nobly revenges its reverses without making any victim, without threatening any independence, and without disturbing the peace of the world."

Miscellaneous.

The Ministerial crisis in Sardinia has not advanced a step, but M. de Reval, head of the Constitutional party, has been summoned by the King in all haste from Chambery, Tuscany. The learned Immanuel Repetti, author of the *Geographical and Historical History of Tuscany*, died on the 24th ult.

Sir Henry Bulwer had returned to Florence from Rome.

A correspondent of the London papers states, that nine of Edward Murray's fellow prisoners were shot at Ancona on the 25th ult.

A violent storm raged on the northern coast of Sicily on the 19th ult., and caused much damage to the shipping.

The eruption of Mount Etna has increased in intensity, but causes little apprehension, as the lava follows in the old tracks.

SPAIN.—The Council of Ministers met on the 29th, to decide the question of a Colonial Department.

The Government, it is reported, is about to sell all the salt mines belonging to the State.

Gen. Concha has declined to attend the Wellington funeral. The Spanish army will therefore be represented by the Duke of Ossuna.

The *Catalina* sailed from Barcelona on the 25th, having on board 500 men, to reinforce the garrison in Cuba.

RUSSIA.—Dates from the Baltic of Oct. 26th, state that the ice is beginning to form towards St. Petersburg.

The *Trieste Gazette* states that Russia has rejected the protest of Turkey against the independence of Montenegro.

GERMANY.—The Austrian Premier, Count Buol-Schauenstein, opened the Zoll Congress at Vienna on the 2d.

The Darmstadt Allies have decided that they will enter into a Customs union with Austria, leaving the path open to a re-union with Prussia till 1st January, 1854.

The King of Sweden is so dangerously ill, that it has been deemed necessary to appoint an interim regency for Norway and Sweden.

Count Pulszky has written to the *Cologne Gazette*, indignantly denying that he had sought a reconciliation with Austria. He says: "Austria does not treat with rebels, and I do not treat with despots."

WEST INDIES.—Intelligence of the dreadful ravages of the cholera at Nassau, N. P., had reached Kingston, and the Government was taking measures to send relief to the sufferers, who were represented as panic-stricken.

The vessels in the harbor were being crowded with persons fleeing from the scourge. It is feared that famine will follow.

The House of Assembly was opened on the 9th, with a speech from the Governor General.

The epidemic fever was spreading at Barbadoes. At Bridgetown, a whole family from St. Thomas had been cut off by it.

A terrible hurricane occurred at St. Christophers, Montserrat, &c., about the 28th, doing great damage both ashore and in the harbor. On one of the islands five persons were killed by lightning.

The yellow fever had considerably abated at Martinique.

The *Kingston Colonial Standard*, in alluding to Cuba, uses the following words:—"There is a strong fleet assembling at Port Royal, and England has more than one reason for not being quite indifferent to the fate of the finest possession of one of the most faithful of her allies."

CUBA.—A correspondent of the *Cologne Gazette* writes from Madrid, under date of 20th October:—"I can inform

you on authority that a secret treaty has been concluded with France, according to which that power has pledged itself to protect Spain in the possession of the island of Cuba. All commanders of French vessels of war, at present on transatlantic stations, have received orders from the Government to place themselves under orders of the Captain-General of Cuba. Three French vessels of war have been already for some time in Cuban ports, and to our squadron on that station, the St. Edward, of eighty-six guns, will shortly be added."

The Governor General received at his table on Sunday the senior commandants of the four English and French steamers in port.

The Captain-General is moving the 20 or 30,000 men now in the army of Cuba from point to point, and organizing them for immediate action. Four companies of the regiment of Naples, with a company of lancers, have just been stationed at Cardenas.

THE ADVENT HERALD.

BOSTON, NOV. 27, 1852.

NEW WORKS.

We have in progress, intending to issue them about the 1st of Jan. prox.—

I. "A BRIEF COMMENTARY ON THE APOCALYPSE," by S. BLISS. 384 pages. Price 50 cts.

This embraces, besides expositions on the other portion of the Apocalypse, that which has already been published in the tracts entitled the "Approaching Crisis," and "Phenomena of the Rapping Spirits."

Its including those portions already published, enables us to put it at the low price of fifty cents, which we should not otherwise be able to.

In the introduction it presents the Elements of Prophetic Interpretation, the nature and laws of tropes and symbols, for which the author is much indebted to Mr. Lord. And while aiming to follow these laws in the interpretation, the various expositions are illustrated by showing their harmony with parallel scriptures and history.

While making no pretensions to originality, it is believed that a more consistent and harmonious view of the following subjects, is there presented, than in any other work issued from this office, viz.:

1. The Seven Churches of Asia—that they are the seven literal churches named.

2. The Sealing of the Servants of God—that they are those alive on the earth at the coming of the Lord, it being under the sixth seal.

3. The Rainbow Angel—that it symbolizes the Reformation under Luther.

4. The Two Witnesses—that they are the Scriptures and the Church—the latter sustaining a relation to the former like that of the candlesticks to the olive trees in Zechariah's vision.

5. The River Euphrates—that it is a symbol of the people on which the Mystical Babylon is seated.

6. The Mouth of the Beast—its religious hierarchy.

7. The Image of the Beast—the Papacy.

8. The Two-Horned Beast—that gave life to the Image—the Eastern empire.

9. The Angel of the Everlasting Gospel—the Gospel dispensation.

10. The Unclean Spirits—a symbol of the Rapping Spirits, &c. &c.

II. "MEMOIRS OF WILLIAM MILLER," with a likeness.

This will include the fifty-four pages of the Life of William Miller published two years since, and will complete the original plan respecting the publication of his life, which, for causes not necessary to name, has been so long interrupted.

It is designed to trace his journeyings to all the different places he visited, with extracts of letters written to and by him, (many of them never before published) and numerous sketches of interesting incidents connected with his preaching, notices of the press &c.

It will probably contain between 300 and 400 duodecimo pages; and we hope to furnish it for \$1.00.

We are prompted to the publication of this, by a sense of justice to Mr. Miller and to the cause identified with him. And we hope the friends will aid us giving these works a general circulation.

"Christian Ladies' Parlor Magazine" for Dec. Rev. F. James, Editor. New York: James H. Pratt & Co., 116 Nassau-street."

This well-conducted periodical maintains its character for its choice selections and chastely written original articles.

SUMMARY.

—A few days since, as Mr. E. F. White was at work on a building in Charlestown, he fell with the staging a distance of twenty feet, and was severely injured.

—One day last week a lady named Jipson was knocked down by an omnibus in Tremont Row, and badly bruised. She was conveyed to her residence at South Boston.

—A house in New York, under which repairs were going on, fell to the ground with a tremendous crash on the 17th, instantly killing Daniel Linn, and badly injuring one or two others.

—A lad named John Doit was killed in Buffalo Friday afternoon, by the house in which he resided falling down. His sister, the only person with him, almost miraculously escaped injury. The house was of brick, one and a half stories high, and situated on Pratt-street.

—In Philadelphia, the 17th inst., Mrs. Margaret Miller was shot in the streets by an insane man named John Diamond, who accused her of having bewitched him. The wound will prove fatal.

—A person, answering the name of J. B. Green, and hailing from the North, has been arrested in Washington for obtaining nearly \$3000 from Messrs. Corse & Co., of Alexandria, and Daniel Rowland, of Washington, by means of altering lottery tickets.

—It is stated that a Judge in Vermont was recently indicted for selling liquor, pleaded guilty, and was fined at the very session of the Court in Burlington where and while he was sitting on the bench.

—Prairie fires have been prevailing to a great extent of late, and have swept the plains of Iowa, Wisconsin, and Minnesota with the besom of destruction. Immense quantities of agricultural produce have been burned, as well as fences, stables, and out-houses. The *Galleon* (Ill.) Advertiser, and the *Davenport* (Iowa) Gazette, give melancholy pictures of the losses sustained by the farmers.

David Cochran, a boy about ten years old, was before the Police court last week, as a stubborn child—refusing to obey the lawful commands of his parents, and the fact being proved, the boy was ordered to be committed to the State Reform School at Westboro' for one year. Boys who do not obey their parents should take warning from this case.

A young man named Edward Waite, son of Captain Alfred Waite, of Freeport, fell from the fore-topmast head of the new brig Ohio, lying at Union wharf, Portland, on Monday afternoon, 15th, and was very severely, but it is hoped not fatally injured. The distance of the fall was nearly fifty feet.

A distressing casualty occurred at Grand River harbor, C. W., on Saturday last. The second engineer of the steamer Mohawk got into the box in which the wheel revolves to grease the machinery, when steam was put on to give the wheels a turn ahead, the chief engineer being ignorant that the man was in the box. The poor man was whirled around with the wheel and terribly mangled. He survived but a short time.

The Messrs. Russell, the pioneers in the California oyster trade, some time since planted over 3000 bushels in the bay of San Francisco. On a recent examination of them, it was found that the oysters had been totally destroyed—having the appearance of being pounded into the mud, broken up, and their meat gone. It is supposed to be the work of some numerous marine fish. The loss is a very severe one to the gentlemen who thus undertook to introduce our Northern oysters into California.

A few mornings since, a curious sight was seen a short distance from Boston, being a drove of turkeys, not driven, but led or coaxed by a man with a basket of corn. He occasionally threw out a handful, and the turkeys followed after, not reflecting on the many hungry appetites they were destined to satisfy on Thanksgiving. There were 750 in the drove, and they came in that novel manner all the way from the northern part of Vermont, where five turkeys are worth from eight to ten cents per pound.

The Toronto North American says, that a female residing on Mill Creek went home one day recently, and found that her brother-in-law had severely cut her foot with an axe. She fainted on seeing the wound, but immediately recovering, she returned to Galt on some other business, and then went home. When she passed by the spot where her brother-in-law had been wounded, and the blood was lying in a clotted heap, her heart sank at the sight; she got home, but the recollection was too much for her, and she fell on the threshold of the door, and when taken up life was extinct.

A man was found dead upon the track of the Boston and Providence railroad, in the town of Mansfield, on Saturday morning, supposed to have been killed by the express train. On his right arm, which was cut off, were impressions with India ink, of the following letters, in capitals, "M. I. S. 1821," which is supposed to be the initials of his name and the year of his birth. He had a wallet about him containing seventy-one cents in change, and a bill of goods, headed "Thomas Wilson to M. Tarr," to the amount of \$65. A check for baggage to New York was also found upon him. He had formerly lost one joint from the middle finger of the right hand.

One day last week a laborer named John Evans, employed in repairing the track of the Providence railroad near the depot in this city, was struck by the cow-catcher of an outward-bound train, and carried a short distance, when his feet caught underneath and he was thrown upon the track—the whole train passing over him and injuring him so severely, that he was conveyed to the Massachusetts General Hospital, where he died the next morning. Coroner Sanborn held an inquest on the body, and returned a verdict in accordance with the above facts—exculpating the persons having charge of the train from all blame, as it was shown that the usual alarm was sounded. The deceased was about forty years of age, and leaves a wife and five children in Lismore, Waterford county, Ireland.—*Boston Journal*.

Very destructive prairie fires raged during the latter part of last month in various parts of Minnesota and Wisconsin. Nearly all the hay in some sections has been swept away, as well as large quantities of provisions of various kinds, fences, stables, &c. A very hard winter is anticipated. Supplies are very high, and money not to be had. A letter from Stillwater says:—"Mr. Doe, a teamster in the employ of Mr. Gox, at the Falls, had gone to the meadow with a wagon and a yoke of oxen for hay; after he had loaded, he discovered the fire coming, and before he could escape he found himself surrounded by flames. He unhitched his oxen from the wagon, and holding on to the bow of the high ox, dashed through the flames, which he says were twenty feet high."

THE CHEROKEE NATION.—John Ross delivered his annual message to the Council of the Cherokee Nation on the 4th of October. The document is brief, concise, and interesting. The Chief says:—"The past year has been of general harmony and unusual prosperity. The earth has yielded its fruits in rich abundance. Industry has been richly rewarded, and new life and activity have been infused into all the walks and pursuits of life. This has been owing, doubtless, in some degree, to the partial payment by the Government of the United States, of the money so long due the Cherokees under the treaties of 1835-46, but chiefly to the evident progress which our people have made in the pursuits and knowledge of civilized life. The benefits resulting from the former source having diffused throughout the community, its effects must remain permanent, and will give, it is to be hoped, an impetus to business and enterprise that shall be felt for many years to come. A judicious development of the resources of the country, and a wise improvement of the manifold social, intellectual, and political privileges we are permitted to enjoy, cannot fail to place our happiness and prosperity upon a sure and exalted basis." Satisfactory reports are presented in relation to the schools and seminaries of the nation.

The Nov. number (No. 7, Vol. 6) of this interesting and beautiful little monthly paper is now out.

Richard Bakewell (Chap. 5). Life in the Arctic Sea. A Dog Story. A Wonderful Clock. The Sabbath School Scholar. The Voyage of Life. How the Rack was Abolished. Simon Green, or the Man that Cured his Bad Neighbors. Adventure with a Snake.

Life in the Arctic Sea. Yankee Ingenuity. A Little Boy's Wish. Little Things. A Child's Hand. Politeness. The Young Tobacco Chewer. The Kind of Frolic Indigestible. For the Curious, &c. &c.

TERMS (necessarily in advance). Single copies 25 cts. a year. Twenty-five copies (to one address) 5 " Fifty copies 9 "

BRO. HIMES'S NOTICES. He will preach—Nov. 30th and Dec. 1st—London Ridge, 10 A.M., 1 P.M., and evening, each day. Dec. 2d—Fittsfield, evening.

4th and 5th, evenings. Allentown meeting-house, three times each day, at 10 A.M., 1 P.M., and evening. Elder J. G. Smith will accompany and assist Bro. H.

NOTE.—It is not possible for Elder H. to visit other places in New Hampshire at present. Friends will be patient.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Providence permitting, I will preach at Hartland, (Densmore Hill) Vt., Sabbath, 28th—with some brother calling for me at the Hartland depot on the arrival of the first train from Claremont the 25th; Waterbury, 30th; Stow, Dec. 1st; where Bro. Tracy may appoint; Burlington, 3d; Rouses Point, 3d; Champlain, Sabbath, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. BILLINGS.

Providence permitting, I will preach in Hatley, C. E., Friday evening, Dec. 10th; Derby Line, Vt., Sunday, 12th; Foster's Mills, 14th, 6 P.M.; Outlet, 15th, and continue the meetings over the Sabbath: Waterloo, 25th, evening, and Sunday 26th—in the forenoon and afternoon, and at West Sheffield in the evening; Lawrenceville, 28th, evening, &c. St. W. Thayer may be expected with me at the Outlet.—J. M. ORRICK.

The Lord willing, Bro. N. Smith and L. C. Wellcome will hold a meeting in Hope, Me., in the Town Hall, or where Bro. Wentworth shall appoint, commencing Dec. 3d, evening, and continue over two Sundays, and during such a portion of the intervening time as may be thought best.—L. C. WELLCOME.

Providence permitting, I will preach in Hingham, Mass., Nov. 28th, as Bro. Moses Tower may arrange; Scituate Harbor, 29th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHAS. TAYLOR.

H. L. Hastings will preach at Winsted, Ct., Nov. 28th; Blandford, or Granville, Dec. 1st, (instead of previous dates)—Bro. Bates, appoint.

Bro. O. R. Fassett will preach in Springfield (in Bro. Currier's hall, on Spring-street) Sabbath, Nov. 28th and Dec. 5th. Elder B. Locke will preach at Hillsborough, N. H., Sunday, Nov. 28th.—T. M. FRENCH.

The Lord willing, I will preach at Westford, Mass., Sunday, Nov. 28th; Taftsboro', N. H., Sunday, Dec. 13th.—J. WERTON.

BUSINESS DEPARTMENT.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your promptness, and will thank you to nudge your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to.

It is reasonable.

We need all that is due us.

We need new type.

We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

P.S. We are sorry to add, after keeping the above in a few weeks, that A, B, C, and D, and a few others have evidently not yet read it, or have not yet made up their mind to let us hear from them immediately. Reader, are you a reader of the word only? or are you a doer of it also?

Business Notes.

J. R. Gates—For services at Providence, we credit you \$5.55, which balances your account at this office, and pays the paper of O. W. Wheeler to Jan. 1st 1853.

T. Smith—Sent you books to Edgington the 15th by Hodgman & Co's express.

S. Foster—We have charged you \$5.52, credited to subscribers, per order of J. M. O.

D. Campbell—Bro. Gates writes that he cannot comply with your request till the 1st of May.

R. Jackson—The \$1 will just pay for two copies of the Ex. of Apocalypse, without postage—leaving nothing for Miller's Life. We can't know the amount of postage till they are out. Have sent the two numbers of Nov. 13th.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

ZOPHA ADAMS, Beloit, Wis., stops her paper, owing 3 00

Total delinquencies since Jan. 1st, 1852, 131 38

HERALD DONATION.

P. Ryan 1 00

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$2 for six copies, to one person's address. \$4 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the time, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.25 a year, pre-paid, or \$1.13 a vol. of six months; or \$1 will pay in advance for the paper and postage of 25 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounts to 52 cents for six months, or \$1.04 a year. It requires the addition of 5s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 15 cents a year to any part of Massachusetts, and 26 cents to any part of the United States: If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

BROOKLYN HOMOEOPATHIC PHARMACY, No. 50 Court-street, Brooklyn, L. I.

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Homoeopathic American Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

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Receipts from Nov. 16th to the 23d.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the reader will see how far he is in advance of his paper in arrears. No. 354 was the closing No. of last year. No. 350 is to the end of the first six months of the present year; and No. 356 is to the close of this year.

Deacon J. Myers, 56-77 cts due; F. Smith, 612; J. P. Mayhew, 378-00; A. J. 50; J. L. Sewall, 638; N. Smith, 626; J. Westcott, 625; D. T. J. 30; J. 31-27 due; S. Ford, 635; Dr. C. G. Arms, 612; E. Waddele, will send when out; I. 146; J. M. Orrock, 632; L. Gillet, 634; E. Dudley, 606; E. G. Dudley, 612; O. Wentworth, 560-81-77 due Jan. 1st; Elder Wm. Thompson, 627; Geo. Piper, 627; E. Hersey, 627—each \$1.

G. Keller, 755, and tracts; J. Partridge, 50 on N. G.; 547; A. Hackett, 614; Y. G. and tracts; P. Pierce, 638; J. S. R. 688; G. R. B. 624, and sundries; J. Shipman, 629; P. Redman, 627; S. Borden, 638; M. P. Davis, 632; J. S. Blaisdel, 635; J. Hooper, 612; S. Swingle, 638—each \$2.

S. Files, 605; J. Taylor, 645; C. Wood, 658; J. S. Moulton, 612; J. Smith, 502—each \$2; P. Ryan, from 355 to 356 and sundries—\$4. R. Buttolph—25 cts. L. Wellerell, 605—62 cts.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X. BOSTON, SATURDAY, DECEMBER 4, 1832. NO. 23. WHOLE NO. 603

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* For terms, &c., see last page.



THE LOST SHEEP.

Once a silly sheep, astray,
Far away
Wandered from the fold of safety;
Wandered in a desert way,
An easy prey,
And its foes were strong and crafty.
But, when overcome with fear,
Help was near
For the faithful Shepherd sought it,
Sought and found, and from alarms,
In his arms,
To the pleasant pastures brought it.
Jesus! Shepherd of the sheep,
Safely keep
Me from wandering; and if ever
I should quit the beaten track,
Bring me back,
Never more to leave it—never!

Genesis—Chapter III.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."
(Concluded.)

4. In undoing the evil God begins at its source. The drying up of the stream will not do; the source must be reached. If man is to be saved at all, it must be by the removal of sin; and if sin is to be removed, God must begin at the very root. There must be a complete undoing of the evil—an undoing which shall not only sweep off the actual sin, with its sad results, but which shall strike at the very nature of sin itself. Thus God's hatred of sin is the foundation of the sinner's deliverance; and no deliverance can be sure or permanent, if not founded upon this. God's purpose of grace does not treat sin as a light thing, but as an infinite evil, which must be met at its first uprising; nay, which can only be rightly met, when met there. Grace cannot come forth to the sinner, save in connection with the utter condemnation of the sin. There can be no true love to the sinner, which does not extirpate and utterly make away with the sin. Sin was the real enemy, and love to the sinner must proceed at once against this enemy, not resting till it is utterly destroyed.

5. God shows that Satan shall not be allowed to triumph. He has gained a mighty advantage, but his victory is only temporary and partial. God is seen interposing and setting his face against the adversary. God is taking the sinner's side; and this is the assurance that Satan's victory shall be reversed! His doom is sealed. Degradation, shame, ruin, are his portion. What might have been his doom hitherto on account of his former sin we know not; but here we learn the superadded penalty which he was henceforth to bear. Man hears the condemnation of his enemy, and knows that this defeat is his deliverance. And of this he is to have a visible pledge in the serpent's form and habits. This very curse upon the serpent is the declaration to man of his own deliverance from the curse, for it is God's declaration of displeasure against the enemy that had seduced him. Thus Satan's ruin and the sinner's deliverance are bound up together. It was to "destroy the works of the devil" that the Son of God was to come; nay, it was "to destroy him that had the power of death, even the devil." And we now, in these days, know that he has come. He has done his mighty work. He has led captivity captive.

6. God himself undertakes man's cause. "I will put enmity between thee and the woman, and between thy seed and her seed." It is not, "there shall be enmity;" but "I will put it." God himself will now proceed to work for man.

The serpent's malice and success have but drawn forth the deeper love and more direct interposition in man's behalf.

7. God promises a seed to the woman. All that this implied she could not know at the time. But it is evidently declared, that she was not to die immediately. The sentence, "in the day thou eatest thou shalt die," was to be suspended in so far as death temporal was concerned. She was to have a seed, and that said, Thou art not to die immediately. This suspension was, of itself, an intimation of grace. The seed of the woman might be supposed to be three. First, there is the whole race of man. Secondly, there is the Church. Thirdly, there is the Messiah. To this last, more especially, does the promise point. On Him, as the woman's seed, he sought to fix man's eye from the beginning. Through him deliverance was to come. For whatever might be the mystery hanging over this, still, it was indicated that it was in this way, and through this seed, that sin was to be undone. The woman's seed was to be God's instrument in destroying Satan, and avenging the wrong he had done to man. Here let us mark, (1.) The honor put upon the woman, even though she was first in transgression. This is grace indeed,—grace in its largeness. And, thus while the woman is taught not to be overmuch cast down, the man is hindered from triumphing over her. (2.) The confounding of Satan. It is the seed of his victim that is to be his destroyer. It is thus that he is put to shame, and the success of his wiles made the means of his own ruin. His triumph is his destruction. (3.) The directing of the Church's eye to a person as the instrument of blessing; nay, to a man,—very flesh and blood. The salvation was to come from God, and yet it was to come through man.

8. God is to put enmity between the serpent and the woman, and between the serpent's seed and the woman's seed. The woman and the serpent had joined together in rebellion, and so long as this friendship lasted there could be no hope for her or for the race. But God steps in to break this bond. This "covenant with death shall be disannulled, and this agreement with hell shall not stand." The woman and the serpent had been fellow-accomplices; but henceforth this league was to be broken. As if God had said to the Tempter, "Thou hast beguiled her to be an accomplice with thee against me, and thou thinkest to get her seed to join thee; but it shall not be so. I will break the alliance. I will not only separate between thee and her, but I will raise up deadly hatred." Let us notice here such things as these. (1.) The enmity between Satan and the Church. There can be no friendship with him, and no sympathy with his works. Thus the distinction between the Church and the world is as old as Eden; and it is hostility. (2.) The enmity between Christ and Satan; between him who is the representative of heaven and him who is the representative of hell; between him who is the friend and him who is the enemy of man. (3.) The name given to the ungodly,—the seed of the serpent." And it was this expression that Christ took up when he spoke of the "generation of vipers," and said to the unbelieving Jews, "Ye are of your father the devil." By birth we are the serpent's brood till grace transforms us and we become the woman's seed; then our friendship with the accursed race is for ever broken. (4.) The name of the Church,—the seed of the woman." Yes, the seed of her who sinned, who "was in transgression,"—offspring of Eve,—of her who was first in apostasy. What tender favor is thus shown to her! (5.) The name of Christ. The same as the Church's, the "seed of the woman." Yes, he was indeed "born of a woman,"—the son of Mary,—the son of Eve,—the son of her that had transgressed. We sometimes wonder that Jesus should have allowed such names as Tamar, and Rahab, and Bathsheba, to be in the roll of his ancestors; but is not all this implied in his being called at the outset, the seed of the woman? What grace is there in his taking to himself such a name! What oneness with us

does such a name imply. Ah, surely he is not ashamed to call us brethren! Truly the Son of man did come to seek and to save that which was lost!

9. There is not only to be enmity but conflict. That these two parties should keep aloof from each other was not enough. There must be more than this. There must be alienation and hatred; nay there must be warfare, and that of the most desperate kind. Satan and the Church must ever be at open warfare. The world and the Church must ever be foes to each other. It cannot be otherwise. No concession, no compromise, can ever make it otherwise, or alter the declared purpose of Jehovah. Neither Satan nor the world can change. They may hide their villainy, they may mask their hatefulness, and seek to win us with flattery, or beguile us with lies; but they change not. They are still "from beneath," not "from above;" and woe be to us, if by silence, or unfaithfulness, or compliance, we dishonor our Lord before them, and act unworthy of our calling, and name, and hope.

The beginning of this warfare we see in Cain and Abel. Its progress we find in the history of succeeding ages. In Christ himself we see that warfare at its height. Since then it has still proceeded,—and perhaps more than before, in the open field. Babylon was Satan's citadel at first, round which his armies were gathered, and from which, as from a centre, he assailed the Church, in her citadel, which, in former days, was exclusively Jerusalem. In each of the seats of the four successive monarchies Satan found a citadel. These were his four great encampments, from which he launched his squadrons against the army of the living God. Especially in the last of these empires has he found at once a city and a fortress, from which he assails the hated followers of the Lamb, and "wears out the saints of the Most High;" shedding their blood like water, and scattering their bones upon the earth. In a threefold form does this great Anti-Christian armament take the field,—as Paganism, as Popery, as Infidelity,—the last the most terrible of all, as the product and combination of the others,—the concentration and embodiment of all various forms of evil from the beginning. In its ranks will be found "the seed of the serpent" in fullest development,—the true offspring of the Evil One, to which earth has given birth.

This conflict is made up of two great parts,—two events, each of which is the crisis of a long series preceding, and the commencement of another series arising out of it. They are widely different in their nature, though forming part of one great development. They are thus referred to by our Lord, "ought not Christ to have suffered these things, and to enter into his glory" (Luke 24:26); and by the Apostle Peter, when he speaks of "the sufferings of Christ, and the glory that should follow" (1 Pet. 1:11); and, again, when he speaks of himself as a "witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."—1 Pet. 5:1. They form the two mighty events, known to us as the first and second comings of our Lord,—the first coming embracing that part of the conflict which consists in his "sufferings," the second coming embracing that which is consummated in his "glory." Let us notice the two divisions.

1. The bruising of the heel of the woman's seed. It is not the woman's heel that is to be bruised, but the heel of her seed; neither is it the woman that is to bruise the serpent's head, but her seed;—"it shall bruise thy head, and thou shalt bruise his heel." It was an inferior part that was to be wounded, not a vital one. Yet still there was to be a wound. The serpent's seed was to have a temporary triumph, and this was fulfilled when Jesus hung on the cross. Then the heel was bruised. Then Satan seemed to conquer. That was the hour and power of darkness. Then "he was wounded for our transgressions, he was bruised for our iniquities." Then that wound was given that defeated him who gave it, and began our victory. Thus it was that the Church was taught to look

forward to the "bruised heel," and out of that symbol to gather the great truth which alone can heal the conscience, that God had provided a substitute, by the shedding of whose blood there was to be deliverance. It was not salvation by mere love that was taught; it was not salvation by mere incarnation; it was salvation by sacrificial substitute,—salvation by vicarious bloodshedding,—salvation by a surety's endurance and exhaustion of the penalty which was our due. In no other way could love find its way to us, and in no other way could our consciences have been pacified. The "bruised heel" was not the mere display of love; it was the judicial removal of the righteous barrier, which would otherwise have for ever hindered that love from reaching the sinner. In the man with the "bruised heel" we see the sinner's substitute, and, at the same time, the sinner's pattern,—his "leader and commander." We are followers of the man with the bruised heel! Let us not be ashamed of him, or of his cross! Let us not expect for ourselves anything better than he had to pass through. Tribulation was his entrance into the kingdom. It must also be ours. The servant is not greater than his Lord.

2. The bruising of the serpent's head. It was his most vital as well as his most honorable part that was to be bruised. An intimation this of utter defeat and ruin. He has received many a stroke. His deadly wound was given upon the cross, in that very stroke by which he bruised the heel of the woman's seed. So that from that moment our victory was secure. But the final blow is reserved for the Lord's second coming. Then it is that the great dragon, that old serpent, is to be bound in chains, and shut up in the abyss. And it is to that day of triumph that the apostle's words specially refer, "the God of peace shall bruise Satan under your feet shortly."

Such was the curse upon the Tempter; such the glad tidings to man which it contained; such the grace it manifested; such the victory which it pledged; and such the process through which that triumph was to be reached. It was this display at an infinite but most unexpected grace that made Adam throw aside his fig-leaves, leave his thicket, and draw nigh to God. He could have expected only avenging wrath; he meets with pardoning love; love that would not rest till it had undone all the evil that had been brought into the world by man's sin; that would spare no cost, not even the blood of the only begotten of the Father, in accomplishing this end; and would press forward through every enemy and barrier, till it had taken the spoil from the mighty, and delivered the lawful captive; till it had overthrown the adversary in righteous battle; till it had won back man and man's forfeited inheritance; till it had compensated for all the dishonors done to God by Satan's victory; nay, till it had secured glory to God in the highest, peace on earth, and goodwill to man.

The Necessity and Utility of Interpretation.

The work of interpretation may be defined to be the process by which we obtain the precise meaning of another's language. It cannot properly be termed a science, in the general acceptance of this term, for the same necessity would exist and the same rules be applied were the language written or oral.

Interpretation is not necessarily confined to either written or oral language, for the same work must be performed where it becomes necessary to communicate by means of signs.

A mute communicates all his ideas by means of certain signs; in oral language we do the same by means of certain sounds, each of which conveys a distinct meaning; in written language the same is done by means of forms presented to the eye, called words. It matters not which of these modes we employ, the work of interpretation is going on so soon as we set ourselves about determining what is designed to be conveyed. There is attached to every sign, sound, or word, a distinct meaning, and as God has

chosen the usual mode of communicating his mind and will to us, the necessity of the case would require that we should pursue such a course as would lead us most directly to the author's meaning.

1. Interpretation is a natural work of the human mind, and is necessary in all communications between man and man, be the mode what it may.

2. It is a science, in so far as we are compelled to understand the idiom, construction, and structure of grammatical and lexicographical formation of sentences.

Such formations are natural to language itself, and to all languages, and therefore the scientific interpretation of the Scriptures arises from the nature of the case.

It matters not whether the work be performed in the mind instantaneous with the perception of words, or whether the language from its construction, antiquity, or complexity, may require years of toil, the work is still the same. The apostles on the day of Pentecost were as much scientific interpreters of the different tongues in which the Spirit gave them utterance, as though they had been compelled to spend years in acquiring them.

But, it may be remarked, that there is an importance attached to the work in reference to the Scriptures that there is not to any other written work in the world of letters; because they contain matters that relate to our future well being. The necessity, therefore, arises from the fact that God has chosen the usual mode of communication between man and man, in imparting these important truths to the world. We might suppose that God could have employed such a mode that this necessity would not have existed, but this would have involved the three following things:

1. That we retain the whole inspired volume upon our minds, as imparted to us by intuition, supposing this to have been the mode.

2. That he imparts the same ability to communicate these truths. It matters not how we may have received the sense of the Scriptures unless we are able to impart it to others by intuition also, we shall create a necessity for the work of interpretation in obeying the command, "preach the gospel to every creature." For this is done so soon as we resort to oral or written language, or to signs.

3. That if he imparts it to us by intuition, and enables us to impart it in the same manner to others, that every creature understands the same mode of receiving and imparting knowledge. I am commanded to preach the gospel to every creature;—that is, to give to every creature, so far as I am able, the precise mind and will of God; not the precise words, for he may not be able to understand these; but the precise meaning of these words.

The work of interpretation therefore is not of human origin, as those ignorantly and vainly suppose who oppose theological instruction; but the condition to which the divine Author has subjected us by employing written language in the communication, and preservation of the gospel down to our day.

The Scriptures are before us and they are the "words of eternal life" to us; be their contents what they may, we can never arrive at the knowledge which they contain until we are able to attach the precise meaning to every word which was intended by the divine Author.

A fact here may show the necessity of thorough scientific and philological interpretation. It is that nearly every word in all languages, (and particularly in our own,) may have more than one meaning attached to it; that is, it may not have but one true meaning at a time; but it may mean something else when used in relation to other words.

This may be illustrated by a single Greek word, *nephelē*. This may mean a cloud, but when used alone in the dual it may mean also a disease of the eyes, taken probably from the sense of darkening. The precise meaning to be attached to this word as it might stand in a sentence, could only be determined by its relation to other words and a knowledge of this lexicographical fact.

To ascertain such relations and meanings will embrace the whole design and range of interpretation. That such a work is necessary has been proven from the nature of language itself, and may be substantiated by express declarations of Scripture. The apostle Peter, in speaking of the epistles of Paul, says: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." The church and the cause of truth suffered more in the first and second centuries from the false interpretations of the Scriptures than from all other sources. By this means heretical bands were formed who contended for their tenets and influenced by numbers they dragged to the stake and the rack those who dared to oppose.

Its utility consists in enabling us to possess ourselves of all that God has imparted in his

word and to convey it to others. It is best expressed by one of the sacred writers themselves: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh a reason for the hope that is in you."

What is implied in sanctifying the Lord God in our hearts, without doubt, is, that we obtain and treasure up such a knowledge of him and his dealings with man, from his word, that we may be prepared to state to others in a clear and fruitful manner the grounds of a good hope through grace.

It is the aim of the Christian's attainments in knowledge to be able to do this, and by the lucidness of his interpretations dissipate all doubts and silence all opposition.

This enables us to wield with certain and unflinching success every moral truth couched in scripture language, and to set in defiance all the combined intrigues of Satan and the world. When we fail of giving a clear and concise exposition of scripture, let that failing be owing to what it may, it leaves a weak and unguarded point, and hazards every other truth contained in the whole system.

This remark is made only with reference to the Scriptures and to the fact that we claim for them what we do for no other writings in the world—that they are inspired.

The point in question may be this: An infidel assails the doctrine of the inspiration of the Scriptures on the ground that the author of a certain epistle has blundered in reference to certain fixed laws and principles.

The conclusion is, that if he has blundered in respect to these, there is a strong probability that he has done so elsewhere, and hence there could have been no inspiration about it.

But notice, he has been led directly to this conclusion from a false interpretation of the passage in question. A clear and concise interpretation of it, therefore, will not only repel the charge, but wrest the whole book from the infidel grasp of infidelity. In no place is its utility so great and so clearly seen as in instances of this kind, which are almost daily occurrences in our intercourse with the world.

But its utility must be seen in a far more general light. The gospel is said to be "the power of God unto salvation." It is powerful just in proportion as its truths are distinctly perceived by the mind, and hence its utility is seen in enabling the preachers of the gospel to bring out truth in its naked form. The sword in its sheath can do but little except when wielded by the most potent arm; but when drawn from its scabbard its utility will soon become evident if skillfully used.

So with the Scriptures, though they are "the sword of the Spirit," they often fail of doing execution, from the fact that the truths contained in them are not drawn out in a lucid manner by their expositors. The utility of correct interpretation is, therefore, that it enables one to strip off the scabbard of philological, idiomatical, and grammatical difficulties which belong to all languages and reveal the burished sword of the Spirit to the minds and hearts of men. With this blade of God he may hew down the spreading branches of the hydra systems of evil that spring up in this world, and bring on those halcyon days of promise to the church.

In the attainment of eminent piety, which is first and most important, and the attainment of an eminent proficiency in this science, "the man of God will be perfect, thoroughly furnished unto every good work."

Michigan Christian Herald.

Tact.

What, in a moral sense, is called tact, is, when joined to wickedness, the most hateful, but, when connected with goodness, the most amiable quality belonging to man. There is a rough, unfriendly manner of doing a kindness, which is unfit to be used to a common beggar, but which pains and disgusts the man of honor. There is another, well meant perhaps, but rude, indelicate manner, whereby the benefit loses its power to give pleasure, or to conciliate the one on whom it is bestowed; and it becomes to him a new and often a more oppressive burden than the one from which it was intended to relieve him.

The true secret of benevolence is to know how to hide, or at least to undervalue, the benefit, that the unfortunate person may be spared the mortification of having his necessity and his independence understood; that there may be less the appearance of making him a debtor than that of putting the donor under an obligation. By sparing in this way the feeling of honor, the most unimportant service may receive a value, a power to attract and to retain affections, which without it the greatest sacrifices would not have.

"You are riding a good and very quiet horse," said Turenne to one of his officers, who was in fact, mounted on an old and worthless animal, but was too poor to provide himself with a better. "My horses are, for an old man

like me, too fiery and spirited: you will do me a favor if you will exchange." It is perceived at once that this exchange was a present, and for a man like Turenne no very great one; but how kind and graceful was the manner in which it was made! How much must the officer have felt bound to the man who united with attention to his necessities so much consideration for his honor!

Rebukes are from their nature mortifying and humiliating; and, when spoken with the rude tone of superiority, they must embitter rather than improve those to whom they are addressed. And here, too, there is a kind, mild way by which the reproof may lose its harshness, but not its effect. Its effect, indeed, by such means, may be more sure and large. Turenne, who understood so well the manner of doing kindness, did not less understand the way to administer a rebuke.

The soldiers under his command once plundered a castle which they had taken by storm. They found in it a lady of wonderful beauty, and brought her as the best part of the booty, to their commander. Turenne, who did not feel at all flattered by the attention, sent immediately for the husband of the unfortunate lady.—"Here, sir," said he, "receive back your wife: you must thank my brave soldiers for the preservation of her honor. They were filled with admiration for so much beauty; and, to secure her from any harm from ill disposed persons, they brought her to me, their commander."

To-Day.

Abstinence from Things Hurtful.

"He that striveth for the mastery is temperate in all things."—Paul.

In a previous article it was stated that the gospel temperance principle possesses two important features, *moderation* in the use of things needful, and *entire abstinence* from things hurtful. The first feature has been slightly discussed. The second—entire abstinence from things hurtful—opens a wide field.

The foot-racers denied themselves of hurtful luxuries; they abstained entirely from all mere excitements in the form of food or drinks. They did this to obtain a trivial earthly prize, as a matter of mere ambition. We are called upon to abstain from the indulgence of false appetites, to facilitate the progress of the soul in obtaining a crown of fadeless glory. But what—says the rum-drinking, opium-eating, tobacco-chewing professor—what has the moderate indulgence of the lips to do with the soul? Perhaps he will, with an air of triumph quote the Saviour's words, "Not that which entereth into the mouth, defileth the man, but that which proceedeth from the mouth;" as though this rebuke given to the narrow-minded Pharisees, who contended that the eating of bread with unwashed hands defiled the soul; was intended to teach us, that though "wine is a mocker," and "strong drink is raging," their habitual use did not conflict with godliness. But such an interpretation of the Saviour's words is contrary to common sense.

If extravagant and unnatural physical appetites do not affect the soul, why does the apostle enjoin the foot-racer's abstinence from them by those enlisted in the Christian race? The comparing of the Christian life to a race, is figurative; and in this the figure ends. But the means for advancing it, the temperance required, is a literal matter. Why does the apostle himself practice the same self-denial which he advocates? "I so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body; I bring it into subjection; lest after having preached the gospel to others, I myself should be a cast-away." He actually feared that without the literal discipline of the foot-racer, his appetites might obtain such a sway as to hold his soul in bondage, and jeopardize his final salvation; that they might not only gain such an ascendancy as not only to check spiritual advancement, but to lead to absolute apostasy. If the apostle, under such a mighty power of grace, and filled with the Holy Ghost, was in danger of losing his soul by the lustings of the mouth, we are in no less danger; we, as well as he, need to "abstain from fleshly lusts which war against the soul;" not only the lust of concupiscence, but every physical appetite which is at war with natural and with spiritual life.

If we look at the philosophy of this matter, we shall cease to wonder that the apostles had so much to say about the bearing of the body upon spiritual culture. There is direct and intimate sympathy existing between the material and the immaterial, between the living tabernacle and the immortal spirit dwelling within. While we remain what we now are, composed of body and spirit, the false indulgences of the body will mar the standing of the soul. The reciprocal influences of the mortal part upon the immortal, is manifested in various ways. See how the character of mind gives peculiar conformation to material organization. Such is the action of mind upon matter, that it is a well known and admitted fact, that any one skilled

in the science of brain, and accustomed to read it from his fingers' ends, can, with great accuracy, detect human character, in spite of all her efforts to hide it from human view. If any would deny this fact, here is another of the same kind that no one will gainsay. The soul stamps the outlines of its own likeness upon the human face. If mind does not give confirmation to vitalized matter, how comes it that the great features of the inner man are indicated in the face? Not only is this true in regard to permanent features of character, but in regard to transient emotions and sudden impulses.—How do joy and grief, love and hatred, hang out their signs upon the countenance! Here is seen the sympathy between the real man and the house he occupies; between the intangible spirit and the living material which surrounds it.

On the other hand, great is the action of matter upon mind. A felon has taken possession of the end of the smallest finger; a telegraphic message of distress is not only dispatched to headquarters of government, and thence to every portion of the physical confederacy, bringing the whole system into suffering, but mind is made to sympathize. There is mental suffering; mind is now unfitted for any ordinary calling. The agony of the smallest tooth holds the faculties of mind in temporary functional ruins. If, from so small a point of physical derangement, there will arise such mental disturbance, what must be the influence of indulgences which derange all the vital processes of the human system? If the vital fluids of the smallest organ being deranged, has such a power in disturbing mental action, how can a morbid arrangement of the blood in the system exist, without measurably exciting, and ultimately stagnating the action of the soul? How can morbid influences exist in the electric circulation of the nervous system, which is the band of union and sympathy between the soul and body, without impairing the tone of spiritual vibration? Whatever, by morbid excitement or sedative poison, disturbs habitually and permanently the nervous system, carries its disturbing potency through the walls of the fleshly environs, to the very citadel of spiritual life.

Herald and Journal.

Mr. Webster at Church.

Since the decease of Mr. Webster, much has been said and written in regard to his religious character and opinions. The following is an interesting article on the same topics, which we take from the *Transcript*:

"Mr. Webster's appearance at church was striking. He entered the house of God with an apparent reverence, which is quite uncommon. He walked up the aisle to his pew at Marshfield, as if he trod a hallowed floor. As he sat his mind seemed impressed with the sacredness of the day, the place, and with the spiritual themes that pressed upon him. He was fond of sacred music, and as the choir proceeded with this interesting part of divine worship, he frequently joined it with his deep bass. During the service of prayer he stood up with the minister and congregation, after the manner of our Pilgrim Fathers, with great devoutness of manner."

"As the text was announced, it was his custom to look it out in a small polyglott Bible, that was always before him, with the purpose, seemingly, of attending to the text, with its connection. This being done, he was a devout and attentive hearer of the discourse. Though it would seem to be a difficult duty to preach before such a man as Daniel Webster, yet to the preacher who had made the best preparation he could, and who was in earnest in presenting the great themes of the gospel, it was an agreeable duty, for such a preacher always had the sympathy and earnest attention of his greatest hearer."

"His minister on one occasion preached through the day on the immortality of the soul, from words in Job, (a book that Mr. Webster admired and studied, both for its food for the intellect and the heart.) The words were, 'If a man die, shall he live again?' Mrs. Webster and friends were present in the morning. In the afternoon, her noble husband was in his place, though his health was but indifferent. He seemed specially interested in that particular subject, and from conversation since, and from that remarkable discourse he gave upon it in his dying chamber, it is evident he reflected upon it much, and with great interest. During the same year, 1849, I believe, the words of the text on another occasion were those of Pilate to Jesus, 'What is truth?' From the insincerity and indifference of Pilate in proposing this question, it was attempted to show the manner and spirit that become religious inquirers, who would come to a saving knowledge of the truth."

"Mr. Webster was all attention from the announcement of the text, and kept his great black eyes fixed upon the speaker until he closed his discourse. Such piercing eyes were seldom, if ever, fixed upon a preacher in ancient or modern times, and one having felt their power, can

readily believe the anecdote that was told by the late Dr Codman, of Dorchester, of a young minister fresh from Andover, who, under the influence of those same eyes, was struck dumb in the midst of his discourse, and sank into his seat, leaving the Doctor, who was more accustomed to face that distinguished hearer, to finish the discourse.

"Mr. Webster was not a critical hearer of sermons, in the sense of being fastidious in reference to language and manner. He was pleased with simplicity, devoutness, and earnestness in a minister of holy things, as becoming the man and becoming the theme. All levity and antics in the pulpit he could not brook. He wished to be instructed by a sermon; but above all, he wished to be made to feel as a sinner, accountable to his God. In his own words, that have come to be immortal, he wished preaching to come home to him 'as a personal matter.' As an illustration of this, a few years ago, while on a summer visit to his farm in Franklin, N. H., Rev. Mr. Knight, at that time pastor of the Congregational Church in that place, took occasion in the course of a discourse, in the presence of Mr. Webster, on the Sabbath, to address some words of exhortation adapted to men in high places, evidently alluding to his distinguished hearer and occasional parishioner. Mr. Webster received the gospel message with all the kindness with which it fell from the lips of this simple-hearted and pious country clergyman, and, at the close of the service, waited until he descended from the pulpit, and then took him by the hand and thanked him for his fidelity to his Master and to him.

"All unnatural display in the pulpit, and exhibitions of quasi greatness, were displeasing to Mr. Webster. He preferred goodness rather than greatness, while affected greatness was painful to him. A few years ago a clergyman in a town not very remote from Marshfield, wrote what he fancied to be a great sermon, just the one to preach before Daniel Webster. Not long after he arranged an exchange with the pastor of the First Church in Marshfield, and in due time made his appearance in the pulpit before the great man that he came to preach to, if not to pray to. He delivered his great discourse, accompanied with violent beating of the air. The mountain labored, but not even a church mouse was produced, though several, doubtless, were frightened away.

"The preacher still supposed he had made a great effort, and doubtless he had. Mr. Webster not remaining to compliment his sermon at the close of the service, he hastened to his mansion, two miles distant, to receive his praises, early on Monday morning, not doubting but that they would be showered upon him, with an apology for not returning his thanks sooner. Mr. Webster received him, according to the minister's account of the interview, rather ceremoniously, and treated him somewhat coolly. He made no allusion to his discourse. The clergyman was uneasy, and soon left for home, with a feeling, as his profession would say, decidedly Mondayish, and ever after contended that Daniel Webster could not appreciate a great sermon."

Questions for Liquor Dealers.

1st. Can it be right for me to derive my living from that which is spreading disease, poverty, and premature death through my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague and leprosy around me?

2d. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness; which excited the passions and brutalized the mind, and ruined the souls of my fellow men?

3d. Can it be right for me to derive my living from that which destroys for ever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

4th. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

5th. Can it be right for me to derive my living from that which accomplishes all these at once, and which it does without ceasing?

6th. Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects for one that is used innocently? I ask then,

7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it.

8th. Do you say that you are not responsible for the acts of your neighbors? Is this clearly so? Is not he who furnishes a murderer with a weapon considered an accomplice?

If these things be so—and they are so, who can dispute?—I ask you, my respected fellow-citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why then should we not altogether abandon it? If any man thinks otherwise, and choose to continue it, I have but one word to say: My brother, when you order a cargo of intoxicating drinks, think how much misery you are importing into the community. As you store it up, think how many curses you may be heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fire-side, wife, and your little ones, then look up to Him who judgeth righteously, and ask yourself, my brother, is it right?

President Wayland.

Daily Walk with God.

Every day is a little life, and our whole life is but a day repeated. Whence it is that old Jacob numbered his life by days; and Moses desires to be taught this point of holy arithmetic, to number, not his years, but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate. We can teach others by ourselves. Let me tell your Lordship how I would pass my days, whether common, or sacred: When sleep is rather driven away than leaves me, I would ever awake with God. My first thoughts are for him. If my heart be easily seasoned with his presence, it will savor of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task, bethinking what is to be done, and in what order, and marshalling as it may my hours with my work. That done, after some meditation, I walk up to my masters and companions, my books; and sitting amongst them with the best contentment, I dare not reach forth my hand to touch any of them till I have first looked up to heaven and craved favor from Him to whom all my studies are daily referred; without whom I can neither profit nor labor. After this, without any overgreat variety, I call forth those which may best fit my occasion. Ere I can have sat unto weariness, my family having overcome all household distractions, invites me to our common devotions, not without some short preparation. Those heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety. One while mine eyes are busied; another while my hand; and sometimes my mind takes the burden from them both. One hour is spent in textual divinity; another in controversy; history relieves them both. When the mind is weary with other labors, it begins to undertake her own; sometimes it meditates and winds up for future use; sometimes it lays forth her conceits for present discourse, sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts. I am sure no play has more pleasure, no work more use; only the decay of a weak body makes me think these delights insensibly laborious. Before my meals, and after, I let myself loose from all thoughts, and would forget that I studied: company, discourse, recreations are now seasonable and welcome. I rise not immediately from my trencher to my books, but after some intermission. After my latter meal, my thoughts are slight; only my memory may be charged with the task of recalling of what may have been committed to her custody during the day. And my heart is busy in examining my hands and mouth, and all other senses of that day's behavior. The evening is come. No tradesman doth more carefully take in his wares, clear his shop-board, and shut his windows, than I would shut up my thoughts and clear my mind. That student will be miserable which, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God.

But God's day calls for another respect. The same sun arises on this day and enlightens it; yet because that Son of Righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's moral precepts into it, therefore justly do we sing with the Psalmist, "This is the day which the Lord has made." Now I forget the world, and deal with my wonted thoughts as great men use, who at some time of their privacy forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conferences, are the business of this day, which I dare not bestow on any work that is not heavenly. I hate superstition on the one side, and looseness on the other; but I find it hard to offend in too much devotion, easy in profaneness. The whole week is sanctified by this day; and according to my care of this, is my blessing on the rest.

Bishop Hall.

The Massacre of the Vaudois.

This is one of the most fearful episodes in the history of human crime. It was perpetrated

against the peasant inhabitants of the Canton of Vaud by Cataneo. The tragedy is thus related in a work just published: "Vaudois, feeling that they could not resist a force twenty times greater than their own abandoned their poor habitation, placed their old people and children in their rustic carts, with their domestic utensils and such provisions as they could collect, and driving their herds before them, and singing canticles, retired to the rugged slopes of Mont Pelvoux. The part of the Alps, which has since been named the Visol Brainconnais, rises more than 6,000 feet above the level of the valley. A third of the way up there is an immense cavern, called Aigue-Froide or Ailfrede, from the cold springs, nourished by the snows, which are found there. A sort of platform, accessible only over fearful precipices, extends at the mouth of the cavern, the majestic vault of which, after subsiding into a narrow passage expands once more into an immense hall of irregular form. Such was the asylum which the Vaudois had selected. They placed at the extremity of the grotto, the women, children, and old men; the cattle and sheep occupied the lateral cavities of the rock, and the able-bodied men posted themselves towards the mouth of the cavern, which after having first barricaded with large rocks the path that led to the grotto, they had walled up with similar materials. Cataneo states, in his memoirs, that they had with them provisions for more than two years. All their precautions thus taken they deemed they had nothing to fear; but in reality they had to fear this very confidence in mere human precautions. Cataneo had with him a daring and experienced leader, named La Palud. This captain, seeing the impossibility of forcing the entrenchment of the grotto on the side by which the Vaudois had reached it, led his own men back into the valley; then, with all the ropes he could collect, he ascended Mont Pelvoux, and making his way to the precipice overhanging the entrance to the cavern, descended, by means of the ropes, to the platform. Nothing could have been more easy than for the Vaudois either to have cut the ropes, or to have slain each soldier before he reached the ground, and then hurled them into the abyss; but a panic terror seized the unhappy besieged. Some who rushed out from the cavern precipitated themselves down the rocks; those who essayed resistance were slaughtered by La Palud, who then, not venturing to involve his men in the depths of the cavern, piled up all the wood he could collect at the entrance, and setting fire to it, those who attempted to issue forth were either destroyed by the flames, or by the sword of the enemy, while those who remained within were stifled by the smoke. When the cavern was afterwards examined, there were found in it four hundred infants suffocated in their cradles, or in the arms of their dead mothers. Altogether there perished in this cavern more than three thousand Vaudois—including the entire population of Val Loise. Cataneo distributed the property of these unfortunates among the vagabonds who accompanied him, and never again did the Vaudois church raise its head in those blood-stained valleys."

Roman Catholicism in France.

We invite attention to the following picture taken from the *London Times*, of the Catholic Church in France:

The Jesuits and the Ultramontanes are drunk with exultation. The sacerdotal heel is on the neck of France—the garrote prepared for Europe. The Holy Roman Apostolic Church dreams once more of universal empire. Before or behind its ecstatic obscurantism six centuries vanish, and the nineteenth, which we falsely believed this to be, is only really the thirteenth. The *Uniers* laments that Luther was not burnt, and sanctifies the Inquisition; Donoso Cortez denounces reason as a damnable impertinence; abbes and bishops aroyant the classics, anathematize Cicero and Virgil, and prescribe for the education of youth the study of the "Fathers," the breviary and paternoster; Frere Leotade and the Cure Gothland are on the road to canonization, and the land teems with miracles. Winking Madonnas, sweating saints, bleeding altar pieces, and inspired cowboys; the Gendarme who deposes to the pious lie, and the subprefect who endorses it; episcopal charges, archiepiscopal pastorals, and Papal rescripts, all testify alike that the favor of heaven has fallen on the Jesuits, that Louis Napoleon is the "chosen of the Lord," and that "society is saved."

When the early Christians were smeared with pitch and burnt for torches, flayed, crucified with their heads downward, and cast to the lions of the amphitheatre,

"To make a Roman holiday"

they were butchered as "the enemies of human kind," in the name and behalf of "society" menaced, civilization outraged, and the gods avenged.

When Simon de Montfort led against the Albigenses the "holy commission" of Innocent

III., and the Inquisition sprang like a scorpion from the fire, the Reformers were a holocaust to "society." For its eternal interests, they were hunted like wild beasts and destroyed like vermin, speared, disembowled, chopped in pieces, crushed by millstones, sawed asunder, massacred with those obscene atrocities which fiends alone would seem able to conceive, and the "defenders of society" to compass. The maturity of the Holy Office kept the promise of its birth, and the tortures of its dungeons and flames of its *auto-da-fes* still racked the joints and scorched the bodies of its victims, to the priestly *Caira* of the glory of God and present and future salvation of man. This is the institution which the *Uniers* laments, and the Jesuit would assuredly restore.

Prefect and priest vie in blasphemous servility. Louis Napoleon had long ranked as the official "Providence." The sacrilegious title had become stale. The Prefect of Perigueux displayed in a transparency the likeness of his master, with the inscription beneath it,—"*Dieu fit Napoleon et se repose!*"

The Bishop of Chalons informs the faithful that Louis Napoleon is "the man of God."—Mayors and prelates salute "the messenger of heaven." The flood of profane flattery mounts higher as it goes:

"A present Deity," they shout around,

"A present Deity," the vaulted roofs rebound,

"With ravished ears

"The monarch hears,

"Assumes the God,

"Affects to nod,

"And seems to shake the spheres."

The Lord's Prayer is parodied, the creed travestied, Genesis burlesqued; and bishops listen without a blush while France is made to supplicate this "Father" for its daily bread, and stutter its belief in his divinity. The episcopacy cannot reproach its conscience with so much blasphemy for nothing. Louis Napoleon had the piety and policy to raise the salaries of these holy men. Oh! mitred hypocrisy, dost thou impious cynicism defy alike the chastisement of heaven and the scorn of earth?

Jesuitism plays the desperate game of double or quits with reason. After the revolution of February Catholic priests blessed the trees of liberty. After the *coup d'etat* they chanted a *Te Deum* on its massacre. They sanctified legitimacy until it fell; they consecrate perjury when it has triumphed. Ministers of Christ, they burlesque Christianity; teachers of morality, they defy crime. They have learnt and forgotten nothing. For them Hildebrand may still thunder in the Vatican; the Inquisition is an incomplete experiment; the Reformation is a heresy, and not a lesson, and the war on civilization must be recommenced. Their black conspiracy against intelligence envelopes Europe, its staff in Rome, its file everywhere. In Italy its banner is "the Pope;" in France, "society!" in Ireland, "religious equality!" The equality which triumphant Jesuitism would dispense is that of persecution and damnation.

The Australian Exodus.

The all mighty power of gold was never more fully exemplified than within the few past years, since the discoveries in California and the British possessions in the South Seas. The ancient "Eldorado" hunt of the fifteenth century carried away from Europe merely the bold adventurers who were tired of a calm world and a long peace; and they went not to *hunt*, but to *steal* the precious metals. Now nations are expatriating themselves, and the world is in revolution. In Great Britain, Australia, emigration, and gold are all the great topics. The emigration is assuming the dimensions of an exodus. It is computed that, taking a series of weeks together, the emigration from the United Kingdom to all parts of Australia amounts to more than 4000 souls per week. At such a rate, the annual drain upon the home population would be more than 200,000 persons. From the islands and highlands of Scotland, where the destitution of the Celtic race had attained a point of cronic famine, no less than 1200 persons have been shipped since June, by the instrumentality of a society formed in London for the purpose. In this case, the repugnance of the people to leave their homes was overcome by arranging that the emigration should take place not only in entire families, but almost in entire villages. Thus the numbers have included both sexes, and ages, from the grandfather and grandmother, down to the newly born infant. A clergyman in whom the parties had been accustomed to place confidence, accompanied each ship, and the whole experiment was conducted more in the German fashion than has been attempted on any other occasion. The total emigration of the present year, to all parts of the world, from all parts of the United Kingdom, may approach towards half a million.

People's Omnibus.

A Compliment to the Craft.

The following is from a letter written by

John C. Rives, of the firm of Blair & Rives, at Washington:

"I have seen the manuscript writings of most of the great men of this country during the last twenty years, and I think I may say, that not twenty of them could stand the test or the scrutiny of one-half of the journeymen printers employed in my office."

True! And it is only now and then that the most learned and polished of our literary celebrities are not indebted to the genius of the humble type-sticker for the polish which introduces his effusions to the approbation of their readers.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 4, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

ALLOCUTION OF THE POPE.

By the Allocution of the Pope, published in the *Boston Pilot*, it will be seen that "Pio nono" is "heavily oppressed" with "the most bitter grief," on account of the Roman Church in New Granada.

He says: "We this day communicate to you, Venerable Brothers, the most bitter grief, with which We have now for a long time been heavily oppressed, because of the very great and never-sufficiently-to-be-lamented evils, wherewith for several years past the Catholic Church in the Republic of New Granada has been in a miserable manner afflicted and harassed."

It will be remembered that this interference of the Pope respecting New Granada, is the same kind of interference that we might expect in this country, if he was sufficiently strong to attempt it!

The Pope's great cause of grief appears to be 1st. That "a law had been there promulgated in the month of April in the year 1845, by which, amongst other things, it is enacted that almost the moment any accusation against Ecclesiastics or Bishops themselves has been admitted in the lay tribunals, not only must the Priests of the Lord and other Clerics, but even Bishops, whom the Holy Spirit has appointed to govern the Church of God, abstain from all exercise of their ministry, and commit to others the discharge of their own office, imprisonment, exile, and other penalties being imposed on those who refuse to do this."

The English of this is, that whenever there are reasons to suppose that a Romish priest is a bad man, and it has become necessary to try him for some crime before the civil court, while he thus stands accused, whether he be priest or bishop, the Government of New Granada will not permit him to exercise any ecclesiastical function. A very wise regulation. The Pope however has demanded that this shall be repealed—i. e., if a priest is suspected of theft, murder &c., the Pope demands that the state shall still let him preach! Not only has the Government of New Granada, refused to obey the command of the Pope, to repeal that law, but it has gone further and instituted other laws against the Papists, so that the Pope complains.

2d. That in May 1851, was promulgated a law against "religions orders" by which is "confirmed the expulsion" of the Jesuits—prohibiting them to institute any society there. And that the same law extends aid to the inmates of convents &c., who wish to leave their religious confinement.

3d. The Pope complains—"A law was in the same month and year enacted, by which the Ecclesiastical Court is altogether abolished, and it is declared that all causes pertaining to the said court, and even the causes of the Archbishops and Bishops, whether civil or criminal, are to be judged in future before the lay tribunals by the magistrates of the said republic."

4th. "That afterwards, namely, on the 27th day of same month of May, in the year 1851, a law was promulgated concerning the nomination of Parish Priests, by which the national assemblies transfer the false and pretended right of nominating the Parish Priests from the President of the said Republic to a certain parochial meeting devised by them, which they call *cabildo parroquial*, chiefly composed of the fathers of families of each parish, so that when any parish shall have been deprived of its Parish Priest, that meeting may have the power of nominating a new Parish Priest."

5th. "That moreover, by certain articles of the same law the Prelates are prohibited from receiving any emolument either from the sacred visitation, or on any other grounds, and to the parochial meeting aforesaid is assigned the power of determining and changing at its pleasure as well the revenues of the Parish Priests as the expenses necessary for the sacred functions; and other things are enacted whereby

the rights of Ecclesiastical property are violated and destroyed."

6th. "That afterwards, on June 1st of the same year, 1851, another law was passed by which it is forbidden to confer the Canonical prebends of the cathedral churches, except after the same shall have been decided by a majority of the provincial assemblies of each diocese at their pleasure."

7th. "That other laws were afterwards promulgated, by which permission was given to all of releasing themselves from the burthen of paying the dues, which constituted the chief part of the Ecclesiastical revenues, on paying half the value to the government, and also the property of the Archiepiscopal Seminary of Santa Fe de Bogota is adjudged to the National College, and the supreme inspection of the said seminary is assigned to the lay power."

And 8th. He says, "Nor must we pass over in silence that by the new constitution of that republic, enacted in these recent times, among other things the right also of free education is defended, and liberty of all kinds is given unto all, so that each person may even print and publish his thoughts and all kinds of monstrous portents of opinions, and profess privately and publicly whatever worship he pleases."

To examine those acts a little more minutely we shall see that the third grievance, the abolishing of the Ecclesiastical Court, makes the clergy amenable to the civil courts, the same as they are in this country. They are amenable here, and cannot help themselves! Why don't the Pope whine about our cruel laws! Ah! it is not good policy to apply the same rule to this country. Cruel, forsooth! Why cruel! Because when a priest steals, is taken up in the street in a riot, or is caught in any scrape, he has to go before the civil court like any other man, and answer for his crime!

The fourth complaint is that each society is permitted to have a voice in the settlement of its own pastor. This is horrid certainly! Because the people can no longer have a priest forced on them contrary to their choice—a priest who perhaps the civil courts have had to overhaul—the Pope is heavily oppressed!

The fifth complaint, is that the people are permitted to decide respecting their own ecclesiastical revenues, in that republican government!

But the last and great fault of that government is that its new constitution defends "FREE EDUCATION," and gives liberty to thought and speech. Oh! horrible. What think you of this ye subjects of free schools and of a free press! Had the Pope the power, how long, think you, before our schools would be closed, and our presses gagged!

The Pope says: "Scarcely had it come to Our knowledge that such wicked and never-sufficiently-to-be-censured designs had been in the Republic of New Granada undertaken and accomplished against the Church, and her sacred rights, property, Pastors, and Ministers, than We never ceased by the Cardinal, Our Secretary of State, to protest and complain, with reiterated expostulations to that government, against the many very grievous injuries inflicted on the same Church and this Apostolic See. However, with grief and unwillingness We say it, Our words, protests, and complaints, have profited nothing, the reclamations of the Prelates have been of no avail, who, exemplarily discharging the office of their own ministry, and confirmed by Our paternal letters, did not fail to oppose a wall for the house of Israel. Therefore, that the Faithful who dwell there may know, and that the whole world may understand how vehemently We disapprove of those things which have been done by the rulers of that republic against religion, the Church, and her laws, Pastors and Ministers, and against the rights and authority of this Chair of Blessed Peter, We, raising with Apostolic liberty Our Pastoral voice in this Your most illustrious assembly, do censure, and declare utterly null and void all the aforesaid decrees which have, so much to the contempt of the Ecclesiastical authorities of this Holy See, and to the loss and detriment of religion and of the holy Prelates, been there enacted by the civil power. Moreover, We very gravely admonish all those by whose instrumentality and orders they were put forth, that they seriously consider the penalties and censures which have been constituted by the Apostolic constitutions and the sacred canons of councils against those who violate and profane sacred persons and things and the Ecclesiastical power, and who usurp the rights of this Apostolic See."

Thus has the Pope taken it upon himself to annul the laws of New Granada! Verily he can geth times and laws. Why will he not, by virtue of the same rights, annul the laws of our own state, which sustain and protect free schools and the rights of parishes.

THE SIN OF THE WORLD.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"—John 1:29.

We query whether the text will bear so specific an application as is made of it in another column—that JOHN intended to limit it merely to ADAM's sin. The singular number is often used synecdochically for the genus of which the species is a part. This is a well understood law of language. Thus when Job says "Man dieth and wasteth away, yea man giveth up the ghost, and where is he?" (Job 14:10) we do not stop to inquire what individual man he is speaking of; but understand that he is speaking of the race.

And so of the case before us. If the general teaching of Scripture was that CHRIST died only for the sin

of ADAM, then the sin of ADAM must be the sin of the world which the Lamb of God taketh away. But, dear reader, he also died for your sins, and for mine. "CHRIST died for our sins according to the Scriptures."—1 Cor. 15:3. He "purged our sins."—Heb. 2:17. "CHRIST was once offered to bear the sins of many."—1 Pet. 2:24. "His own self bare our sins in His own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye are healed."—1b. 3:18. CHRIST "hath once suffered for sins, the just for the unjust, that he might bring us to God."—1 John 2:1. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1b. 3:5. "He was manifested to take away our sins."—1b. 4:10. He "washed us from our sins in his own blood."—Rev. 1:5. Such being the concurrent teachings of Scripture, when it is said he "taketh away the sin of the world," it conveys to our understanding the idea that he taketh away *our* sins as well as those of ADAM.

It is true that ADAM's sin affected the entire race, and made it necessary for CHRIST to suffer in man's stead. But also each individual sin of any of ADAM's posterity required a like propitiation, to fit the guilty subject of it for a place at the Saviour's right hand. Repentance does not atone for sin now, any more than it did in the time of ADAM; but provision has been made by the death of CHRIST whereby God "might be just, and the justifier of him which believeth in Jesus."—Rom. 3:26.

The sin of Israel was typically atoned for by the death of a lamb; but CHRIST the antitype came to take away not merely the sin of Israel, but the sin of the world.

We understand that all who are saved, are saved entirely and completely, and that they will be subjected to no farther trial of their faith after this life.

THE STAR IN THE EAST.

KEPLER, the prince of modern astronomers, under the influence of a conjunction of the planets Jupiter, Saturn, and Mars, which took place in 1664, was led to think that he had discovered means for determining the true year of our SAVIOUR's birth. He made his calculations, and found that Jupiter and Saturn were in conjunction in the constellation of the Fishes. (a fish is the astronomical symbol of Judea,) in the latter half of the year of Rome 747, and were joined by Mars in 748. Here then he fixed the first figure in the date of our era, and here he found the appearance in the heavens which induced the Magi to undertake their journey, and conducted them successfully on their way. Others have taken up this view, freed it from astrological impurities, and shown its trustworthiness and applicability in the case under consideration. It appears that Jupiter and Saturn came together for the first time on May 20th, in the twentieth degree of the constellation of the Fishes. They then stood before sunrise in the eastern part of the heavens, and so were seen by the Magi. Jupiter then passed by Saturn to the north. About the middle of September they were near midnight both in opposition to the Sun, Saturn in the thirteenth, Jupiter in the fifteenth degree, being distant from each other about a degree and a half. They then drew nearer: on October 27th there was a second conjunction in the sixteenth degree, and on November 12th there took place a third conjunction in the fifteenth degree of the same constellation. In the two last conjunctions the interval between the planets amounted to no more than a degree, so that to the unassisted eye, the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again. Their first union in the East awoke the attention of the Magi, told them the unexpected time had come, and bade them set off without delay towards Judea, (the fish land). When they reached Jerusalem the two planets were once more blended together. Then, in the evening, they stood in the southern part of the sky, pointing with their united rays to Bethlehem, where prophecy declared the MESSIAH was to be born. The Magi followed the finger of heavenly light, and were brought to the child JESUS. The conclusion, in regard to the time of the advent is, that our LORD was born in the latter part of the year of Rome 747, or six years before the common era.

The author of the article in KIRRO's Biblical Illustrations from which the above is drawn, does not call in question the exact and literal truthfulness of the Gospel narrative of the Star in the East; but he offers it as an interesting and beautiful illustration of the confirmation which science gives to Scripture. In this view, it is certainly an interesting fact, and worthy of being rendered familiar to the popular mind.

N. Y. Observer.

OPINIONS IN ENGLAND OF THE EMPIRE.

The *Moniteur* has confirmed, with the least possible delay, the statement which we published yesterday as to the formal re-establishment of the French

empire, and, with one remarkable exception, this change will doubtless be effected in the manner proposed by LOUIS NAPOLEON himself to the Senate. This exception is, that the ex-king JEROME and his hopeful son are no longer allowed to occupy the exalted station of heirs presumptive to the crown, which had been allotted to them by the original draft of the decree. There is, it seems, a limit which even the servile devotion of the French Senate to the new order of things cannot pass, and the acceptance of such a race of sovereigns as might be anticipated from the progeny of JEROME BONAPARTE lies beyond that line. Accordingly, when the projected *Senatus consultum* was referred to a committee of that august body, no less than seven members out of ten voted against the JEROME clause. A communication was forthwith made to LOUIS NAPOLEON at St. Cloud, who, surprised as he might be at this indication of a will differing from his own, found that the repugnance to the adoption of his uncle and his cousin was too deeply rooted to be surmounted, even among the devoted supporters of the imperial scheme. He therefore gave way, probably from the feeling that after all it matters little to himself what becomes of the supreme power when he is no more, and from the hope that the birth of issue from his own marriage will set at rest all questions of collateral succession. But it was less easy to soothe the irritated feelings of JEROME and his son. That personage at once declared that it would be impossible for him to retain his post as President of the Senate—the body which had just passed a vote of ostracism against his imperial pretensions. He has, therefore, resigned it, and after this family quarrel there is no great probability that a cordial understanding will be restored between LOUIS NAPOLEON and his relatives, or between them and the nation. To say the truth, it would be a piece of good fortune, both for him and for France, to be disencumbered of them altogether. The father is notorious for his unscrupulous rapacity; the son is detested for his extravagant alliance with the red republican party in the worst days of the National Assembly; and it matters little to themselves or to any one else whether they are invested with nominal rights to the crown, which it is certain they would never be suffered to exercise.

Yet this opposition to the original scheme of LOUIS NAPOLEON has not been unfelt, even by himself. It is a sort of declaration that, although the Senate and the people may consent to take LOUIS NAPOLEON as their ruler, and may even confer upon him the contingent right of nominating his successor, they have little or no faith in those permanent claims of the BONAPARTE dynasty, on which he relies, far more than on the sufferings of the people; and it shows that, in consenting to go through this form of election, the Senate is desirous of committing itself as little as possible to the chances and uncertainties of the future.

On these terms, however, the decree was almost unanimously voted by the whole body of the Senate, and instantly accepted by LOUIS NAPOLEON. The legislative body will take no part in this remarkable transaction, except by being allowed to verify the votes given by the people at large on the question to be submitted to them on the 21st of November. For this purpose the legislative body is convened for the 25th. But if anything were wanted to demonstrate its utter nullity, it is the fact that this fundamental revolution in the institutions by which France still professes to be governed should be accomplished without so much as a communication to the representatives of the people. In this respect the present restoration of the empire differs materially from the original proclamation of it in 1804. When the proposition to that effect was legally made by the tribune CUSEE in the lower chamber a debate took place, in which CARNOT was not afraid to record his opinion and his vote against the proposal, and it was only after the measure had been carried by a large majority in that assembly that it was taken up to the Senate. On the present occasion it is clear that LOUIS NAPOLEON has not dared to encounter the observations which even such a chamber as he has called into existence could hardly fail to have made on his projects.

It is a remarkable circumstance that the same telegraphic dispatch which apprizes us of these particulars, conveys information of the death of the Duke de LEUCHTENBERG, the second son of EUGENE BEAUFORTAIS, and son-in-law of the Emperor NICHOLAS. The elder brother of this young prince died shortly after his marriage with the Queen of Portugal, in the flower of his age. The Duke himself was in his thirty-sixth year, and had acquired a position in the imperial family of Russia which seemed to destine him to higher honors. His death is announced at the very moment when his cousin LOUIS NAPOLEON is ascending the imperial throne of France, and the only link which connected the BONAPARTE family with that of Russia is thus dissolved. It seems, as if in spite of the extraordinary advantages of fortune, which have followed the descendants of the Empress JOSEPHINE, some fatality interposed to prohibit the

permanence of their honors, and to obliterate the traces they have left amongst the remaining families of Europe.

There is every reason to suppose that Louis Napoleon will guard himself as much as possible against these contingencies, and that his marriage will follow very shortly upon his proclamation and accession. But the support which he still finds in the confidence of a large portion of the French people, and in the timidity of the rest, is personal to himself. It will not be transferred to the mere object of his choice, or the kinsmen who have even less claim than himself to bear a great name; and, in the present rapid course of events, who shall say that a man of forty-four, on the eve of entering for the first time into the married state, will leave an heir of an age to conduct the affairs of a nation which has not permanently renounced the liberties it once enjoyed? Nothing can be more uncertain or more chimerical than such speculations; and it is an essential characteristic of the institutions which have lately been imposed on France, that the security they confer is limited to the duration of a single life, if indeed that be not curtailed by the anxiety and the accidents of such a reign.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

Next to Persia stood the Greek Empire, comprehending precisely the same territories as the Turkish power now, differing only from it in being garrisoned by Slavonians instead of Turks, having few points in common with the Roman or with its Persian neighbors. We are apt to fancy Greece as forming part of the Roman Empire. This is a mistake. The Macedonian and Roman Empires were for three centuries governed by the same military, but not by the same civil or ecclesiastical administration. The Pontiff of Rome had no more authority over Greeks or in Greece than the Archbishop of Canterbury over the Seven Islands. In fact, Greece stood in precisely the same relation to Rome as Corfu now to Great Britain. No Greek, unless naturalized, could hold office in the Roman territories. No Roman, unless naturalized, could claim the privileges of a Greek citizen, or be Primate of a Greek municipality. When PERSEUS was defeated by the Romans, they, by proclamation at the Isthmian Games, guaranteed to the Greeks their civil, ecclesiastical, and religious liberties, nor did they ever break the pledge. A distinct Cabinet and distinct officials carried on the government of Greece, Asia, Syria, and Egypt. No attempt was made to alter or approximate the language, the laws, or the social customs, which still remained, as we have before observed, as disunited from the Roman as the Corfiote from the English. Nor did the races become more friendly. A Roman settling in Greece was still liable to Roman law. The highest Greek might be scourged or crucified by a very humble Greek authority. The Roman, as in the apostle PAUL's case, was liable only to Roman officers and military law, and to death by the sword. And the religious equally differed, the Greek representing his deity as the Virgin Goddess Isis,—God incarnate in the form of a virgin; the Roman rather as MAIA, or CYBELE, the Bride of the Supreme, the human mother of God, raised and invested by him with omnipotence. In the Greek theory Isis was inferior to the Supreme. In the Roman, CYBELE held a place of equal power with the Son of the Supreme. The Greek dwelt on her spiritual essence. The Roman embodied her as the MADONNA, the mother and the child. To the masses of both countries, tutelary deities were set up, just as the Spaniards bow to St. JAGO, the Russians to St. NICHOLAS, the Portuguese to St. SEBASTIAN, and the Irish to St. MALACHI O'TOOLE.

Throughout the Macedonian territory the peasants, like the citizens, disarmed, deprived of all manly duties, burdened with oppressive taxation, were kept down by an army almost wholly Slavonian, and called from the red hair of its privates, the sons of ESAU. The officers themselves, part Roman nobles, were in part drawn from the ranks.

From the Adriatic to the Danube, from the Danube to the Wall of Severus, and the line of the Severn, extended the Roman Empire. In the Roman Empire, probably so called again, Roman citizens lived in towns, leaving the country in Italy to be tilled by imported slaves, or in Gaul or Germany, and Spain, by their conquered people, who served as tenants. Hence, as the Roman citizens settled in masses, and having brought their Roman wives with them, they preserved the Latin language and the Latin nationality,—for the language a child always learns is that of the mother—whilst the Norman conquerors of Britain, scattered amongst, and intermarrying with, their vassals, speedily lost their native language, and became more English than the Saxons themselves. One exception alone occurred to this rule. The tin and copper mines of West Britain had early attracted Jewish merchants, Arab soldiers, and Cartha-

ginian ships. Tin was then more precious than gold; for without tin bronze could not be fabricated, and national superiority depended in the possession of bronze arms. Many colonists had remained in the mining districts, and by intermarrying with, had materially modified the character of the western population,—the dark complexion, fiery black eye, jet hair, Roman nose, and peculiar combination of wild enthusiasm with mathematical power, which have characterized many of the south Welch peasantry, arise from the Oriental mixture. Whilst Glamorgan, Monmouth, and Caermarthen, were their strongholds, Anglesea seems to have been the seat of their religion, and large garrisons or colonies had evidently been stationed throughout the western coast, from Glasgow to Cornwall, so as to secure exclusive possession of the national territory, leaving the intermediate glens and agricultural and sandstone and slate districts in the hands of the Celtic aborigines. The opposition in features and personal character between them and the population of Southern and Eastern Britain, had been noticed by TACITUS.—Strange to say in those districts where there are no coal, iron, or copper mines, this race disappears. Their soldiers do not appear to have charged upon CÆSAR, nor to have come in contact with the Romans before the days of SÆTTONIUS. In this way we may mark God's providence. Although the Romans succeeded in defeating CARACTACUS, the King of West Britain, they found it impossible to disarm a people who could always find at their own doors the materials for fresh weapons. Hence we find that the guerilla war continued after the defeat of CARACTACUS or CARADOC, became so harassing that the Romans restored him, as we restored DOST MOHAMMED to the Afghans, and employed him at the head of his Welch followers against the Teutonic settlers in Essex, and their Saxon allies from the Baltic coast, erecting a chain of fortresses at Caerleon, Caerwent, and Chester, to check any Welch invasion. The Romans seem to have left the mountain tribes, in the same state of freedom that the Scotch Highlanders enjoyed up to 1745, or the Rajah Poots at the present moment in Hindostan.

Now, it pleased God to overrule these peculiar circumstances, to make West Britain the refuge for persecuted saints. If there be any truth in Latin tradition, the daughter of CARACTACUS was turned by the preaching of PAUL; if the Welch tradition be true, BRAN, the father of CARACTACUS, wept at the apostle's feet. Thus West Britain, including the western part of Scotland, became a refuge for fugitive Christians, just as Argyllshire for Covenanters, during the earlier part of the reign of CHARLES the Second. Yet from peculiar national feelings handed down, it would appear that the missionaries sent over were exclusively Hebrew converts, since they taught the people to keep the Passover, to abstain from meats prohibited by the Mosaic law as well as from things strangled, and from blood. This negatives the idea that PAUL himself came over, and would lead us to believe it more probable that messengers were sent direct from the church at Jerusalem to the Jewish colonists.

Beyond both the Roman and Greek territories, but abutting upon each, lay the fourth great division of mankind, the vast and unnumbered northern tribes, in whose territories the whole Roman world might be swallowed up. These tribes seem to have retained more or less of the worship of NIMROD, the War God, modified by the absence of a permanent priesthood. Their country afforded few mines, the Romans having pushed their frontier to secure Dacia and the Hartz mountains, and the scarcity of iron, as well as the absence of written language, and the feeling of personal independence, had prevented any great progress in civilization. Were England deprived of iron and coal, it would speedily retrograde to the condition of New Zealand. Yet there is reason to believe that the frontier tribes then known only to the Romans, were far the lowest in civilization, having been thrust forward before the more intellectual. The relics of Siberian and Scandinavian magnificence, and the excellent workmanship of the articles found in the tombs of their chiefs, forbid belief that they were rude or uncivilized. Probably their real faith was like that of their descendants now, hanging about them as loosely as the religion of the Sandwich Islands did on its priest-chiefs—a modified Pantheism.

Such was the state of the world when the Assyrian Basilides succeeded to the priesthood of the Virgin and became Grand Master or Chief Abbot of the Essenic brotherhood at Mount Carmel. That he had previously been initiated in the higher mysteries of the Chaldees, amongst whom he had resided, we have ample testimony. He was connected with a vast organization distributed into many grades. They had passwords, signs, and lectures, known only to themselves. He stood at the head, for he had attained all they knew, and was the first astrologer, the first mesmerizer, the first magician, of his day. He saw the progress of the gospel. It might be corrupted. He proposed to bring about an alliance,

therefore, of all good men in one bond of liberty, equality, fraternity, who would unite in some one common creed in which Jew, Christian, Sabean, might all agree without regard to their peculiar profession of faith. This he proposed, and this he accomplished. He, if we may credit the recognized authorities of the order, was its organizer through the West. His object was clearly to combine the Oriental races against the race of JAPHETH, and to overthrow the Imperial power.

There existed three forms of Oriental apostasy, differing from each other chiefly from the different origin of their professors and standing in the same connection as the Greek, Roman, and Coptic churches now, all agreeing in fundamental error, but each holding some immaterial points in addition to its own. Of these, the first or Cybelic brotherhood we have already alluded to, as having Chaldean origin, but impregnating the higher classes of Rome. Their rule extended through Gaul, through Spain, and even into Britain, but their chief seat was in Chaldea, and the most important of their worshippers was the hereditary High Priest of Hierapolis. The rites of this goddess were distinguished by the self-maceration and cruelty of her priesthood, as by their magical impostures and by the reckless licentiousness of her votaries. Opposed to them in name more than anything else, were the followers of ISIS, who recommended fasting, abstinence, and chastity, as the means of winning favor of the goddess-queen. Hers were the mysteries of ELEUSIS, and, generally in Greece, and in the great cities, none could marry, or hold office, or carry on the common concerns of the higher classes unless he were initiated. Opposed to the Greek delusion was that of the Egyptians, or Africans, of OSIRIS, DIONYSIUS, or BACCHUS, in which the Egyptian priests, desirous to separate the population from Assyrian influence, had taught them to worship HAM, their great ancestor, and NIMROD his son, rather than the interloping fair-haired SEMIRAMIS, the daughter of JAPHETH, although bride of CUSH, just as in Russia St. NICHOLAS takes the place of the Panagia of the Greeks. The worship of the male principle was that of the slave population. Here, then, was no easy task, to combine the followers of the three apostasies alike perilous, but speaking different tongues, and hating each other with more than national hate. All these sects professed and practiced magic, had colleges of priests, monks, nuns, friars, associated and lay brethren, the first four classes, except amongst the followers of OSIRIS, vowed to celibacy. Their processions with tapers lighted in the day-time, and heavy crosses and white-robed and tonsured priests, and images of the Queen of Heaven and her demigod, marched from place to place to invoke the aid of heaven. Rich lands were set apart for the support of their colleges, whilst the friars alone were of Roman subjects allowed to beg by law. In the market-places they scourged themselves; admission to their rites was preceded by baptism (total immersion), declared to signify a new birth; all took the sacramental oath, by eating as a sign the unleavened cakes of the Queen of Heaven, and all, by constant confession, rendered themselves the slaves of their chiefs. TIBERIUS had been their protector, OTHO their avowed patron, and although checked by TRAJAN, and the ANTONINES, they had in secret, by their pretended magical power, won the favor of the people.

Many of these sects, however, feared and trembled at the name of CHRIST. They could not deny miracles which even the Jews allowed, but they stumbled at the offence of the cross. They admitted that Jesus was the revealer of all truth, that he came from God; but alike holding the inseparability of sin from matter, they denied that he was very man of man, that he had a material body, and maintained that his whole career was spiritual and spiritual only. They admitted him to be the Word of God; they denied that he was the true Messiah, whom they expected to arise from their own race. Such was peculiarly the case with the Babylonian settlers of Samaria, from whom the Yezedees, and Druses and Ismaylis of Syria probably descend. They sought to combine both creeds, as they had that of CYBELE with Judaism. They readily accepted those forged gospels which, under the name of the apostles, were composed by MENANDER, SIMON MAGUS, or their followers, and circulated amongst the people, who had no real desire to feel after God. Hence, through Syria and Egypt, men were ready to allow that CHRIST had come, but not that he had come in the flesh; that he had reascended into heaven, but not that he was raised from the dead without the encumbrance of a body. We have already referred to the magical arts by which the priests might impose upon excitable minds, and throw them as they fancied, into communion with the spirits of the dead. These things, however, they used cautiously, disclosing the higher truths only by successive steps to those who were already led away. Step by step the initiated were led on, until at length they were taught to believe that Jesus our Lord was the messenger of the God of this world, the God of the Jews, the JEHOVAH of

SHEM; but that from HAM, the father of Canaan, the true Messiah, the messenger of the Supreme God, was yet to appear. And this they proved by the pretended scriptures and revelations which, concealed from their ordinary members, they asserted to have been revealed by HAM alone, and to have been handed down from him. Thus, then, BASILIDES and his followers contrived to infuse into each as much poison as he could bear, leading true believers to renounce our Lord's spiritual return, seducing the half-enlightened to abandon all belief in the atonement, and to connect sin with the body, not the soul, and drawing the more energetic, daring, and inquisitive into actual worship of the great power of hell. Yet, it is just to say that to the fully initiated they urged the strictest continence, declaring, as is true, that married persons living in the ordinary way could not be brought into those habits of communion with the unseen world, or, in other words, to those mental illusions and spectral visitations on which they depended, which might be obtained by rigid fasting, contemplation, and exclusion. To the vulgar a less strict discipline was prescribed. Communion with the church, frequent fastings, devotion to the Virgin Goddess, alms to the brotherhood, and payment to the priest, might open the gate of purgatory, and aid the disciple to rid himself of the material body of flesh.—(To be continued.)

Indurating Effect of Fiction.
There is food for thought in the following extract from ISAAC TAYLOR'S "Natural History of Enthusiasm."

"Every one knows that an artificial excitement of all the kind and tender emotions of our nature may take place through the medium of the imagination. Hence the power of poetry and the drama. But every one must also know that these feelings, however vivid and seemingly pure and salutary they may be, and however nearly they may resemble the genuine workings of the soul, are so far from producing the same softening effect upon the character, that they tend rather to indurate the heart. Whenever excitements of any kind are regarded distinctly as a source of luxurious pleasure, then, instead of expanding the bosom with beneficent energy, instead of dispelling the sinister purposes of selfishness, instead of shedding the softness and warmth of generous love through the moral system, they become a pressing centre of solitary and unsocial indulgence, and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is in fact more impenetrable than that which usually envelops a pampered imagination. The reality of woe is the very circumstance that paralyses sympathy; and the eyes that can pour forth their floods of commiseration for the sorrows of the romance or drama, grudge a tear to the substantial wretchedness of the unhappy. Much more often than not, this kind of luxurious sensitiveness to fiction is conjoined with a callousness that enables the subject of it to pass through the affecting occasions of domestic life in immovable apathy; the heart has become like that of leviathan, firm as a stone, yea, hard as a piece of the nether millstone."

It is Politic to be Candid.

Candor and straight forward dealing are Christian virtues. The want of them is a sad defect in a Christian man, but especially a Christian minister, and yet it is not an uncommon one. There are good men, who, when they have a favorite point to carry, will not state direct falsehood, but they will state the truth in such a way that they know that it will make a false impression on the minds of those who have not the whole facts before them. They ease their consciences by the plea that what they have stated is true, though they ought to know that partial truth is absolute falsehood. Such a course soon causes them to lose the confidence of their brethren, and they are not believed by them when they state the truth. When we have seen shrewd, sagacious men guilty of such conduct, we have often wondered that a regard to policy did not restrain them from it, even if conscience were not sufficient to do it. Do they know that such perversions of the facts in the case are always sooner or later discovered by the discerning, and that when they are discovered, those who are guilty of them are contemptible by the persons who have been misled by them. Candor, as well as honesty, is always the best policy, even if it were not enjoined by Christian principle.

Presbyterian Herald.

CHRIST KNOCKING AT THE DOOR.—To see a prince entreat a beggar to receive an alms, would be a strange sight; but to see a king entreat the traitor to accept of mercy, would be a stranger sight than that; but to see God entreat a sinner—to hear CHRIST say, "I stand at the door and knock," with a heart full and a heaven full of grace, to bestow upon him that opens—this is such a sight as dazzles the eyes of angels.

Bunyan's Doctrinal Works.

CORRESPONDENCE.



MOURNING AT THE CRUCIFIXION.

BY J. W. BONHAM.

(Concluded.)

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimej [or Simon] apart, and their wives apart.—Zech. 12:10-14."

The mourning was to be as the mourning of Hadadrimmon—the voice of height—in the valley of Megiddon; which mourning was caused by the death of king Josiah—as recorded in 2 Kings 23:29—"In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him."

The same circumstance is recorded also in 2 Chron. 35:23-25—"And the archers shot at king Josiah; and the king said unto his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the lamentations." The death of Jesus, according to the prophecy, was to cause mourning similar to that caused by the death of Josiah.

It is more reasonable, therefore, to conclude that the prediction received its accomplishment at the period when he was inhumanly slain, and among those who were eye witnesses of the solemn scene, and the friends of those who caused it. He was truly wounded in the house of friends! This view would be more natural even in the absence of positive and direct evidence! But when it is left upon record by an inspired penman that they gazed on him, mourned and smote their breasts, who can dispute the fact?

He was sold for thirty pieces of silver, and delivered into the hands of those who came with swords and with staves—"That the scriptures of the prophets might be fulfilled."—Matt. 26:56.

Judas afterwards confessed that he had betrayed innocent blood, cast down the thirty pieces of silver, with which the chief priests purchased the potter's field. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field as the Lord appointed me. (Matt. 27:9)

"And they crucified him and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."—Matt. 27:35.

The Saviour while hanging on the cross cried, "I thirst," and received the mingled vinegar, that the scripture might be fulfilled—"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."—Psa. 69:21.

In order to hasten his death the soldiers came to break his legs, but finding him already dead, they brake them not: "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."—John 19:34-36.

A portion of the text reads—"And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born," &c. John 19:36—"For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And another scripture saith, They shall look on him whom they pierced."

The record of the mourning that occurred in connection with his death, which took place among the inhabitants of Jerusalem is recorded in Luke 23:27,

28, 48, 49—"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." V. 48—"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now, when the centurion ('and they that were with him,' Matt.) saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things."

Although the Jewish nation rejected and crucified the Saviour, and may therefore be considered the immediate agents of his death,—the cause of his dying was developed in the garden of Eden through the disobedience of our first parents; and hence we may perceive that while the Jews were the actors in effecting his death, sin was the primary cause.

The Saviour died to pay the debt of sin! He appeased the wrath of God, and satisfied his divine justice by the offering of himself. The Saviour died a death of misery in order that man might live a life of happiness. The salvation procured cost the Son of God his life; and he refused to save himself in order that he might, by dying, be the means of saving others. But as sin was the primary cause of his death—"for without shedding of blood there can be no remission"—all who have participated in sin contributed, and added to his agony and death. That all mankind have participated in Adam's sin, inherently and actually by practice, may be proved from the records of the deeds of men in all ages, and facts that daily occur before our eyes: and then, in addition, we have the infallible declarations of inspiration: "All have sinned and come short of the glory of God;" "the heart of man is deceitful above all things and desperately wicked;" "condemnation has passed upon all men because all have sinned." Such being the case look not with such disdain upon the poor Jews; treat them not with contempt on account of their forefathers: think not that the Jews alone were the only parties involved in the shedding of the Saviour's blood. You and your forefathers, the writer and his—all belonging to us who have died, with all who are now alive—indirectly nailed him to the cross, and compelled him to suffer there! And although the Jews were the immediate actors it was our crimes that caused him to suffer, bleed, and die! Should not this fact therefore convince us of the enormity—the magnitude—the atrociousness of sin; and of its abhorrent character in the sight of a holy God? But God was not the author of sin—as some have blasphemously asserted. The law that was given to Moses on Mount Sinai did not create sin. Sin existed previous to this, and the law was simply the means of bringing it to light and showing its offensive character.

If the light in a room were obscured or wholly extinguished, we should be unable to see each other, and no object would be visible. But if after remaining a while in such darkness, brilliant rays of light should burst forth and illuminate all around us, we should thereby be enabled to see everything distinctly, although such rays of light would not add to our number or to those objects around us, but would simply be the means of making manifest all that existed previously, but was obscured from our gaze by the absence of light.

So with the law of God, it did not create sin, but performed a similar office in being the means of bringing sin to light. Most of you have doubtless been in your room on a summer's day when the rays from a brilliant sun shone through your windows, and presented to your vision myriads of particles of dust. But the sun's rays did not create those particles, but merely brought them to light, and made their existence manifest. We are now surrounded by myriads of such particles, but the degree of light is not sufficient to enable us to see them.

These observations will simplify the idea intended to be conveyed in reference to sin, and the law of God, viz., that God's law was not the creator of sin, but the medium of its manifestation; and the rays that emanated from the source of holiness shone upon the particles of sin and made them manifest to man's moral vision. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7:7.

Seeing then, the horrid nature of sin, its offensiveness in the sight of a righteous God, and that it leads those who cherish it to misery and to death,—should we not hate it? But we should be actuated to do so from a higher motive than the hope of escaping its consequences, and hate it because it is sin—and abhor it because of its own satanic nature! In order to have an approximation towards an adequate idea of its nature and offensiveness to God, you must calculate the extraordinary price demanded, in order to procure a redemption from its consequences. But O, what a stupendous work is this even for the most skilful to be found among mathematicians who delight in calculations!

No peasant, magistrate, lord nor ruler, no prince, king, or monarch, to be found upon the face of the earth—including the wealth and the gold of the whole world, was sufficient to satisfy the law, make it honorable, and redeem man from its curse! No angel within the vast dominions of the Creator of the universe, or all the heavenly hosts combined, from the greatest archangel to the angel of the lowest degree—could undertake the work of human redemption from the curse of sin. Neither each one separately nor all combined were equal to the task.

God alone possessed the prerogative of stating and demanding the price; and his mind alone could conceive the only means of paying it. The price of man's redemption was the sacrifice of his Son! his only begotten Son! But he was not the God of insatiable anger that some are wont to represent him to have been! Although he determined the price, his love for man whom he had created was so great,—his benevolence so capacious,—his arms of mercy so extensive that for man's good he withheld not his Son. God so loved the world that he sent his Son to redeem it by the sacrifice of himself—who suffered the penalty and paid the required price. What unparalleled love!

But while the Almighty God cannot be viewed as the author of sin, incontrovertible facts constrain us to view him as the originator of the scheme of redemption, and the creator of the means adequate for its accomplishment. He marked out the plan and sent his Son, who said, "Lo I come to do thy will O Lord;" and on the hill of Calvary he accomplished the work assigned him,—cried, "It is finished," and yielded up the ghost.

"The cross! the cross! 'tis there we see That God was power, that God was love. Nor need we more—if angels gaze With rapture on that wondrous sight. It well may fill our souls with praise The cross may well be our delight!"

Seeing the invaluable price paid for a release from the punishment due to sin, let us no longer take delight in walking in the path of disobedience. O, that we more frequently contemplated Calvary, to gaze at our pierced Saviour and the solemn scenes enacted there. But we should look back on the solemnities of the scene, not so much in the light of a great historical event—although in this light it stands unparalleled—but dwell thereon and contemplate it as an event in which each one is personally interested.

On the glorious result of his death I intend dwelling more particularly in my next discourse, and hence in this wish to prepare the way and direct, if possible, your most serious attention to Calvary, and induce you to gaze at the crucified Saviour—to look on him whom you have pierced! And although I would not call upon you to mourn over your sins in order thereby to merit God's favor, and place him under obligations to pardon them in consequence—I would call upon you to sympathize with the Saviour's sufferings from the fact that your sins nailed him to the tree; that he was bruised, not for his own, but for your transgressions; that he was smitten and afflicted not because he had offended God, but for your sins and to effect a reconciliation.

"Alas, and did my Saviour bleed?
And did my Jesus die?
Would he devote that sacred head
For such a worm as I?"

"Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity grace unknown!
And love beyond degree!"

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do."

THE SIN OF THE WORLD.

BY L. E. JONES.

"Behold the Lamb of God, who taketh away the sin of the world."—John 1:29.

What one man, among all the swarming millions of sinners in every generation, ever committed a sin which might be termed "THE SIN OF THE WORLD?" The sons of Nebuchadnezzar, Cyrus, Alexander, and Napoleon, have deeply affected large portions of the earth, making many orphans and widows, and strewing battle-fields with the slain and wounded, to satisfy their wicked ambition; but it would be difficult deciding to which belonged the pre-eminence. To neither belonged the sins of the world, much less "THE SIN OF THE WORLD." For, in this text, "sin" is put in the singular instead of the plural number, and must mean some one transgression taking precedence, or rising greatly above, all others, so as to affect the whole world. In all the history of sin we shall look in vain for but one transgression of this character. Paul attributes that sin to Adam. Rom. 5:12—"Wherefore as by one man sin entered into

the world, and death by sin; and so death passed upon all men, for that all have sinned." In the succeeding verses he declares that "through the offence of one (Adam) many are dead;" and, "through the offence of one, judgment came upon all."

"Sprung from the man, whose guilty fall
Corrupts his race, and taints us all."

Adam alone lifted the flood-gate through which has poured a tide of innumerable woes that have swollen over the whole earth. Before it, tottering age and youthful beauty have yielded to decay and rottenness. In every age, in every land, it has buried every earthly hope, dissolved every human tie. But for that one sin, the earth would now be smiling in its pristine beauty, as when "the morning stars sang together, and all the sons of God shouted aloud for joy." But for that one sin, not a brier, thistle, nor thorn, would have grown, nor a pain or grief been felt in the earth. Adam would have been alive in the full vigor of undecaying maturity—the patriarch of the race. Rosy hills, and spicy plains, and vernal breezes, and joyous music, and cloudless skies, and universal peace, and unchanging glory, would have been in the place of arid deserts, snow-capped mountains, the roaring earthquake, the bellowing thunder, the howling tempest, the battle-field, and the grave-yard. Gloomy contrast! If angels "shouted aloud for joy" at the birth of this then beautiful planet, with what feelings must they have witnessed its fall! At first God pronounced it "very good;" but at the time of the flood he pronounced it very bad. And even the sacrifice of the Saviour did not remove this fearful penalty of Adam's sin. The holy die, as well as the profane; the unoffending infant, as well as the hoary-headed sinner. "By the offence of one man judgment came upon all." That was, emphatically, "THE SIN OF THE WORLD."

We notice, secondly, that Christ is "the Lamb of God, who taketh away the sin of the world."

We have shown the sin of the world to be the curse. The curse will be removed when new heavens and a new earth are formed, and the dead of all ages are raised. But there shall be a "second death," or "curse," for individual sins. We suffer in the present state, pain and death, for Adam's sin; and the finally impenitent will suffer in the world to come for their own sins. Christ will save "the world," but not all who have been actors in it. "He is the Saviour of all men; specially of those that believe." He "will have all men to be saved, and come unto the knowledge of the truth." "As by the offence of one (Adam) judgment came upon all men to condemnation; so by the righteousness of one (Christ), the free gift came upon all men unto justification of life." Here is taught "universal salvation;" but it is salvation only from the offence of one, viz., Adam, and not from the penalty of the sins of individuals. The plaster only covers the sore; and that is original sin, and not the sins of Adam's descendants. Christ, purchasing the family of Adam from his transgression, of course all who die in irresponsible years, as children and idiots, (granting the latter have a moral nature; and if they have not, then they must be regarded only as animals,) when brought in the resurrection state into the new earth, will be in the condition in which Adam's descendants would have found themselves had he not sinned. Whether they will pass a probation, as it is probable Adam's descendants would have done had he retained his innocence, we cannot say; but, from the fact that angels have passed one, and some of them fallen, it may not be improbable. In that case, should one sin, there would be no sacrifice for him. But be this as it may, certain it is, that while all come into the world in a purchased and justified state, the salvation "of those who believe" is a "special" one. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who have no need of repentance." But I fear I am advancing too far. Inferences, even when drawn from the strongest analogies, should be made with trembling, if at all, in the absence of a "thus saith the Lord." The Scriptures fully declare that they shall be saved, and that the salvation of repentant adults shall be much greater.

RECAPITULATION.

From this subject, the following particulars have been elicited:

1. The sin of Adam brought condemnation, that is, the curse, on the whole world as the sin of no other man ever did, and is, therefore, appropriately denominated "the sin of the world."
 2. Christ, whose sacrifice was typified by a "lamb" from Abel's offering "the firstlings of his flocks" though the Patriarchal and Mosaic dispensations till he came, "will restore all things" to their primeval condition by creating new heavens and a new earth, and bringing into it all who died in irresponsible years, and those who repented, believed, and became holy: while "the unjust, shall be unjust still," and "go away into everlasting punishment."
- Out of many reflections which suggest themselves, I will mention but a few.

1. Reader, how often have you wondered that Adam should have voluntarily brought the untold evils of this world for six thousand years upon it for the pleasure of *one sin*? But do not angels wonder as much that you should risk the losing of "a far more exceeding and eternal weight of glory," and the gaining of "everlasting punishment" for the pleasure of sin for a brief and uncertain period?

2. For one sin of one man, the Lord inflicted woe on the whole race for six thousand years! What, then, must be the punishment to be awarded for *all your sins*? He calls it "the great day of his wrath," as if all previous woes were nothing! Do not say it is too much. If it were *unavoidable* then, indeed, it would be too much. But he has made you the *creator of your endless destiny*! All this is poised on the pivot of your brief and uncertain probation. "What will it profit you to gain the whole world"—even were it possible, as it is not, for you to secure all that Nebuchadnezzar, Cyrus, Alexander, or Solomon obtained—"and lose your own soul?" You are every day, yea, every hour, touching strings whose vibrations will never cease. And this, not only as it respects yourself, but, measurably, also, all those whom your influence affects. When probation is ended and the boundary of eternity crossed, how will your pride, self-will, love of pleasure, and injustice to others, appear to you? "Wisdom is justified of her children."

Letter from I. E. Jones.

BRO. HIMES:—Having been refreshed with the mercy of God in this place, I again take my pen, as circumstances permit, to scribble a few running thoughts for "the brethren scattered abroad."

With a few exceptions, my association with the brethren at Champlain was more pleasant than I feared when I went there. May the Lord be gracious, and preserve those who truly fear him there, unto his heavenly kingdom.

We spent two months in the last of the summer at Bristol and vicinity, in Vermont. Our stay there was pleasant, and I hope not without profit. We had every attention from brother and sister Thomas, with whom we boarded, and from the brethren generally. Bro. Morgan and I met there without either knowing of the other's intention to locate there. That is an interesting field of labor; but had we both remained there, this place must have been left unsupplied. The health of Mrs. J. and myself considerably improved there till near the time of our leaving, and we enjoyed really a season of rest to both body and mind. There is "salt" there, "which has not lost its savor." Could brother Pearson or brother Robinson join brother Morgan in that field, I think they would not find their labor in vain.

I removed to this place five weeks since; to which duty distinctly pointed me last spring. Our congregation has increased each Sabbath; the brethren seem "perfectly joined together in one mind," and are "ready unto every good word and work." They had some interesting additions to their number a little before I came here. May the Lord increase us in numbers, and graces, and usefulness. The church here has passed through severe trials in former times; but while "cast down, they were not destroyed." Mrs. J.'s health is considerably improved here.

The cause is prospering in New York city, under the faithful labors of brother Mansfield, and the united efforts of the brethren. May mercy, grace, and peace be multiplied unto all who love our Lord Jesus Christ till he comes.

Yours, waiting for the kingdom of Jesus Christ.
Newark (N. J.), Nov. 18th, 1852.

EXTRACTS FROM LETTERS.

BRO. HIMES AND BLISS:—I noticed in the *Herald* of the 20th a letter from Samuel Walker, of Springfield, Mass., in which he says he is with you on the subject of time, &c.; and in the same letter he says he extends the time (for the advent, as I understand him,) seventy-five years from 1848, or to A. D. 1923. Now, as you publish such a sentiment without note or comment, it of course identifies you with the above view. My own mind has undergone no change of late on the subject of time, and I would be glad to have you, in answer to this note, publish the points on which the above is founded; or if the writer means forty-five years, instead of seventy-five. If it is to extend the same event forty-five years from A. D. 1848, please also clear that up; or if you are identified with neither view, a word from you in explanation, when you publish this, will relieve the minds, I doubt not, of many of your readers.

Truly yours, H. TANNER.

REMARKS.—We know not what data the brother has to base his supposition on. We have no new views on the subject. When we have, we shall give them.

Our conference closed last Sabbath evening. The meetings for the four or five days of its continuance

were one unbroken harmony. The attendance, for this place, was good. Jesus and the resurrection were preached, accompanied with the power of the Holy Spirit. Bro. Osler, of Salem, preached most of the time. Bro. Pearson, of Newburyport, delivered one of his very interesting lectures on the prophecies. Bro. Plummer, of Haverhill, was also present a short time, and spoke and sang to much acceptance. Our much esteemed brother Wesley Burnham, who lives near here, was present all the time, and with marked sagacity, and the best of feeling, superintended all the exercises. We have in this place a little church of fifteen members; and I am happy to say, we are perfectly joined together in the same mind and in the same judgment. Bro. Osler never was with us before; yet by the ability and Christian spirit which he exhibited, that dear minister of Christ won all our hearts. It was painful indeed to have him leave us. Should time continue, we trust he will visit us again. O, may the great Head of the Church preserve him blameless to his heavenly kingdom! Whether any will be converted in consequence of our late effort, remains to be seen. Our trust is in the God of salvation.

Yours truly, N. BROWN.

Kingston, Nov. 24th, 1852.

"IN THIS WORLD YE SHALL HAVE TRIBULATION."

Along the streets the mourners go,
Each heart is filled with sorrow;
The tears of grief to-day may flow,
'Twill be the same to-morrow.
'Tis on each page wherein we look,
Alas! 'tis all of life's own book.

The child its childish sorrows know,
And blooming youth its arrow;
And fortune frowns on manhood's brow,
While old age drinks the sorrow;
For all along the way of life,
Who wins or falls must know its strife.

Ye mourn for friends that's long since dead,
For bright hopes now departed;
Ye sigh for hours that's gaily fled,
Alas! ye're broken-hearted;
For all along life's tedious way,
There's naught but one sad funeral day.

But faith and hope with joy sublime,
Points to the world of glory;
And there beyond the realms of time,
Sorrow shall end its story—
And there beyond this world of grief,
The mourner finds a glad relief.

L. CALDWELL.

Great Falls, (N. H.), Nov. 1852.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, of consumption, in Westboro', Mass., Oct. 30th, 1852, PAMELIA ANN, daughter of Nehemiah and Melicent Carter, aged 22 years. Pamela sought her Saviour in early life—at the age of sixteen. She united with the Baptist church, of which she was a consistent member until death closed her labors, and gave her rest in the peaceful tomb. In the year 1849 she became interested in the Advent doctrine, and in 1850 heartily embraced it. She then subscribed for the *Herald*, and was a constant reader and supporter of it until death so prostrated her, that she was unable to peruse those columns which were ever full of interest to her. Her parents deeply feel their loss, and shed many tears of sorrow over the child so dear to them; yet they feel that it is well with her. Brothers and sisters, too, are left in sadness to mourn, while they reflect that one of their number is gone to the tomb, to join with them no more. The large circle in which our deceased sister once moved, feel that they have lost a kind friend and a true Christian. But the Christian's heart sorrows not as those that have no hope, believing that them that sleep in Jesus will God bring with him.

C. R. G.

INTERESTING DISCOVERIES IN PERSIA.

We have had the pleasure of listening to a letter written in Persia to a gentleman in Boston, which gives an account of some recent and interesting discoveries in that country.

The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

The line between Persia and Turkey has not been defined with that exactness which peace and security demand; and soldiers have, by both governments, been placed upon the disputed territory to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Col. Williams, well known to many Americans, and a man of character and talent, is the English commissioner.

In the prosecution of this work the commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther

and Daniel, together with the tomb of Daniel the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther, chap. 1, v. 6. There he will read of a "pavement of red, and blue, and white, and black marble in that palace." That palace still exists, and, as described by Col. Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.

Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the lion's den.

The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.

Boston Chronicle.

German Perspicuity.

The German postmen are often as much put to it as are our metropolitan servants. As specimens of accurate addresses they have had: "To Christian Seigler, in Brunswick, just where the Box used to stand." "To the late Mrs. Martensen." "To pastor Miram, or Miroio, Binneo." I cannot exactly recollect the name now, but when the letter is given to the preacher there with a wart on his nose, will be quite right." "To Robert Kiunlitz, in Berlin, second story, No. 7; a water butt at the left hand after you get through the court." On the back of the same letter was written, "If I am not at home my neighbor will take it in for me, but he removed last Michaelmas, and there is a new lodger." "To my Brother in America, to be delivered to his master." "To the late cow dealer his milkmaid, and she is my sister." "To Lorenzo, in Klunenthal; if the father is dead, to be sent to the son in Vochland;" which is as though a letter in England were addressed to "Lawrence, in North Wales; if the Father is dead, to be sent to Tipperary."

NEW WORK.

* *The Phenomena of the Rapping Spirits, &c.*: A revival of the Necromancy, Witchcraft, and Demology forbidden in the Scriptures: Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives:

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decemregal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions,—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
7. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Restoration of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. "We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God."

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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OLD WINTER.

Who's he that comes yonder enthroned in the storm,
So hoarse in his voice—so forbidding in form!
His garments how white! and his visage how pale!
His helmet the snow-flake—his weapon the hail!
And icicles, fresh as from glacial rocks:
Behold how they hang from his hoary old locks!
The wee tiny children are flocking to see
Whoever this fearful old stranger can be!
'Tis winter, 'tis winter, I know by his pace,
And the light that reflects from his frosty old face.

He walketh abroad while we slumber and dream,
Gulls up the green herbage, and glazeth the stream;
He baketh the eiche, and blancheth the hills,
He curdles the fountains, and crusteth the rills,
Lays bare the deep forest, and withers the flower,
Disrobes the old ruin, and batters the tower.
He waves his wand amidst beauty and worth,
And scatters the wreck over the face of the earth.
'Tis winter, 'tis winter, I know by his pace,
And the light that reflects from his frosty old face.

But still, though his presence be frigid and drear,
He never comes forth but the bosom of cheer.
His breath may be bleak, and his shodding may craze—
His touch may be icy, and sharper his ways:
The light of his glance, as it flits on the breeze,
The dew-drops on hedge-row and bramble may freeze;
But nature and man after all must agree
That a welcome old annual visitor he!
And echo respond to the feeling, all fraught
With the comforts and joys that 'Old Winter' has brought.

J. B. R. Bayley.

Zechariah XI.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

During the siege of Jerusalem by Titus, when the judgments foretold were coming in like a spring-tide over Israel, it is recorded by Jewish tradition that the great eastern gate of the temple flew open of its own accord; upon which Rabbi Jochanan, in spite of the furious zealots round him, exclaimed, "Open thy doors, O Lebanon, that the fire may devour thy cedars!" That Rabbi seems to have applied the passage to the destruction of the temple, understanding the "cedars" to be those that were used in that structure. But though this be a part of the truth, the first three verses of this chapter speak of the desolation of the whole land. The voice of Jehovah summons Lebanon (whose majestic heights, crowned with cedar, are compared to a fortress, as in v. 2), to admit the foe, the devouring fire which consumes the cedar and the pine; and then bids Bashan howl; for the destruction of Lebanon, "the defenced forest" (margin), is a token of ruin to Bashan's oaks. The shepherds all over the land, on every hill and in every vale, are heard bewailing the fire that burns up the pastures; and even the lions lurking on the banks of thick-wooded Jordan are compelled to flee. The land is utterly spoiled! (Vs. 1-3.)

Why is this? There has been provocation given to the Lord, the nature of which he fully declares in what follows. It appears that at v. 4, the Lord Jesus, Israel's Messiah, is introduced as speaking, telling why his land and people have been abandoned to this ruin. It is certainly Messiah that speaks, either directly, or in the person of the prophet acting as his type;—in either way, exactly parallel to the manner in which he comes into view in Isaiah 8:11-18. The grand sin of the rejected and scattered people has been, not idolatry, as in former days, but unbelief in the Saviour presented to them. "He came to his own, and his own received him not."

"My God saith," Go thou and feed that flock of mine in yonder land; a flock which may be well called "Flock of slaughter," it is so exposed through the selfishness of its nominal shepherds, and "given like sheep for meat" (Psa. 44:11), by its share in the national chastisements—"counted as sheep for the slaughter"—Rom. 8:36. They are under the care of

shepherds who are no better than buyers and sellers, seeking only to enrich themselves (vs. 4, 5); therefore, my time of pity is ended as to the nation. I will give them up to discords and to oppressive rulers—"to their King," especially that King of whom they shall say, in their infatuated hatred of their true King coming to them in humiliation, "We have no King but Cæsar." Thus shall they be broken, and in vain shall they expect me to interfere when the flame has reached their Holy of Holies. (V. 6.)

"So I fed the flock."—v. 7. These are the words of response to the command of God (v. 6). "I fed the flock of slaughter,—poor among the sheep on account of their being thus exposed to slaughter." (This is the force of כָּרַךְ, translated "verily," in the margin.) Proceeding forward to the exercise of my office, I took my rod and staff in my hand, calling the one "Beauty," כֶּסֶם, favor, or well-pleasedness; and the other "Bands," to intimate that I was a shepherd who bound the scattered into one, who sought unity and harmony, who wished to prevent discord and civil war. (This is Christ's personal ministry in Israel.)

But I found myself called upon to act severely; "Three shepherds I cut off in one month." I disowned them, as not shepherds at all (אֲבִירָה, see Isa. 3:9; Job 6:10; in Kal, which it might be here by the change of a single point.) 1. Their chief priests and elders I publicly denounced as hypocrites (Matt. 21:23); and as wishing to slay the heir of the vineyard. 2. Their Scribes and Pharisees I exposed as "blind guides," &c.—Matt. 23:24. 3. Their lawyers I declared as thoroughly corrupt and hypocritical as the others. (Luke 11:45.) All this I did in one month, after fully investigating the state of things. And my soul was grieved for them (יָגַע, as in Judg. 10:16); I wept over unhappy Jerusalem, and would fain have gathered her people under my wing; but they would not. "Their soul abhorred me" (נִכְרְתָהּ).

What now could I do? What more could I do for my once favored nation? I gave them up. I said (v. 9), "I will not feed you as a nation any more. Go forth to death and rejection;" and let the remnant in the land become the prey of civil discords. And now I took (v. 10) my staff "Beauty," and broke it, to show the dissolving of the covenant which I had for a time made "with the nations" (הַגִּוִּים, not הָעַמִּים), forbidding them to hurt my people Israel. This covenant I now withdrew, and bade the nations take Israel as a prey. I said, that the Romans should come in, for the fence round the vineyard was gone. And the "poor among the sheep," my precious ones, whom their shepherds had exposed to slaughter, knew that the Lord had spoken by me, foretelling the nation's ruin, and the temple's destruction. (See Matt. 24th.)

But farther. The nation's rejection of me was brought very plainly to view. I brought them into circumstances which led to their telling at what price they valued me—and the price was a slave's price, thirty shekels of silver! A splendid price at which to value the Messiah! Yet this was the sum for which a Judas sold me, and at which Priests, Pharisees, and Lawyers, (the three shepherds) valued me! (V. 12.) To make this publicly known, the Lord bade me order matters so, that these thirty pieces should be cast down in the temple, in the house of the Lord, where all would hear and notice; and, then, when cast down there, these thirty pieces were to be declared for the use of the potter, for some purpose connected with his establishment in the valley of Hinnom. (Jer. 18:1-3; 19:1, 2), as if anything connected with me were fit only for that valley and its despised environs!

This being done, no wonder I cut asunder my other staff, "Bands," giving the people up as a prey to intestine divisions. The proverbial national feeling of Israel and Judah for each other against the Gentiles, was now to give place to bitter and bloody strifes and wars among themselves. (V. 14.)

And what then? The Lord bade me show that a "Foolish Shepherd" would arise—"a shepherd good for nothing" (v. 17)—a race of rulers to oppress and grind poor Israel. Romans, and Saracens, and Turks, as well as Rab-bis more secretly, shall be their shepherds, since they have rejected him who gave his life for the sheep. Yes, they shall have a shepherd (vs. 15-17), who shall not look after the lost "cut off"), nor attend to the tender young, nor heal the broken, nor nourish those who stand still for weariness and sickness; but shall eat the flesh of the fat, and tear their claws in pieces, to make them utterly defenceless.

Nevertheless, there is a woe reserved for this shepherd—this "idol shepherd"—even when as Antichrist he seems most sure of having crushed the people forever. The sword of the Lord shall destroy him—his shall be Jeroboam's judgment, without cure, "his arm clean dried up"—his shall be the doom of losing what he would least of all have desired to part with, the lightning of the Lord darkening his eye forever.

Here the curtain falls. It rises again in chap. 12:1—disclosing a new and a brighter sense in Israel's after-history. For the covenant with Abraham is not broken, though that covenant with the nations was broken for a time. (V. 10.) The rejected One appears again, welcomed and adored. But on that scene we do not enter.

A Blot on the Hand.

Job 31:7.

The value of ink depends on its power to make an indelible stain. Peter Caniparius, who published in Venice, 1652, quite a volume on ink, defines four qualities that it must possess to be perfect. Its durability, however, will always be its principal excellency. The ink used eleven hundred years since remains more legible than that only a century old. The ingredients of this liquid used by the ancients we at present cannot learn. Sometimes an interested but dishonest heir desires to erase a few words or names in a will or legal instrument, in order to insert others. At such times art has been called in, and the chemist has been bribed to exhaust his skill in obliterating some facts and inserting others. The forger has suborned all the results of science and all the cunning of workmen to efface the super-scriptions on a bank note, in order that he may change its value, and yet preserve the genuine signatures. On the contrary, age after age the commercial world, knowing full well that interests were deeply involved in discovering a liquid that, being once used in writing or printing, can never be effaced, have offered large rewards for such an object; but the result has been followed with varied success.

It has been reserved for mere savages, however, to discover a pigment which, when placed on the abraded human flesh, remains a stain therein forever. This tattooing is performed generally in youth, while the skin is not yet hardened, by a shark's tooth. These blots on their hands, arms, faces, and bodies, represent all manner of things in heaven and in the earth and under the earth. They frequently, when punctured in youth, retain all their vividness of outline and shade until the individual descends to the grave an hundred years old. In the garden of Eden our disobedient first parents discovered to their sorrow a sad secret. They learned the melancholy task of staining their hearts with blots which no human skill, no cunning of art, no power of earth-born chemistry has been able ever to erase. Our spirits, created fair and spotless as an angel's beauty, have been blurred and blotted so that all the waters of a thousand deluges could not cleanse them. Dishonesty leaves just such an enduring blot on the soul; yet millions deny it. They believe that their daily frauds, tricks of trade, and false representations may be as easily washed from their souls as the dew is brushed from the morning flower.

There, was a South Sea Islander, after his conversion, came to the missionary with his

body covered with these obscene and horrid figures, which had been stained there during his youth, and asked him to remove them, for he was ashamed of them. Alas! the art of washing out such blots the missionary confessed had never been discovered. He replied that he did not know what to do, for he was ashamed to enter the church thus defiled and blotted. The man of God pointed him to the blood of Christ. "That can wash out the blots from your soul; but those marks of your paganism you must carry with you to the grave."

There, reader, if thy heart dost indulge in sin, will be made a blot on thy soul that, unrepented of, thou must carry with you to the judgment and through eternity. Can baptismal waters wash out, or the fabled fires of purgatory burn out these deep, dark dyes? A blot on the writer's hand may be effaced in a few days; a stain on the parchment or note may be extracted by the skill of the chemist; but what human chemistry can efface the stain from the soul? Ten thousand stains we dare not deny now disfigure and disgrace the soul of the guilty one.

The sacred Ganges can wash away the sins which stain the heart of the Hindoo, according to the Shasters. But a Sudra once came to a teacher of the truth, and said, "I have washed in the sacred Ganges, but alas, Gunga has not heard, has not healed, has not made me pure, has not given me peace." Poor benighted one! How many baptized Hindoos are there who are daily staining their souls by frauds, yet are advancing to judgment with a firm step and firmer hope that the Ganges of morality will cleanse their hands and hearts from all the blots of sin; from all the effects of the curse!

Botanists tell us that flowers may be preserved pure from the injurious travels of the bee by sprinkling sulphur on each opened bloom; that the bee for five miles around its hive will vitiate the beauty and purity of each flower it touches with pollen on its wings. Then sprinkle your flowers with sulphur. But he that would preserve his soul from the stains and vices of the tempter, sprinkle your hearts with the blood of Jesus by the power of his Spirit. Then will you find its integrity and purity secured and preserved.

Isaiah represents the idolater bearing home his idol as carrying a lie in his right hand. The result, is that, according to the decision of him who knoweth the heart, that man feedeth on ashes. Some there are who, continuing to blot their hand with the unholy customs and their heart with the guilty thoughts of sense, it is to be feared, will, through eternity, feed on ashes. Who would not offer the fervent prayer that they may so live that they will not go up to judgment with either a blot or a lie in their right hand?

Christian Intelligencer.

Tribute to the Clergy.

SIR:—I take it upon me to say that in no country in the world, upon either continent, can there be found a body of ministers of the gospel, who perform so much service to man in such a full spirit of self-denial, under so little encouragement from government of any kind, and under circumstances always straitened and often distressed, as the ministers of the gospel in the United States of all denominations.

They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the political rights and privileges enjoyed by their fellow citizens; they enjoy no titles—no public provision of any kind; and, except here and there, in large cities, where a wealthy individual occasionally makes a donation, for the support of public worship, what have they to depend upon? They have to depend entirely upon the voluntary contributions of those who hear them.

And this body of clergymen has shown, to the honor of their own country and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to

raise and sustain a body of clergymen—which, for devotedness to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone.

I hope that our learned men have done something for the honor of our literature abroad. I hope that the courts of justice, and members of the bar of this country have done something to elevate the character of the profession of the law. I hope that the discussions in Congress have done something to meliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty. But, I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their characters, their piety, and learning.

QUESTIONS WHICH THE BIBLE SOLVES.

When an intellectual being finds himself on this earth, as soon as the faculties of reason operate, one of the first inquiries of his mind is, "Shall I be here always?" "Shall I be here forever?" And, reasoning from what he sees daily occurring to others, he learns to a certainty that his state of being must one day be changed. I do not mean to deny that it may be true that he is created with this consciousness; but whether it be consciousness, or the result of his reasoning faculties, man soon learns that he must die. And of all sentient beings, he alone, so far as we can judge, attains to this knowledge. His Maker has made him capable of learning this. Before he knows his origin and destiny, he learns that he is to die. Then comes that most urgent and solemn demand for light, that ever proceeded, or can proceed, from the profound and anxious broodings of the human soul. It is stated, with wonderful force and beauty, in that incomparable composition, the book of Job—"For there is hope of a tree, if it be cut down; that it will spread again, and that the tender branch thereof will not cease; that through the scent of water it will bud and bring forth boughs like a plant. But if a man die, shall he live again?" and that question nothing but God and the religion of God can solve. Religion does solve it, and teaches every man that he is to live again; and that the duties of his life have reference to the life which is to come, and hence, since the introduction of Christianity, it has been the duty, as it has been the effort, of the great and the good, to sanctify human knowledge, to bring it to the fount and baptize human learning into Christianity; to gather up all its productions, its earliest and latest, its blossoms and its fruits, and lay them all upon the altar of religion and virtue.

MINISTRY OF DIVINE APPOINTMENT.

Now I suppose there is nothing in the New Testament more clearly established by the author of Christianity than the appointment of a Christian ministry. The world was to be evangelized, was to be brought out of darkness into light, by the influence of the Christian religion spread and propagated by the instrumentality of man. A Christian ministry was therefore appointed by the author of the Christian religion himself, and it stands on the same authority as any other part of this religion. When the lost sheep of the house of Israel were to be brought to the knowledge of Christianity, the disciples were commanded to go forth into all the cities and to preach that "the kingdom of heaven is at hand." It was added that whosoever should not receive nor hear their words, it should be more tolerable for Sodom and Gomorrah, than for them.

And after his resurrection, in the appointment of the great mission to the whole human race, the author of Christianity commanded his disciples that they should go unto all the world and preach the gospel to every creature. This was one of his last commands; and one of his last promises was the assurance, "Lo I am with you always, even unto the end of the world." I say, therefore, there is nothing set forth more authentically in the New Testament than the appointment of a Christian ministry; and he who does not believe this, does not and cannot believe the rest. It is true that Christian ministers in this age of the world, are selected in different ways and different modes, by different sects and denominations. But there are still ministers of all sects and denominations. Why should we shut our eyes to the whole history of Christianity? Is it not the preaching of ministers of the gospel that has evangelized the more civilized parts of the world? Why do we at this day enjoy the lights and benefit of Christianity ourselves? Do we not owe it to the instrumentality of a Christian ministry? The ministers of Christianity, departing from Asia Minor, traversing Asia,

Africa, through Europe to Iceland, Greenland, and the poles of the earth, suffering all things, enduring all things, hoping all things, raising men everywhere from the ignorance of idol worship to the knowledge of the true God, and everywhere bringing life and immortality to light, through the gospel, have only been acting in obedience to the divine instruction; they were commanded to go forth, and they have gone forth, and they still go forth. They have sought, and still seek, to be able to preach the gospel to every creature under the whole heaven. And where was Christianity ever received, where were its truths ever poured into the human heart; where did its waters, springing up into everlasting life, ever burst forth, except in the track of a Christian ministry? Did we ever hear of an instance, does history record an instance, of any part of the globe Christianized by lay teachers or preachers? And descending from kings and empires to cities and countries, to parishes and villages, do we not all know that wherever Christianity has been taught by human agency, that agency was the agency of ministers of the gospel? It is all idle and mockery to pretend that any man has respect for the Christian religion, who yet derides, reproaches, and stigmatizes all its ministers and teachers. It is all idle, it is a mockery, and an insult to common sense, to maintain that a school for the instruction of youth, from which Christian instruction, by Christian teachers, is sedulously and rigorously shut out, is not deistical and infidel, that this plan of education is, in this respect, derogatory to Christianity, in opposition to it, and calculated, either to subvert or to supercede it.

RELIGION THE FOUNDATION OF TRUE MORALS.

In the next place, this scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the Christian religion is not the only foundation, or any necessary foundation of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be ensured by habit, and all the virtues may flourish, and be safely left to the chance of flourishing without touching the waters of the living spring of religious responsibility. With him who thinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for with that Christian world, throughout its broadest extent, it has been and is held as a fundamental truth, that religion is the only solid basis of morals, and that moral instruction, not resting upon this basis, is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted upon the absolute necessity of inculcating its principles and its precepts in the minds of the young? In what age, by what sect, where, when, by whom has religious truth been excluded from the education of youth? Nowhere; never. Everywhere, and at all times, it has been, and it is, regarded as essential. It is the essence, the vitality, of religious instruction. Now from all this Mr. Girard dissents. His plan denies the necessity and propriety of religious instruction as a part of the education of youth. He dissents not only from all the sentiments of Christian mankind, but from all common conviction, and from the results of all experience, but he dissents also from still higher authority, the Word of God itself. My learned friend has referred with propriety to one of the commands of the decalogue; but there is another, a first commandment, and that is a precept of religion; and it is in subordination to this, that the moral precepts of the decalogue are proclaimed. The first great commandment teaches men that there is one, only one, first great cause—one, only one, proper object of human worship. This is the great, the ever fresh, the overflowing fountain of all revealed truth. Without it, human life is a desert, of no known termination on any side, but shut in on all sides by a dark and impenetrable horizon. Without the light of this truth, man knows nothing of his origin, and nothing of his end. And when the decalogue was delivered to the Jews, with this great announcement and command at its head, what said the inspired law-giver? that it should be kept from children? that it should be reserved as a communication fit only for mature age? Far otherwise. "And these words, which I command thee this day, shall be in thy heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Webster on the Girard Will Case.

Dr. Robinson's Tour.

The Rev. Dr. Robinson, the celebrated Biblical and Oriental scholar, has returned to New York, with his wife, son, and daughter, after an absence of a year.

Drs. Robinson and Smith, taking the necessary guides, donkeys, &c., set out for a leisurely tour to Jerusalem, in the same way that they

took fourteen years ago. With what emotions they must have undertaken the journey, after so long an interval, we can, in some degree, imagine.

They travelled very slowly, examining every principal point of interest, especially in Galilee, which has hitherto been almost entirely neglected by travellers. The country was found to be fruitful, beyond anything to be found in our own Western country. Immense crops of wheat were growing with unparalleled luxuriance. They found many remains of temples, which were of most elaborate and elegant workmanship. In the southern part of Lebanon, and throughout Galilee, they are very numerous. Dr. Robinson refers them to a period near the birth of Christ. Among the places visited, (and some of them for the first time discovered by moderns,) were the two Ramahs—Meron, a place of Jewish pilgrimage, where many of their doctors are buried—Cana—Bethlehem of Zebulon, now a miserable village—the plain of Esdraelon, (in the middle of which they encamped)—the sites of Megiddo and Taannuk—the battle field of Jabin and Barak—Dothan, where Joseph was sold by his brethren into Egypt—Nabulus, where Dr. Smith obtained an Arabic version of the Scriptures, the work of the Jesuits—Lydda, where they found an ancient wine-press in perfect preservation—the valley of Ajalon, over which the moon stood still—Zorah, the birth-place of Sampson, near which women were carrying water from a fountain, as did Sampson's mother, and as they do throughout Palestine.

In Jerusalem, Dr. Robinson found little that he had not seen before. He was able to get facts sufficient to explode some recent theories of travellers, respecting ancient topography. After remaining there twelve days, they struck north, to Micmah—visited the ancient Admah, where they had a fine view of the Jordan—descended into the valley of the river, to Succoth, now nothing but a ruin—encamped there with the people, who had come out with their wives, children, horses, and donkeys, to secure the harvest—instituted a successful search for Pella, after crossing the Jordan without difficulty—visited "The stone of the Christians," from which they saw the view of the Sea of Tiberias, spoken of by a writer in the seventh century—came to Kadesh, and thence back to Hasbeiya. After remaining there three days, Dr. Smith returned home, and Dr. Robinson and the Rev. Mr. Thompson took up the thread of investigation. They passed through a chasm of Lebanon to Lake Phiala, which, they found, is not the source of the Jordan, as has been supposed, but only a stagnant pool, full of frogs and leeches—they settled the disputed point, that the three great sources of the Jordan do unite, before entering the first lake—passed through another chasm to Damascus, finding ten or twelve heathen temples on the way, which Dr. Robinson thinks are older than Baalbec—from Damascus to the ancient seat of Agrippa's kingdom—to the sources of the Orontes—thence north to Baalbec, where are the finest temples they had ever seen; the columns being seven feet in diameter, resting upon a base fifty feet in height, and yet the whole so symmetrical, as to seem of airy lightness; thence to the Sabbatical river, which Titus crossed, and was said to flow but six days in the week—to Adonis, where the ruins of the temple of Venus are still seen—and then back to Beyrout.

The Syrens.

The ancients tell us of three sister syrens, who, residing on the coast of Sicily, attracted to the shore, by the enchantment of their singing, any unhappy voyager who happened to sail within the sound of their voices. No sooner, however, was he once within their power, than they cruelly destroyed him. There was heavenly enchantment in their singing, but certain death in their embrace; the power of their melody, at a distance, was ravishing, but the end of their delirium was ruin. The bones of their victims lay heaped and bleaching in the sun. Yet, though these were visible from afar, no sooner did the breeze bear the delicious strains of their music full upon the ear of the forewarned sailor, than, reckless of consequences, he made for the shore and added another to the sad trophies of their power. Ulysses, with a wariness which well became so princely a leader, stopped the ears of his companions, and, causing himself to be bound to the mast, commanded them wholly to disregard his order, while they were passing the enchanted ground. No sooner, however, did he hear their voices, than, struggling to release himself, he ordered the sailors to row for the shore. But they, true to his previous command, and insensible to the witchery which overpowered his judgment, disobeyed, and passed on safely. When the Argonauts, in their famous expedition for the golden fleece, traversed the waters, Orpheus, whom they carried with them, by his divine strains, surpassing those of the syrens, preserved the sailors from the fatal seduction.

Without a fable, we have, in our city, three monstrous syrens, whose seductive melody attracts thousands to their fatal embrace. There are other seductions, it is true, and other evils, but, amid them all, the wine-cup, and the barlot's chamber, and the card-table, are pre-eminent. These address themselves to our unguarded youths, these steal away money, conscience, and leave them broken and blighted forever. Toward these, a thousand fingers point, a thousand avenues open, and a thousand voices urge. The minor temptations which beset their path, often conduct to these perilous enchantments. Could the bones of their victims be heaped around the doors with which they ply their fiendish trade, could the skeletons of the once bright and noble, whom they have ruined in fortune, in body, and in soul, be gathered there, the frightful pile would overtop the very houses, and stern reality cast into the shade all the grim and monstrous imaginings of ancient fable. Some there are, of clear judgment, and wary conduct, who, like Ulysses and his companions, in spite of rebellious impulses of the inferior nature, resist the tempters at the outset, and soon pass beyond their power. Others, like Orpheus and the Argonauts, by aid of heavenly powers, and the strength of religious principle, and under daily guidance of the Divine word and Spirit, overpower the seductions of earth and conquer the sensual and impure. But many there are, a vast army in multitude, who, possessing neither the cool temperament, and the clear judgment and the firm purpose of the one, nor the humble faith and devout spirit of the other, are always in imminent peril. Pleasure, at first their recreation, is ever seeking to become the chief object of life. She cries to them, as nightly they pass her threshold:

"Here dwell no frowns, nor anger; from these gates Sorrow lies afar; see here be all the pleasures That fancy can beget on youthful thoughts. When the fresh blood grows lively, and returns Brisk as the April buds in primrose season, And first behold this cordial julep here, That flames and dances in his crystal bounds."

Comus.

Companions already initiated persuade some; desire already ripened into lust impels others; curiosity to know the world, and understand the mysteries of this enchanted palace, of which they had heard afar, draws not a few within the evil precinct. Here and there a soul, strong in its integrity, repels its seducer.

"Were it a draught for Juno, where she banquets, I would not taste thy treason's offer; none But such as are good men can give good things, And that which is not good, is not delicious To a well governed and wise appetite."

The number who approach the shore and enter the palace where these syrens dwell who come forth diseased and dishonored, who offer their health and fortunes, and prospects and peace of mind and everlasting well-being, upon these bloody altars, is large enough to awaken the deepest solicitude in every Christian heart.

Rev. S. W. Fisher.

Hold Fast.

"Hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

Words of surpassing beauty and strength! How applicable to the disciples of Jesus of every age and place on the earth! The ascended and glorified Redeemer possesses all these wonderful feelings of compassion and tenderness for them which he so often manifested while he was here with some of them, and not only so, but he is so soon to come the second time without being a sin-offering, and with his everlasting consolations and rewards for all his faithful followers, that it would seem as though motives of the most affecting and commanding nature would induce them to comply with this important injunction. To young converts especially, does the Son of God here speak: "you," we may hear him here say, "have just received something far more precious than the gold of Ophir, or the mines of Ormus or of India." Hold it fast. Let it not go for all the temptations by which you may be assailed from within or without, from earth or from hell. There you have many and mighty foes, sinners and weighty obstacles, and these you will have while this life lasts. But hold on and hold fast. Hold on and hold fast to that deep and genuine repentance of yours for your sins. Hold on and hold fast to that firm faith of yours in the rich and precious promises of the Word of God and the cleansing blood of the Lamb. Hold fast to that love, reverence, and authority of yours to the great and best of beings, the Lord your God. Hold fast to that love which now glows in your heart towards your fellow-men, and to that great absorbing interest which you now feel in the cause and kingdom of your great Redeemer, and in the prosperity of your fellow disciples. Hold fast to that solemn and delightful profession which you have made of these and other motives before God, angels, and men.

And why? That no man take your crown. The crown of this world's riches, and honors,

and pleasures, you may well afford to lose and to have taken from you. The abandonment of former friends and associates need not cost you a pang or a tear! But Oh, the loss of this crown! Think of it. What a loss will be sustained! How fearfully great, and eternally agonizing, to lose the crown of your present hopes, joys, and prospects, and to realize an aching void which the world cannot fill. Yield not to any man this crown. Let the temptation be what it may, ever so bright, dazzling or alluring, shun it, turn from it, and flee away. Live near to God. Secure the help and strength of his omnipotent arm. Abound in your desires and efforts herein. Make his word your daily guide and counsellor; meditate upon it; commune on and over it. Watch in all things. Gird on and around you the whole armor of God. Diligently attend on all the means of grace. Neglect not the assembling of yourselves together with the people of God, and others for social and occasional worship of God, and for conversing together on those things which make for peace, and whereby one may edify another. Especially, guard well your closets; avoid the first and least abatements of interest here. Let the fire on the altar be kept always burning and always bright. Thus, then, with God's help in the proper use of this appointed means of grace, may you hold fast that precious hope which you have secured, that you may at length

"Wear a starry crown,
And triumph in Almighty grace."

Death of English Kings.

William the Conqueror died from enormous fat, from drink, and from the violence of his passions.

William Rufus died the death of the poor stag that he hunted.

Henry the First died of gluttony, having eaten too much of a dish of lampreys.

Stephen died in a few days of what was called illac passion, which we suppose may be a royal word for prussic acid, or something like it.

Henry the Second died of a broken heart, occasioned by the bad conduct of his children. A broken heart is a very odd complaint for a monarch to die of. Perhaps "rat's bane in his porridge" meant the same as a broken heart.

Richard Cœur de Lion, like the animal from which his heart was named, died by an arrow from an archer.

John died nobody knows how, but it is said of chagrin, which, we suppose, is another term for a dose of hellebore.

Henry the Third is said to have died a "natural death," which, with kings in palaces, means the unnatural death by which a mortal can "shuffle off his mortal coil."

Edward the First is likewise said to have died of "natural sickness," a sickness which would puzzle all the college physicians to denominate.

Edward the Second was most barbarously, indecently murdered by ruffians, employed by his own mother and her paramour.

Edward the Third died of dotage, and Richard the Second of starvation, the very reverse of George the Fourth.

Henry the Fourth is said to have died "of fits caused by uneasiness," and uneasiness in palaces at those times was a very common complaint.

Henry the Fifth is said to have died "of a painful affliction, prematurely." This is a courtly phrase for getting rid of a king.

Henry the Sixth died in prison by means known then only by his jailor, and known now only by heaven.

Edward the Fifth was strangled in the tower by his uncle, Richard the Third, whom Hume declares to have possessed every quality for government.

Richard the Third was killed in battle fairly, of course, for all kings were either killed or died naturally, according to the court circulars of those days.

Henry the Seventh wasted away, as a miser ought to do, and Henry the Eighth died of carbuncle, fat, and fury, whilst Edward the Sixth died of a decline.

Queen Mary is said to have died of a broken heart, whereas she died of surfeit, from eating too much of black pudding, her sanguinary nature being prone to hog's blood, or blood of any sort.

Old Queen Bess is said to have died of melancholy, from having sacrificed Essex to his enemies.

James the First died of drinking, and from the effects of a nameless vice.

Charles the First died on the scaffold, and Charles the Second died suddenly it is said of apoplexy.

William the Third died from a consumptive habit of body, and from the stumbling of his horse.

Queen Ann died from her attachment to "strong water," or in other words, from drunkenness, which the physicians politely called the dropsy.

George the First died of drunkenness, which his physicians politely called an apopleptic fit.

George the Second died by a rupture on the heart, which the periodicals of that day termed a visitation of God. It is the only instance in which God ever touched his heart.

George the Third died as he lived—a madman. Throughout life he was at least a consistent monarch.

George the Fourth died of gluttony and drunkenness.

William the Fourth died amidst the sympathy of his subjects.

The Political Massacre by the Pope.

The London "Leader" has the following article on the recent executions in Italy:

The Globe has honorably distinguished itself by being the first British newspaper to invoke indignation upon the horrible act of judicial cruelty recently perpetrated by the government of the Pope, in the execution of twenty-four political prisoners at Sinigaglia. We hope the British press generally will take up the indignant protest, and swell into such a tone of remonstrance as will, at least, teach the Pope that by such conduct he has a fair chance of being more execrated in England, as a man of blood, than the King of Naples himself.

What are the facts? Twenty-four men, between the ages of twenty and forty-six, who have been imprisoned since 1849 for political offences, that is, for partaking, with more or less notoriety, in the Roman national movement of 1848-9, are taken from the dungeons in which they had been confined, and weak and haggard as they are, are led out into a public square in Sinigaglia—eight the first day, six the second, and ten the third—and are there shot by Swiss soldiers in the pay of the Pope. They go to their death bravely and calmly, shouting for Mazzini, and singing the *Marseillaise*. To the last it was not believed that they would be executed. Most of them were working men—poor, warm-hearted, men, who had gone heart and soul into the movement for the liberty of the country, and some of whom had, perhaps, in their enthusiasm, done things which were not approved of by all the republicans themselves, though none of them were accused of any crime other than what might be resolved into patriotism.

One of them, Simoncelli, belonging to a higher position in life than the others, is described as a truly noble, excellent and amiable man; and for him great influence was used with the government, but all in vain. They were taken, all twenty-four from their prisons, one moment they marched through the streets, shouting for Mazzini; the next, their brains spattered the paving stones. Think of that—and think also that the Swiss soldiers who shot these men, are under orders to proceed to other towns, and shoot other tens and twenties and thirties, for the same crime, and under the same circumstances. Ancona is to be the next place visited.

China.

The following extract from Dr. Gutzlaff's work exhibits the Chinese in a somewhat new light. Thousands are emigrating to other countries. California is thronged with them, and they are, in general, peaceful and industrious people.

Foreigners, who know nothing about the internal state of the country, are apt to imagine that there reigns everlasting peace. Nothing is, however, more erroneous; insurrections of villages, cities, and districts are of frequent occurrence. The refractory spirit of the people, the oppression and embezzlement of the mandarins, and other causes, such as dearth and demagogues, frequently cause an unexpected revolt.

In these cases the destruction of property and hostility against the rulers of the land, especially if these have been tyrants, is often carried to great excess; there are instances of the infuriated mob broiling their magistrates over a slow fire. On the other hand, the cruelty of government, when victorious, knows no bounds; the treatment of political prisoners is really so shocking as to be incredible, if one had not been an eye-witness of these inhuman deeds.

One of the most common evils is starvation. The population is very dense; the means of subsistence are, in ordinary times, frequently not above the demand; and it is, therefore, nothing extraordinary to witness, on the least failure of the crop, utter wretchedness and misery. To provide for all the hungry mouths is impossible; and the cruel policy of the mandarins carries their indifference so far as to affirm that hunger is requisite to thin the dense masses of the people.

Whenever such a judgment has come upon the land, and the people are in want of the necessities of life, dreadful disorders soon arise, and the most powerful government would not be able to put down the rising and robberies which are committed on the strength of this pre-

vailing misery. There seems to be a total change in the peaceful nature of the inhabitants, and many a patient laborer turns fiercely upon his rich neighbor, like a wolf or a tiger, to devour his substance. No one can have an idea of the anarchy which on such occasions ensues, and the utter demoralization of the people.

"Yet, as soon as relief is afforded, and a rich harvest promises fair, the spirit of order again prevails, and outrages are put a stop to. The people then combine, arm themselves, and proceed in thousands to catch marauders like wild beasts. No mercy is shown on such occasions, and mandarins, on account of their weakness, cannot interfere. Scenes of this description very often occurred, without giving rise to severe reflection on the character of Tabukwang's administration."

Fatal Mistake.

The "Boston Traveller" contains a long document from Dr. J. C. Warren, in relation to a death by chloroform, accidentally administered at the Massachusetts General Hospital. It appears that chloric or sulphuric ether is used in the hospital in preference to chloroform. Three operations were performed on Saturday, Oct. 30th. The first was for a contracted hand, and the patient was etherized with what was supposed to be chloric ether. The operation was performed, and the patient escaped without any other inconvenience than a slight soreness of the throat. The second case was for a tumor on the right side of the face. During the operation the patient came very near dying, but was saved. The third case, which proved fatal, was that of a young man about twenty years old, a native of Ireland, who had his arm entangled in the machinery of a bark mill about five days before. He refused to have it amputated until mortification had taken place. On Saturday the operation was performed. Etherization was carefully made, and the operation was accomplished in about two minutes. Just as it was finished it was perceived that his pulse was rapidly falling. Every effort was made to save him, but the patient breathed his last without an effort or convulsion. Dr. Warren adds: "On the following morning an examination of the body was proposed, but his friends arriving objected, and although we urged the importance of ascertaining the immediate cause of his death, they continued to object decidedly."

"Immediately after the occurrence of alarming symptoms in this case, it was discovered that the substance which had been used was not chloric ether but chloroform; and not till then did we understand that the extraordinary phenomena which presented themselves in this and the preceding cases. This patient died with the usual phenomena of chloroform poison."

Not Yet—Not Yet!

How long, friend, will you plead, *Not yet, not yet?* Are you at peace with God? Is your heart in contrite and blessed union with your Maker? Do you truly love the Lord Jesus Christ? Have you bewailed your sins and forsaken them? Is pure and undefiled religion your unspeakable delight? Do you live by the faith of the Son of God? Are you an adopted heir of heaven? Is your life hid with Christ in God, that when he shall appear you may also appear with him in glory? Are you diligent to make your calling and election sure? Have you any defaulted promises to redeem; any scandalized professions to reclaim from dishonor; any demolished altars to rebuild; any crushed religious convictions to resuscitate; any false and godless prejudices to sacrifice? Is there nothing that demands your repentance and pardon before the heart-searching Judge? Or are you in all things perfect and entire, in need of no change, no amendment, no forgiveness?

Ponder with yourself. Are such inquiries repulsive to you? To a rigid self scrutiny of your hopes for eternity, does your heart still say, *Not yet, not yet?* Well, your wish may be accepted; your plea may be entered upon the books of heaven. *Not yet, not yet*, may be the seal of your exclusion from the Saviour's holy mansions. *Not yet, not yet*, may become to you the sting of the worm that never dies, and the fuel of the fire that is never quenched. This has been the fatal plea of myriads, till they could find no place of repentance, though they sought it carefully with tears.

But are you now deeply anxious to reverse your plea, and in the strength of divine grace, to say, "The fatal *not yet* must be crucified; this parleying will end, and I will flee at once to Calvary for eternal reconciliation." O then, friend, there is hope for you, pure, blessed, glorious, immutable hope, if you renounce the deadly *not yet*, and from this hour become a true and dutiful follower of Jesus.

The Prayer Meeting.

The Church might as well be divided nominally, for it divides itself actually in two classes

—the prayer-goers and the home-stayers; in other language, those who have grace enough in their hearts to go out to week evening meetings, and those who only have the time, or rather the heart to get out on the Sabbath. We design no compliment to the former, nor any censure to the latter class, just now. We have simply to remark, that it is painful, very painful to the minister of Jesus Christ, to start out for church alone; and when he gets there, to meet only a dozen or so of his members, and those mostly females. He has the chapter and the hymn to read, the exhortation to give, the first prayer to make, and about all the singing to lead. He strives to do the best he can. He thinks of his Father whom he is serving, who comes down to visit him, and not of his brethren who are away, and perhaps forgetful of the prayer hour. He tries to feel happy, and yet he has sadness. How he lives under such an affliction, and where, except from the Lord, he obtains any real satisfaction, we cannot tell.

The summer evenings are short, we must admit, and when the day's toils are ended, it is much easier to sink into a sleep than to walk to the meeting-house. But how do we act when self, and not the Saviour, is to be pleased? Right off at once, anywhere, through any weather—hot, dusty, or rainy, weary or not weary, we have no excuse. Is this right? Is it serving God? Is it even like serving him? Have we any reason, after a full profession of godliness, thus to act? Should friends keep us at home, or business detain us, or this thing or that thing, or anything keep us away from the communion of saints? Who will answer?

Western Christian Advocate.

John Bunyan's Grave.

A recent traveler gives the following description of a visit to the grave of the author of the *Pilgrim's Progress*:

"I have just returned from a visit to 'Bunhill Fields,' and 'City Road Chapel.' These are interesting places to those who cherish the memories of departed worthies. In visiting the former, the Christian stranger seeks especially the graves of Bunyan and Watts. One might search long for that of Bunyan, and then pass without knowing it. It is a decayed, tabular monument, whose stones, darkened by time, are just now contrasted in appearance with long fresh grass, that covers a large part of its base. The carvings upon it are rude, and many of the chiselled corners seem to have been robbed by those who desire to carry away some memento of their visit to the grave of the 'pilgrim' who, at the end of his 'progress' in this world, was buried here. This time-slackened and time-eaten pile is intended to perpetuate the memory of three beside Bunyan, but who two of them are, we cannot tell. The remnants of one inscription inform us that 'Here lieth the remains' of whom? On the opposite side to this, in distinct characters, evidently recently carved, we find the simple inscription, 'M. John Bunyan, author of the 'Pilgrim's Progress,' obt. 31 Aug. 1688, aged sixty.'"

Prayer-meeting at Rome.

Rev. Elijah Hutchinson, of Vermont, who is now traveling in Europe, thus describes a prayer-meeting, which he attended at Rome, in a letter to his brother in Brooklyn, published in the *Baptist Recorder*:

"There being a number of Americans here, and finding that most of us were lovers of prayer, we decided to have a prayer-meeting at one of our rooms in the hotel. As no Protestant meeting is allowed within the walls, we were within the bounds of the law, but our strong desire for such a meeting led us forward. And I must say it was one of the most interesting meetings that I ever attended. Twelve were present, and they belonged to at least seven different denominations, but as we bowed together in prayer, we were one in Christ Jesus. We could not safely sing, but we could pray and converse about the illustrious prisoner who preached Christ two whole years here, and who was the means of gathering a noble band of disciples. And we feel no little sadness when we remembered that God had removed the candlestick out of its place, and that now a dense cloud of moral night rests upon the whole city. I believe that there were earnest and honest prayers offered on that occasion that the light might once more shine in this dark region. Thus passed my first Sabbath in this city, and it forms a bright mark in my journey which will never be lost sight of."

Looking Back.

When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said, that his wife looked back from behind him, and became a pillar of salt. And yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this particular. His wife looked behind her, and died immedi-

ately; but let what would become of her, Lot would not as much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her. His heart was indeed upon his journey, and well it might be. There was a mountain before him, and the fire and brimstone behind him. Do thou so run; and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her for an example for all lazy runners, to the end of the world, and take heed that thou fall not after the same example!



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 11, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in the faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY,"
(Continued from our last.)

Such were their popular teachers. But even success with all the Oriental sects would avail nothing. They might bring wealth, zeal, enthusiasm, but the regular army, composed of Slavonians, Germans, and British, cared just as little for the opinions or opposition of the populace as the English Life Guards for a mob of Hindoos or native Irish. No native Greek, Roman, or Egyptian, was recruited. Distinct in language, the army formed a distinct caste. Too poor for voluntary taxation, they could not tempt the priests of CYBELE. Yet among them were some real, many professed converts to the Church of Christ. In fact, the Roman army was almost the only shelter for a Christian, since, not being composed of Roman citizens, the Pontifex Maximus had nothing to do with it, and unless the Emperor were actually present, and foolish enough to insist on being himself worshipped, the men were left to follow their own faith without inquiry. Hence there is no reason to doubt the statements of the heretic TERTULLIAN when he asserts that the Roman army was largely influenced, and the less so when we recollect that it was not to the interest of the Emperor that the soldiers should be initiated into the popular mysteries.

Here, then, lay the great object of the tempter. Could he but marry—may we so speak!—the worship of CHRIST to that of ISIS, and thus combine both in one church, of which he should be the ruler, the prompter, and the chief, of which the Virgin Goddess should be the Mediatrix, and Antichrist the Messiah, his reign on earth would be secured. To do this, caution was necessary. The Christian must be seduced slowly. Instead of separating, like other heretics, from the Orthodox Church, the followers of BASILIDES joined it, thus securing a share in the election of the pastors, whilst establishing control and interest in the church's wealth. To ordinary believers they said nothing of their secret views. To inquiring, restless, or ambitious minds they suggested that CHRIST and his apostles had taught men as they were able to receive: that whilst to the (in their phraseology) natural man, enslaved by the bondage of matter, they spoke of the Word of God, the Logos and revealer of his will, they communicated yet higher truths to such as were wealthy, and promised them on death entrance into full glory, and spiritual reunion with their real deity, the Evil one,—ideas that even in fancy could not be suggested to those who had not wholly been led away from the name of CHRIST.

Now it must be apparent that no Christian pastor could under these circumstances tell if the deacons of his congregation were or were not Basilidians, any more than a modern minister could tell if they were not dispensed Jesuits. A recent case occurred during which a professed dissenting minister had gone on leavening his congregation with Romanism in secret, whilst pretending outwardly to be a Calvinist. The same has occurred in the Church of England, and there is no reason to doubt that Satan was less successful in the primitive Church of CHRIST than in the nineteenth century.

The followers of BASILIDES, however, whilst using the same passwords and counter-signs, became separated by essential differences as to everything not

necessary, just as modern Freemasons may be Episcopalians, Presbyterians, or Roman Catholics, Whigs, Tories, or Radicals, yet agree to promote their own views. Whilst the genuine Basilidians, from whom all modern masonic bodies descend, recognized CHRIST as the Revealer, but seldom as the Redeemer, those fully initiated in the cabalistic grades ridiculed all who professed a crucified CHRIST as the worshippers of a phantom, and dupes to an illusion of the senses. They avowed magical powers, and pretended to make themselves invisible. Those who settled in Chaldea, disclosed their real opinions, transferred much of the history of the SAVIOUR to a heavenly genius, ENOS, the MUNDO DI CHAIA, whom they still worship as the true CHRIST; identifying JESUS or LORD with the Antichrist sent by the angels of the stars to seduce mankind and teach them to neglect deliverance from the thralldom of the body, to seek for a material resurrection, and to substitute the worship of JEHOVAH for that of the God of HAM. Amongst the Sabæans this creed still subsists, nor is it unknown even on the continent of Europe, nor is any Roman Catholic country free from it still.

Two practices peculiarly characterized these bodies,—the habit of repeating baptism on those who joined them, as the means of initiation, although they had been already baptized; and that of administering extreme unction to, and clothing them in sacrificial garments at death. In fact, Basilidianism may be defined as a device whereby, under the belief that they were learning more of CHRIST, inquiring minds might be led away from him altogether. So deeply was the snare laid, that it might well deceive all but the elect.

Still this scheme was evidently political, and in reading the history of those days we must recollect that men may have been ignorantly trepanned into joining the first steps of the Basilidian conspiracy, yet innocent as English Freemasons of the abominations of the Rosycrucians and of the Turkish Masonry, which is wholly and solely evil, and which pervades the Continent far more extensively than is generally known.

Still, however, the direct influence of Chaldea was as yet limited to Asia and the Syrian territory. Syria without Egypt is an insecure possession. Satan was at work to secure a stronghold. The condition of Egypt was diametrically opposed to that of Syria. The mountains of Lebanon offer positions everywhere for brave men to rally upon, and glens not to be ravaged till the mountains are stormed. Mountains are always held by the bravest races, who prefer independence to wealth. In the Lebanon the fairest European families flourish, and a spirit of independence has always been maintained. Egypt, on the contrary, is a level ground, where a superior cavalry rides down all resistance. Hence a small race superior in valor may establish over the masses a most absolute despotism. From the days of CAMBYSES till now, God's declaration has been fulfilled, that there shall be no more a prince of the land of Egypt, and from that time no white family, unless of Hebrew race, has continued there three generations, although offices of trust, as invariably as in the United States, are restricted to white men. During the last few centuries five millions of white colonists of both sexes have been imported, not to predial slavery, but to rank and power; yet none has left issue to the third generation. Hence there is a constant demand for foreign agency, and Egypt has always attracted the bolder spirits of the East, who, if they live to save, always return to their own land. The silver ornaments that adorn the Arnoot on his Albanian hills, were won by his father or grandfather on the banks of the Nile. As it was in the days of LYSANDER, so it is now.

Now the result of this unexplained law of Providence was to make Egypt, in the days of the CÆSARS, the centre of mental excitement. In Alexandria, the second city of the world, were collected all those ambitious spirits who, shut out from military employment, could only expend their energies in commercial or philosophical speculation. But nothing deadens any warm religious feelings so much as reckless commercial speculation. Men cannot afford to differ on religion, who seek to cheat each other in business. Hence the universal feeling so natural to the Greek, to become all things to all men. Below them lay a vast middle class, comprised of mixed races, not strictly Mulattoes—for their mothers were Berbers or Ethiopians, who combine far more readily with the white race—but of the class now known as Copts, possessors of great quickness in calculations and considerable metaphysical power, but very deficient in the loftier instincts of human nature. Below all lay the native Egyptian, a good-tempered, hardy, submissive slave, having few wants and fewer desires beyond these of the day. Connecting all these was a large Hebrew population—combining all ranks, possessing in its leading members vast wealth, but numbering in its ranks also the powers of the free community, denaturalized by leaving voluntarily their own land, philosophized by Greek teaching into dis-

belief of the Messiah, yet still proud of their freedom, and looking upon the naked Egyptian as the Brahmin looks upon the Pariah, as the Magyar upon the German. For, by grant of ALEXANDER, the Hebrew poor in Egypt ranked with the Macedonian Arnoots, and exulted in the dignity of freedom, and were entitled to bear arms—a privilege rigidly withheld from the Egyptian people.

Such was precisely the soil of Basilidianism to spread, if planted by a native of the country. The masses were intensely ignorant, and deeply galled with the Roman yoke; the higher, very intellectual and very depraved, dissatisfied with everything, looking for excitement, and very anxious to keep the wealth of Egypt for themselves. The name of Christianity had been diffused widely, but its real warmth does not appear to have been strong, and least of all amongst the Greek population. The Berbers longed for admission to the mysteries.

Here, then, was the seat of Satan's next movement. AMMONIUS SACCAS, a Greek by birth, a Chaldean by initiation, and an Egyptian by choice—by character and capacity the first of philosophers and metaphysicians—by travel and experience the most skilled of all men in human nature—it may be, benevolent, well-meaning, but ignorant of divine truth—after all his journeys, had settled at the University of Alexandria. All men hung upon his eloquence—the associate of the Egyptian priesthood, the master of all the mysteries.

At length this mighty philosopher applied to be received a Christian! He was received! He appeared earnest! To him was confided the instruction of the novices and the candidates for education! He was then in his element! His discourses were clearly orthodox. The doctrine of CHRIST's second coming was, it is true, spoken of as unscriptural and carnal, and the literal meaning of those passages referring to it explained away. The atonement itself was gradually allowed to fall out of remembrance. Jesus was spoken of as only the great revealer of God's truth to men.

The defects of AMMONIUS' teaching were those of omission, not denial. He watched the inquiring. To them he gave private instruction, leading them first to see the unity of all religions, then the indifference of all, and finally introducing them step by step into the whole system of BASILIDES. Very carefully he eschewed all written documents, yet, step by step, men who had begun as Christians, became initiated into the mysteries, and sought to cover their heathen profession with a show of Christian truth, just as the DRUSE ARNALS always professes to be a zealous devotee of the faith in the land in which he dwells, and as many Jews enrolled themselves as members of the Inquisition, whilst secretly practising those Jewish rites the Inquisition was formed to exterminate.

Of AMMONIUS' pupils two were most distinguished—ORIGEN and HERACLAS. The first was sent to Chaldea, where he studied; there he suffered that mutilation which was required for initiation into the highest rites of CYBELE. Returning, he, by the interest of AMMONIUS, was appointed head of the Catechetical School of Alexandria. HERACLAS, himself equally an adept in magic and mysteries, succeeded through the same influence to the highest Christian office. Need we wonder that, with such leaders, the heathen flocked into the Christian Church? The Church received all who came; but the Church only proved a stepping-stone to admission of the more daring of the lower caste to those mysteries which had been till then reserved to white men.

The time was now ripe for action. BASILIDES had organized Syria—AMMONIUS, Egypt. The Roman army had been tampered with. It had, for economy's sake, been allowed to remain too long in the same quarters. Antioch had always been a perilous position. A long peace, as often happens, rendered parade discipline more stringent, moral control more relaxed. Idleness produced disorder, and the intrigues of the priesthood soon caused mutiny. The Emperor perished. The High Priest of CYBELE at Hierapolis, HELIOGABALUS, was unanimously chosen by the troops Emperor, and by the Romans, Pontifex Maximus. Thus the only schismatical line from NIMROD was united to the Roman Pontificate, just as Henry VII. united the blood of the legitimate line of British kings with that of the illegitimate representation of the old Norman sovereigns, to whose throne he succeeded. All titles to the High Priesthood of VENUS upon earth, the leadership of all Anti-Christian brotherhoods, now became one.—(To be continued.)

The Pope's Prototype.

Nothing is more sure, than that Papal Rome has, in many respects, conformed itself to Rome Pagan, and its idolatrous institutions. In nothing does this more strikingly hold than in matters affecting property. In reality, the Romish Pontiff is a successor, not of PETER the fisherman, but of AUGUSTUS the Emperor, AUGUSTUS, who claimed to be the Pontifex Maximus, and who manifested much the same aver-

sion to the heathen Scriptures, so called, as does Pope Pius the IXth to the Jewish and Christian. AUGUSTUS having robed himself in the Imperial purple, lost no time in collecting the religious books, both Greek and Latin, burning upwards of 2,000 of them, which were considered to be of no authority, or of improper authority: that is, authority which did not accord with his views and objects, retaining only the Sibylline books. Such is the testimony of SUETONIUS in his life of the Emperor. He further made a law, that "any prophetic book should, within a certain number of days, be brought to the Praetor, and that no one should have such in private possession, because that many of no authenticity were published under a celebrated name." Here, then, is the prototype of the Pope, even found in the Emperor. But the matter does not rest here. Not more is Pope to Pope than Emperor was to Emperor. TIBERIUS went further than AUGUSTUS. He would not, even in a season of public calamity, when ASINIUS GALLIUS proposed that the Sibylline books themselves should be consulted, permit it to be done. "Thus," according to TACITUS, "he kept all things, divine and human, in obscurity." British Banner.

The Earthquake of Saturday Night.

The phenomenon of Saturday night, which was observed in Newburyport, Salem, Exeter, and other places, and which was supposed by some to have been occasioned by the explosion of the Exeter Powder Mills, is now conceded to have been a genuine and veritable earthquake, though not so vigorous and powerful as some other places have the honor of producing. It appears to have been felt most sensibly at Newburyport. The editor of the *Herald* in speaking of it says:

"Here, though the shock was grand and sublime, it did not meet the idea we have formed of an earthquake, because the shaking of the earth, though very considerable, was not such as to correspond with the loudness and long continuance of the noise both of the burst and roar; and seemed to resemble more the jar caused by a loud peal of thunder directly over head. We happened to be standing at the moment beside a stove, with a hand upon the mantle-piece on the chimney. The first sensation was almost stunning, and we thought of an explosion in the chimney above, throwing out the stove and the bricks in the room overhead. The stove resting with the hind legs on the hearth was powerfully shaken and rattled to a greater degree than is now possible to shake it with the hands.

"After the shock had passed, and we had looked at the clock to note the time, the roar continued for a full minute, and though before convinced that it was an explosion or an earthquake, we again thought it was the roar of fire in the chimney flue above, and before the sound died away, started to investigate. Estimating that half a minute had elapsed before we realized the occurrence sufficiently to look at the clock, which we think cannot be far from the fact, it was within a few seconds of two minutes from the first shock before we lost the last sound of the reverberation.

"The night at the time was very calm and still, the moon shining brightly, with a light air coming a little from the west of northwest, and the sound to those out of doors, in Market Square, seemed evidently to come from the north and pass off to the south. The tide was very nearly full at the time. The wind had been quite fresh from the west until about 10 o'clock, when it lulled into a calm. The ground was very wet, there having been an inch and six-tenths of rain within the preceding 24 hours. These earthquakes in this vicinity—and there have been several of them within our remembrance, well marked and defined, besides others of force so slight as hardly to be noticed—have occurred, we believe almost uniformly, after a heavy rain or a high stage of the river, and more often than at any other time just after a winter freshet. It may be that there is some great cavern between the head of tide water on the Merrimac and the ocean, which fills with subterranean gases, and into which water is occasionally forced, producing the concussion.

"The shock of Saturday night was the greatest of all which have occurred in this vicinity in modern times. CORFIN'S History of Newbury gives notices of several in the early settlement of the country, which must have been more severe, as they threw over chimneys and stone walls in some places. Probably, however, the chimneys were not so well built in those days.

The earthquake was also felt at Wenham, and jarred the houses sufficiently to wake up the occupants. It was felt in Groton.

A Bold Literary Theft.

The late English papers record one of the most bold and impudent acts of literary piracy, which has occurred during the present century. M. DISRAELI, the Chancellor of the Exchequer, and leader of the ministerial party in the House of Commons, on mov-

ing that the message of the Queen relative to the funeral of the Duke of Wellington be taken into consideration, pronounced a labored and eloquent panegyric on the character of the distinguished warrior. But the eulogy differed so widely from the ordinary style of the speaker as to give rise to involuntary suspicions that it had been elaborated into epigrammatic brilliancy, for the purpose of showing that, notwithstanding the toils and cares of office, the Chancellor of the Exchequer had the time as well as the genius to do honor to departed greatness. But the decidedly French style and tone of the speech awakened graver suspicions in the minds of some, and a little inquiry proved that Mr. DISRAELI had furnished the materials for an addition to his father's "Curiosities of Literature," by a daring act of literary theft! A large portion of the speech was a somewhat free but faithful transcript of M. THIERS' funeral oration on the Marshal GOUVION ST. CYR, delivered in 1829. Thus Mr. DISRAELI, the popular writer, the brilliant orator, the aspiring politician, steals a French panegyric on a French Marshal, and palms it off on the breathlessly attentive legislature of Great Britain as an original English eulogy on the Duke of WELLINGTON.

This piece of literary imposture is severely rebuked by portions of the British press, and must have a crushing effect on DISRAELI. It will furnish a glorious subject for *Punch*. The *London Globe* in concluding an article on this plagiarism, says:

"We will not add a word to diminish the effect that must attend the bare notice of this impudent and vulgar theft. Even while the Chancellor of the Exchequer was in the act of speaking, many of his audience must have been struck by the studied falsetto of his tone, the meretricious glitter of his rhetoric, the utter absence of that broad and genial warmth which, as one might have thought, would have risen, unbidden, to the lips of the eulogist of WELLINGTON. *Felix opportunitate mortis*. At least the Duke was spared witnessing this ignominy. The Duke of WELLINGTON had experienced the vicissitudes of either fortune, and his calamities were occasionally scarcely less conspicuous than the homage which he ultimately secured. He was pelted by a mob; he braved the dagger of CANTILLON. The wretched CAPEFIGUE even accused him of peculation. But surely it was the last refinement of insult that his funeral oration, pronounced by the official chief of the English Parliament, should be stolen word for word from a trashy panegyric on a second-rate French Marshal."

Decease of Missionaries.

Intelligence has been received at the rooms of the American Board of Foreign Missions in this city, of the decease of four missionaries—as follows: Mrs. MORGAN, connected with the station at Salonica; Rev. ROLLIN PORTER and Mrs. PORTER, connected with the station at the Gaboon, Africa; and Mrs. PIERSON, connected with the Choctaw mission. The death of Mrs. MORGAN occurred on the 10th of September, and was caused by a malignant typhus fever. She was not considered dangerous until a few hours previous to her death. Mrs. MORGAN was the wife of Rev. HOMER B. MORGAN, and daughter of HORATIO and MARY G. BUTTRICK. She was born in Westminister, Mass., on the 6th of February, 1822, and sailed from Boston in company with her husband on the 18th of October, 1851.

Mr. PORTER died on the 6th of July and his wife on the 16th. The letter states that on the 6th of July Mrs. PORTER became a mother, but beyond this statement no explanation of the circumstances of the bereavement is given. Mr. PORTER was a native of Lysander, N. Y., and was in the 31st year of his age. His wife, Mrs. NANCY A. PORTER, was the daughter of HORACE SYKES, and was a native of Somers, Ct. They sailed from New York on the 24th of March, 1851, and arrived at the Gaboon on the 6th of June succeeding.

The death of Mrs. PIERSON occurred on the 14th of September, at Little Rock. She had been connected with the mission but a short time.

The Arctic Searching Expedition.

The London correspondent of the *New York Times* comments as follows on the present state of the search for Sir JOHN FRANKLIN:

"Some disappointment has been felt at the return of the Prince Albert, the vessel fitted out by Lady FRANKLIN, for further Arctic explorations, without bringing news of the slightest traces of the lost navigators. The results of the exhibition are wholly negative, and we have only learned where Sir JOHN FRANKLIN is *not*, and not where he is. This may be reserved for the searching squadron under Sir EDWARD BELCHER, still in the Polar Seas, and by this time, it may be hoped, far up the Victoria Channel. One hopeful sign is indicated in Wellington Channel being free from ice, a piece of good luck which may, however, have its attendant drawback. It is just possible that Sir EDWARD BELCHER and his brave companions may find their way easily enough

through the channels in question, without finding it so easy to get back again. The blocks of ice which have so considerably allowed them a free passage into the very heart of the Polar Ocean, may close remorselessly up when they desire to return, in which case Sir EDWARD would find himself caught in a trap without reasonable hope of speedy extrication.

"This hypothesis is the more formidable when we reflect that there is too much reason to fear that it was very much by that process that Sir JOHN FRANKLIN got himself into his present unfortunate predicament; that is to say, the ice let him in, but would not let him out again. It will be but a bitter condemnation to the praiseworthy exertions now being made, to hear that Sir EDWARD BELCHER and his crew are 'frozen up,' likewise, and that more searching expeditions must be sent out if we would discover the locality of the latest lost navigators. At this rate we may go on laboring for ever in an Arctic Circle, without the faintest prospect of benefit, but a large yearly outlay. The general opinion, nevertheless, is that we have a better chance, all things considered, of learning the fate of the gallant FRANKLIN by means of the expedition under Sir E. BELCHER than any other, and this partly because he is fully in a position, and I believe, able also, to profit by the experience and blunders of those who have gone before him."

Sight to the Blind.

The *Woodstock American* furnishes an interesting notice of an experiment made by Dr. CADWELL, in Canada, a few days ago. Our contemporary says that a blind girl named SARAH HANLEY, of the township of Malahide, was restored to sight almost instantaneously, and then goes on to remark:

"It seems that she was born perfectly blind, and is now twenty-one years of age. During this long time of course she had not the slightest comprehension of the appearance of any objects more than she could acquire from the sense of touch. It is little wonder therefore that her feelings were excited when she first beheld the light of the sun and the appearance of all the things around her. Our contemporary says—To describe the sensations of the young lady when the first welcome ray of light entered her hitherto sightless orbs, would be beyond our power. In an instant, as if by magic, the idea of material things which she had cherished for so many years, through the sense of feeling, were entombed in memory. A new and bright world, full of light and life—full of wonder and admiration—terrible, because hitherto unknown in its realized beauty and grandeur, arose before her. She looked and trembled; she shook from head to foot, like an aspen leaf; and unable to utter a word, she gazed in wild astonishment on the scene before her.

"When her emotion had somewhat subsided, Dr. CADWELL inquired if she saw him; 'Yes,' said she, 'I see you. Oh, how white you look!' Subsequently she noticed a pair of brass candlesticks in the room, and inquired what they were. On being informed she was incredulous. The ideas which she had formed of a candlestick were far different from those which her new-born sight conveyed. The candlesticks were brought to her; she handled them and exclaimed, 'Oh, yes, they are candlesticks; how bright they look.' Dr. CADWELL showed her his gold watch, and inquired if she knew what it was. She answered in the negative, and on being informed she said, 'What a queer thing it is; both sides of it are not alike.' We may add that the young lady's sight is daily improving in strength, and that she returned to her home in Malahide a few days since, rejoicing in the light of life."

The Beautiful Effect of Pain.

One of the most beautiful effects of pain is its tendency to develop kind feelings between man and man; to excite a friendly sympathy on the part of others towards the person immediately afflicted. No sooner is a person attacked with illness, than a corresponding degree of interest is excited in his behalf. Expressions of solicitude for his welfare are put forward, offers of assistance are made, old friendships are revived; new ones developed; and this, it is to be remembered, is essentially connected with the sufferings of sickness. Were it not for this, there would be no occasion for this sympathy; and there would be no manifestation of it. Every man would be left to battle with the attacks of illness as he could; and no kind voice would be raised to cheer him in his hours of solitary gloom; no tender hands put forth in offices of kindness; no midnight watchers volunteer to attend his bedside. In contemplating the uses of pain that a gracious God has attached to our constitution as a necessary part of our existence, is there any one that calls for louder admiration than this, which unites the family of ADAM into one universal brotherhood; which gives exercise to the noblest charities of our nature, and which is the means of securing to us, at the very moment when we most see their value, the tenderest assistance of the best and kindest feelings of our nature!

Narrow Escape of a U. S. Sloop-of-war.

The *Delaware Journal* publishes a letter written on board the U. S. ship St. Louis, off the coast of Tripoli, in which is described a remarkable storm encountered by that vessel on the 20th of Oct. when about seventy miles from Tripoli.

"About 10 o'clock on the night of the 20th, we had to take in all sail—double reef the topsails—and at 12 o'clock had to reef the main-topsails, and furl the fore and mizzen, set the storm-stay-sail, and heave the ship to; the wind blowing on shore, made us on a lee shore; by this time there was a heavy sea running, and drifting us on shore at the rate of three or four knots per hour; the gale still raging with increased fury all day of the 21st. At midnight it commenced thundering and lightning, which increased so that we had to furl the main-topsail, and could carry nothing but the fore storm-stay-sail, and main storm-stay-sail, both very small sails; the captain called all the officers on deck, and battened down the hatches fore and aft; all anchors ready for letting go; and with axes in hand we stood ready to cut away the masts. It was a terrifying scene. The berth deck was scuttled, the wind blowing and roaring so furiously that we could not hear each other speak. While battening down the after hatch, myself and men were almost drowned by the force of the water from the lee waist, which was under water up to our hatches.

"It was gloomy and dark, although the moon was up; all officers and men drenched with salt water; we ran life lines along to hold on by, all shivering with the cold, and anxious to see daylight. The gale still raging on the morning of the 22d, all down hearted, being near the shore in such a heavy gale, (about eighteen miles from the rocks,) what a solemn thought that there we should be soon driven by the fury of the storm, as she certainly would strike in eight fathoms of water. As a last resort, the captain called his officers together, and consulted what was best to be done under the circumstances, and they concluded that, in order to prevent such a sad catastrophe, it was necessary to crowd on the sail, which they did, close reefing the foresail and main-topsail; but it was more than she could bear—it put her almost on her beam ends, thus throwing her lee, and lee guns under water, which forced itself up to the hatches, her main yard almost in the water, when thanks to an over-ruling Providence, the wind shifted all at once, and such a happy set you never saw; some of the officers clapping their hands and rejoicing in the prospect of their deliverance.

"I should mention, however, that just before the wind shifted, two doves lit on the ship, aft, remaining but a few minutes, and then disappearing; and in a short time the wind in a measure ceased, when the birds returned to the ship, as if to encourage the hands still to hope for deliverance from their perilous situation."

Horrible Murder by a Boy.

The Memphis Whig is indebted to a gentleman who came passenger on the steamer Julia Dean, direct from the neighborhood where the deed was committed, for the following particulars of an awful murder, committed by a boy eleven or twelve years of age, near Augusta, Ark., on the morning of the 9th ult.:

The name of the unfortunate man was Nathaniel Dandridge, who lived in the vicinity of Augusta, and worked a small farm. On the evening previous to the murder, Mr. D. corrected an apprentice boy, named Campbell, for some misbehavior, and told him he would punish him again next morning. The boy arose about daybreak the next morning, loaded a double-barreled gun, went to the bed where Mr. D. was lying, and deliberately fired off the contents of both barrels into his victim's head, blowing out the brains and shattering the entire head into atoms. He then went out into the yard, hauled a small sled, which was used for hauling water, into the house, placed it alongside the bed, and rolled the body off the bed on the sled. It being too heavy for him to haul off, he went out and caught a horse, harnessed it, brought it to the door, and by means of a long rope fastened to the sled, hauled the body off some three quarters of a mile from the house to a swamp, where he left it and returned to the house. His next effort was to fire the house, but he was prevented in the act by an old negro woman, a slave of the murdered man.

He then bid her remain silent about what had happened and left the house. Soon after, a neighbor came in, when the woman told him all she knew about the affair, who immediately got together several other gentlemen and started in pursuit of the youthful murderer. They had not proceeded more than three or four miles before they came up with him. He confessed that he had committed the crime entirely by himself, without any assistance from the woman; was taken back, examined before a magistrate, and committed to prison. The bed was covered with the brains and blood, and presented a most revolting sight. His body was respectfully interred by his neighbors.

The unfortunate man, thus unceremoniously and suddenly hurried from this world, without a moment's notice or preparation, was highly esteemed and respected by all who knew him. He formerly lived in or near this place, and has relations residing near there and at Hernando at the present time, to whom this melancholy news will come like a thunder-clap, casting sorrow and affliction upon them when in a moment when least expected. Mr. Campbell, the father of the youthful murderer, also removed from Arkansas from this portion of the state, having formerly resided at Germantown. A more awful, cold-blooded murder we do not remember of ever having heard of, especially as having been committed by a boy so young, and we hope it will never be our duty to chronicle a similar one.

What is Life?

The following beautiful description, in answer to this question, is from Rev. Mr. MOUNTFORD's Eu-

thanas:—"The present life is sleeping and waking; it is 'good night,' on going to bed, and 'good morning,' on getting up; it is to wonder what the day will bring; it is sunshine and gloominess; it is rain on the window as one sits by the fire; it is to walk in the garden and see the flowers open, and hear the birds sing; it is to have the post bring letters; it is to have news from east, west, north, and south; it is to read old books and new books; it is to see pictures and hear music; it is to pray with a family morning and evening; it is to sit in twilight and meditate; it is to be well and sometimes to be ill; it is to have business to do and to do it; it is to have breakfast, and dinner, and tea; it is to belong to a town and have neighbors, and to be one of a circle of acquaintances; it is to have friends to love one; it is to have a sight of dear old faces; and with some men, to be kissed daily by some loving lips for fifty years; and it is to know themselves, thought of many times a day, in many places, by children and grandchildren, and many friends."

Is Sontag's Voice Harmonious?

In Dr. Cox's address to SONTAG last Saturday, on the occasion of the first rehearsal of the season, he glowingly complimented the Countess on the "euphony, melody, harmony and symphony" of her voice. Now, as melody signifies a single succession of tones, and harmony a combination of tones, we confess ourselves a little surprised—not knowing that SONTAG could sing more than one tone at a time. There was once a little colored boy in New Haven, who could really whistle a duet: the philosophy of which was, perhaps, his not yet having cut his eye-teeth, and there being, in consequence, two holes for a couple of tones to slip through—but how a similar feat is possible with the voice, we are ignorant. The Doctor will have to tell us.

And then the "symphony" of the Countess's voice—can she combine then, thus, the entire orchestra? Shades of Beethoven, and the great "C Minor!"

Well,—dating from this speech, we consider our musical nomenclature as charmingly expanded and improved; and the next time we are to write something about a certain beautiful singer, we think we shall know what to say: "The euphony, melody, harmony, symphony, sonata, fantasia, presto, allegretto, rondo and oratorio of her voice, were illustratively demonstrated to our senses, in a combination of unparalleled."

But we shall not finish the period, lest some shabby, 'bout town critic, should steal our thunder before we have a chance to use it. Wait till the time comes. N. Y. Musical World and Times.

PRAY NOT FOR LENGTH OF DAYS.—The eulogy of Hon. HORACE BINNEY, upon Hon. JOHN SERGEANT, in the Federal Court Room in Philadelphia, is described by the papers of that city as eloquent and impressive in the extreme. When he had spoken for three-quarters of an hour—slowly, and with deep feeling—he turned to his brethren at the bar and said: "Let no man pray for length of days, for the old man is left alone when he has buried all the friends of his youth. It was my grateful and painful duty, three years ago, to pay my last offering of regard to the memory of CHAUNCEY. I now come to pay a like tribute to JOHN SERGEANT. This is probably the last time that my voice will ever be heard by my associates of the bar, and I now offer them my last friendly salutations." He sat down, evidently much moved. The room was silent.

DEAFNESS OF THE AGED.—Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best purposes, it being intended to give ease and quietude to the decline of life, when any noise or sound from without would but decompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses and the decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world and to induce a longing for a perfect state of existence. Chambers's Edinburgh Journal.

THE WEATHER.—Although we are, according to the almanacs, in the seventh day of winter, yet we have had no weather which could be dignified by the name of wintry. The weather is mild, and the ground is not frozen. The warm sun of the past week has swollen the buds on many trees and shrubs, and if the weather continues much damage will result. This evil is not without its compensating advantages. much suffering among the poor has been postponed, and the laborer, oppressed by the high prices of all the necessities of life, has reason to rejoice that his little coal heap or wood pile has not been so seriously entrenched upon as usual at this period of the season.

CORRESPONDENCE.



THE OPENED FOUNTAIN.

BY J. W. BONHAM.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."—Zech. 13:1.

The discourse on the verses preceding the text, was designed to show that the predicted looking at a pierced Saviour, and the consequent mourning, received its accomplishment at the crucifixion, and among the inhabitants of Jerusalem. The present article is intended to show that the death of the Saviour was the means of ushering in a better covenant and a more effectual means of salvation as intimated in the text, which more properly belongs to chap. 12.

By the death of Christ the ceremonies connected with the service of the temple—the divers washings, sacrifices of animals, and offerings of various kinds, were fulfilled and the Jewish mode of worship superseded. They were but types intended to point to the one great sacrifice; and were rendered unnecessary after the manifestation and accomplished work of their antitype. The Sinaitic covenant merely prepared the way for the new and better covenant. The death of animals as sacrifices for sin were then no longer required. The extraordinary circumstance of the veil of the temple, designed to obscure the Holy of Holies from public view, being rent in twain from the top to the bottom was, to say the least, an intimation that the dispensation to which it belonged had reached its terminus. Christ was the end of the law; and when the substance appeared it was necessary that the shadows should flee. A few pointed and choice quotations will place this matter in a clear light. Eph. 2:14, 15—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace." Col. 2:13, 14—"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Heb. 9:1, 28, will be found very conclusive on this point. Heb. 10:12, 13—"But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

The better means of purification for the soul, and separation from sin, the result of our Saviour's death, is most beautifully intimated in the language of the text: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."

The phrase, "in that day," appears to refer to the gospel day. This is evident from the nature of the events associated with it, and the design of the gospel economy. The "fountain" doubtless signifies a means of salvation and separation from sin. "The Hebrew words, rendered sin and defilement, are legal terms: the former denotes sin generally, or any transgression of the law which required atonement; the latter is used for that uncleanness which secluded man from all intercourse with God and holy things. Whatever efficacy legal sacrifices had in purifying the people, the same is ascribed to the blood of Christ in the gospel dispensation." (See Joel 3:18—"A fountain shall come forth from the house of Jehovah.") 1 John 1:7—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The opening of this "fountain" implies that it was previously closed, and the means of salvation intended not accessible. The Jewish sacrifices could not touch the conscience, or cleanse from moral guilt: "Not all the blood of beasts from Jewish altars slain, Could give the guilty conscience peace, or wash away one stain."

This fountain was to be opened to the "house of David and to the inhabitants of Jerusalem." The house of David signifies the lineage, stock, or descendants of David.

The principal point of difference among Christians in reference to our text is the period of its accomplishment. Some pious Christians believe that it refers to a means of salvation provided for a certain class of the descendants of Abraham, and that it will receive its accomplishment after the second advent of the Saviour; while others hold the view that it was fulfilled in connection with the death of our

Saviour at his first advent. The latter view appears more in accordance with the Scriptures, which we shall endeavor to show.

That this "fountain" was opened to the inhabitants of Jerusalem at the first advent may be proved from the following inspired testimony. Acts 2:36-39—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Thus the means of pardon and purification was accessible to those whom the apostle then addressed. Acts 5:31—"Him hath God exalted to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." This verse also shows that they were then within the reach of salvation. Acts 13:23, 24—"Of this man's [David's] seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: when John had first preached, before his coming, the baptism of repentance to all the people of Israel." V. 26—"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." V. 32—"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again," &c. Vs. 38, 39—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

These scriptures, with others which may be adduced, are all in favor of the view that the salvation intimated in our text was provided for the parties named at the first advent, and was freely offered to them; and when the Saviour sent forth his disciples he sent them first to the "lost sheep of the house of Israel."

Some, however, may be ready to inquire is it possible that the salvation brought to view in our text was within the reach of the Jews then living? Why should it not be so? But did they not refuse Christ as their King, saying, "We will not have this man to reign over us," and desired to put him to death? but as it was not lawful for them to do so they handed him over to Pilate; who after he had conversed with Jesus and received his answer to certain questions being convinced of his innocence, went out to the Jews and proclaimed in their hearing, "I find no fault in him at all" (Jno. 18:38), and at once offered to release unto them Jesus their King! But they received him not, and preferred Barabbas the robber! After Jesus had been smitten, scourged, crowned with thorns, and clothed in purple, Pilate still anxious to release him went forth again, gave testimony regarding his innocence and pronounced him faultless. Jesus then came forth attired in purple, crowned with thorns, and Pilate said, "Behold the man"—the man born to be their king, and who left the courts of celestial glory and became a man of sorrows and acquainted with grief, in order to deliver them from their oppressors, and make them the most exalted nation on the earth—a "kingdom of priests." But when their chief priests and officers saw him, instead of receiving him they became intensely anxious to have him removed from amongst them, even at the expense of his life; while their prejudice was so great that they became so much annoyed at his sacred presence and spitefully enraged, that in tones of the most bitter indignation and as if they had become incarnate with the malice of hell, they cried, "Crucify him, crucify him!" But the meek and lowly Jesus, although despised, forsaken, rejected, and accused, meekly bore it all, and opened not his mouth—caring not even to answer Pilate, his friend, who sought to release him. O what a pattern of self-possession, of meekness, of submission, and patience. Pilate still anxious that they should receive him brought Jesus forth again—"And it was the preparation of the sabbath, and about the sixth hour: and he said unto the Jews, 'Behold your King!'" But, alas! their eyes were so blinded, their ears so dull, and their hearts so obdurate, that they could neither see, nor hear, or feel; and his presence to them was so exceedingly hateful that they cried out again, "Away with him, away with him, crucify him, crucify him!" Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Caesar; and shortly after this he was nailed to the cross, and over his head was the inscription: "Jesus of Nazareth the King of the Jews."

But notwithstanding their conduct towards him, the thorns, the buffetings and scourgings, the nails, the cross and spear, and the fact that he was wounded

in the house of his friends, all could not quench his love for the lost sheep of the house of Israel! O what love! If you still inquire is it not more reasonable to suppose that the blessing referred to in the text will receive its accomplishment at a time long subsequent to his death? Did not most of those to whom you have referred acquiesce in the accusations brought against him, join with those who clamored for his blood, who, although he had sinned not, they denounced him as worthy of death, and in consideration of these things is it not more rational to suppose that the 'last generation' of Jews are those to whom the prophecy refers, and to whom mercy will be granted, and the fountain opened rather than to those who were actors in the tragic scene of Calvary? No! Because although apparently more reasonable according to the policy of the world, it accords not with the sure word of prophecy, the mercy of God, and the unparalleled benevolence of the Saviour—who was rich, but for our sakes became poor, that we through his poverty might be made rich. Therefore to admit that such mercy has been kept in store, and was not then freely offered, although more world-like would be less Christ-like.

The Saviour is not only willing to pardon the last generation of Jews, or the successors of his murderers, but was willing, yea, more, was anxious to save, and provided the means, and opened the fountain, and interceded for the identical parties who accused and maltreated him—constructed and placed upon his brow the thorny crown—bored his hands and his feet—nailed on him while expiring on the cross—for those he ever prayed—"Father forgive them, they know not what they do!"

But unless the "fountain" was then opened for them there could be no forgiveness, and the prayer of the Saviour was offered in vain! Again, if the fountain for sin and defilement was not to be opened to the house of David and to the inhabitants of Jerusalem until after the second advent, as some assert, no Jew can be cleansed from sin and be saved previous to that period.

But, my brethren, how awful the thought that by closing this fountain to the Jews for upwards of 1800 years, it implies that none can be saved before that time—for there is no salvation out of Christ, no blood that can cleanse from sin but the blood then spilt, and no fountain in which moral guilt can be extracted but the one then opened! Who will therefore attempt to dry up the blood then spilt, to render the sacrifice then offered—as far as the Jews are concerned—useless, and to the close fountain opened for sin and uncleanness; and as a consequence imply the eternal condemnation of the myriads of the inhabitants of Jerusalem who have died from the period of our Saviour's death until the present time, and those who may die from the present time until the period when, according to the views of some, the fountain will be opened? Praised be the name of the Lord, such is not the case, the "fountain" was opened at the first advent; it is opened now, and will remain open until the period when the Saviour will leave his throne of intercession and appear in glory, and is as accessible to the Jew as to the Gentile. We have the unquestionable testimony of the sacred Scriptures that thousands of Jerusalem's inhabitants plunged therein in the early days of Christianity, and were cleansed from their defilement; thousands have plunged therein by faith during the intermediate period; thousands of the Jewish race who live in our own days have tested its virtues, set to their seal that God is true, and experienced that Christ hath power on earth to forgive sin.

Christ Jesus was the fountain—the water of life, and he freely invited all to come to him and drink. The fountain was then accessible to the house of David and to the inhabitants of Jerusalem—as clearly proved by the texts of scripture before adduced. I would, however, call your attention to a very conclusive paragraph contained in Acts 3:12-26.

How conclusive the two last verses—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Thus we learn that the first offer of salvation from iniquity was made to the Jews—"unto you first." When the Saviour sent forth his disciples he told them to go exclusively to the lost sheep of the house of Israel. But the Jews were not always to have the exclusive use of the fountain. It was designed for others as well as themselves. In Abraham's seed all nations were to be blessed. The gospel was the glad tidings of the kingdom of God. Paul declared that he was not ashamed of the gospel of Christ, that it was the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. This gospel was to be preached in all the world—beginning at Jerusalem. After our Saviour's resurrection he commissioned his disciples to go into all the world and preach the gospel to every creature—

to the Jew and Greek, barbarian and Seythian, bond and free. Although the Jews in consequence of their conduct were rejected nationally even after refusing the mercy first offered to them, they were not rejected in their individual capacity. Read Acts 10:34, 48.—(To be continued.)

LETTER FROM P. B. MORGAN.

ADVENT HOME MISSION.

When God in his providence permitted us to see the great truth, that the Advent doctrine was a great practical question, little considered by the great mass of our Christian brethren—when we saw the nature and blessedness of the kingdom of God, and with this the nearness of the time when the reign of Christ should commence, and the kingdoms of this world be dashed in pieces—and the day of wrath come—when the great truth of the Advent doctrine came like a flood of light from the celestial world, in upon our minds arousing us from our sleeping lethargy, crucifying us to the world, dispelling in a great measure, the gloom that enshrouded our pathway, casting an unwonted glorious light around us, often raising us to Pisgah's highest pinnacle, shedding visions of the most transcendent joys upon our mind,—and when with this we heard the watchmen saying not only the morning was coming, but also "the night," and saw the dark "night" of eternity hanging over the head of a devoted world, and that in the stead of our approximating a time of universal peace, we were marching to an awful crisis, a time of universal war, when our doom for eternity should be fixed, when he that is holy should be holy still, and he that is unholy shall be unholy still;—when this great and almost overwhelming truth first echoed and re-echoed through our midst, thrilling our souls, and causing all ears to tingle, we found ourselves clothed as by some magic wand, with what to us was previously an unwonted energy, a holy enthusiasm; we felt nerved for some great work, and at once found ourselves each possessed with the spirit and engaged in the work (of that winged messenger) an *Advent Herald*. We felt ourselves missionaries, the voluntary language of our souls was, fly swiftly through the midst of heaven and cry with a loud voice, the hour of his judgment has come. Our song was:

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning
To rescue souls from hell."

That this spirit of missionarying still exists among us I do believe; but I ask, is there that spirit of self-denial that was formerly? And yet is there not as much need of our being devoted to this work as ever? Does not the Macedonian cry "Come over and help us," come on almost every breath of wind that blows?

We know the field seems everywhere already white unto the harvest. Especially so is the West. From this region comes letter after letter, request after request.

And now, as all strength, and every force, unless governed and guided by intelligence is unable to effect any good, I wish to ask, Cannot there be some means devised by which the missionary strength and spirit of Adventists can be made to subserve the crying wants of our cause?

Letter from L. M. Richmond.

BRO. HINES:—Another year is past, and we are brought by the rapid march of time so much nearer eternity! The ties that bound me to you ten years ago in Christian friendship and sympathy, have been greatly strengthened by the mild and forbearing disposition you have manifested towards your enemies. Although tempted to harshness and severity, no threat, no reviling, darkens the pages of the *Herald*. I rejoice to see it, my dear brother, for when our Saviour was reviled he reviled not again, when he suffered he threatened not, but "committed himself into the hands of him who judgeth rightly."

Nothing, I am confident, but the grace of God, and the influences of the Holy Spirit operating on your heart, could prevent your yielding to revenge and retaliation. Trying as it is to a faithful heart, to be falsely and unjustly censured, yet heed it not, but endure the temptation; we are told not to envy "the prosperity of the wicked." God has his eye upon them, "their feet shall slide in due time, for the day of their calamity maketh haste." It will be but a little while before "the places that now know them, shall know them no more forever." Let us, my dear friend, "seek unto God, and unto him commit our cause, who doeth great things and unsearchable, yea, marvellous things without number, who setteth on high those that are low, that those that are poor may be exalted to safety." "He who disappointeth the device of the crafty so that they cannot perform their enterprise, for he taketh the wise in their own craftiness, and the counsel of the wicked he carrieth headlong." This is the God in whom we trust, this the God in whom we hope for salvation. That all those who put their trust in him, and through the merits of Christ and his atoning sacrifice hope in his mercy,

may be as the sun when he goeth forth in his strength, is the sincere prayer of your sister in the bonds of affection.

Lebanon, Nov. 26th, 1852.

Letter from I. H. Shipman.

BRO. HIMES:—The work of reform is still going on among us. Some new cases of repentance have manifested themselves in nearly every meeting since our Conference.

My last letter gave an account to the 7th of this month. On Sabbath the 14th, eleven more were baptized, and on the 21st, four more, and yesterday, two. About thirty were forward to the anxious seats last evening, a part of whom have found the Saviour. Some of them came forward for the first time, nearly one hundred and fifty were present. Our brethren held another meeting in another neighborhood where quite a number are seeking the Lord, and some have found peace. At a future time I will notice some of the causes which I think have aided in these glorious results.

Sugar Hill, Nov. 29th, 1852.

"But when ye pray, use not vain repetitions as the heathen do: for they think they shall be heard for their much speaking."—Matt. 6:8.

The following extract from the *New York Tribune*, will show the pertinency of the Saviour's injunction.

"Some content themselves with taking a walk round the convent, rolling all the while between their fingers the beads of their long chaplet, or giving a rotary movement to a kind of praying mill, which turns with incredible rapidity. This instrument is called a *Chu-Kor*, that is, 'turning prayer'; and it is common enough to see them fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special benefit of the person who placed them there. The Tartars also suspend convenient implements over their domestic hearths that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of that family.

"Another machine which the Buddhists make use of to simplify their devotional activity is that of a large barrel turning on its axis. It is made of thick paste-board, fabricated of innumerable sheets of paper passed one on another, and upon which are written in Tibetan character the prayers most in fashion. Those who have not sufficient zeal or sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in the mud, adopt this easier method, and the devotee can then eat, and drink, and sleep at their ease, while the complaisant machine does all their praying for them.

"One day when we happened to be passing one of these machines, we saw two Lamas engaged in a quarrel, and almost coming to blows all on account of their zeal for their prayers. One of them it appeared had come, and having set the barrel in motion for his own private account, was retiring modestly to his cell; when chancing to turn his head to enjoy the spectacle of its pious revolutions, he saw one of his brethren stop the wheel, and set it whirling again for himself. Indignant of course at this unwarrantable interference, he ran back, and in his turn put a stop to his rival's piety, and they continued this kind of demonstration for some time, but at last losing patience, they proceeded to menaces, and then to cuffs, when an old Lama came out, and brought the difficulty to a peaceful termination by himself turning the prayer barrel for the benefit of both parties."

When one approaches a fellow creature for assistance, propriety requires that he should make his suit as brief as possible. How much more, when a worm of the dust approaches the God of gods. All the entreaties to the Saviour in the days of his flesh by those who were healed, were very brief. "Lord help!" was enough; and in one case the voiceless touch of faith instantly healed an infirmity of many years' standing. The success of prayer depends more on the earnest sincerity of the heart, and the bold energy of faith, than its publicity. Yet, in penitential emergencies, the Lord permits importunity. Daniel prayed three weeks on one subject, and probably would have prayed as many years, had he not been answered. The Saviour wrestled all night in prayer. "Jacob wrestled all night with the angel," and "prevailed."

"Prayer moves the hand that moves the world."

L. E. J.

BRO. EDE LEE 2d, writes from Stanstead under date of Nov. 29th, 1852.

BRO. HIMES:—About a year ago three families of Adventists moved into this neighborhood, and since then we have had meetings occasionally. Last September, we felt like making a special effort for the salvation of souls. Accordingly a tent was erected on my place, and a meeting commenced by Bro. Thurber, assisted by Bro. Blake and Merrill. The Lord was with us in very deed. The meeting continued eleven days. About thirty came forward for prayers, the most of them experienced religion, and are going on their way rejoicing. The tent was then removed about five miles to another part of the town, and a meeting commenced. Between thirty and fifty came forward for prayers, and many of them experienced a change. There were nineteen baptized at both places. The work is still going forward. There have been ten converted since the tent-meeting closed. We have prayer meetings twice a week and preaching almost every Sunday. My prayer is, that many more may be converted. Your brother in Christ.

BRO. HIMES:—The good work of the Lord, I understand is still progressing at Sugar Hill; as Bro. Shipman undoubtedly keeps you informed. The Lord be praised. It was very evident to me that the seed of divine truth had fallen in many instances on good ground before you left the meetings, and would soon bring forth fruit to the glory of God. Those encouraging omens which you had the satisfaction of witnessing, blessed be the Lord, have matured, and gloriously ripened into a genuine reality. Let us throughout the land take courage and labor ardently for the salvation of souls, and we may yet see greater things than these, even at this late period of time, before Jesus shall come; although he be very near, even at the door. Yours hoping to be ready at his coming. GEO. W. CLEMENT.

THE LIGHT OF PROPHECY.

The sure prophetic word of God,—

Deep, truthful, and sublime,

Is as a light that shines upon

The stormy seas of time.

The church of Christ is as a ship

That ploughs the stormy wave,

Though ocean roars and night-winds howl

She must the tempest brave.

Her light is not upon the stern

To show what is behind;

Though some on board to have it there

Are very much inclined.

Her light is fixed upon the prow

To show what is before,

And though 'tis dark and dreary now

She soon will reach the shore.

The Pilot soon will come on board

And bid the tempest cease,

While he conducts the gallant ship

To heaven's port of peace.

Then all the happy blood-washed throng

Will in the kingdom stand,

Well pleased that they have safely met

On Prince Immanuel's land.

J. M. ORRICK.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

BRO. HIMES:—Death has entered our little family and has snatched away our youngest daughter SUSAN AVESTY, aged five months and twenty-three days. She was taken sick on Wednesday afternoon, and died on Saturday morning, Nov. 20th, at 10 o'clock. We believe she will come from the grave again clothed with immortal beauty, free from all the sorrows of this life.

Our little one has gone, she hastened away, As clouds disappear at the dawning of day; She bloomed as a rose and was lovely to us, But alas, we no longer her beauty can see.

But now she is gone and how changed is the place, No longer we see her with smiles on her face, We hear not her cries, we look at her chair, We go to the cradle but she is not there.

Our hearts now are sad, but we will not complain, For soon we expect to behold her again; When Jesus appears in the clouds of the sky She raised from the dead will meet him on high.

LEWIS H. BENSON.

DESTRUCTIVE FIRE AND LOSS OF LIFE.

A destructive fire occurred in this city Wednesday night, and was attended with the loss of one or more lives. Soon after 11 o'clock, fire broke out in a wood-work room in the rear part of the third story of the extensive brick edifice on Washington street, known as Chickering's piano-forte manufactory, owned and chiefly occupied by Jonas Chickering. The alarm was promptly given, but the flames had already got well started, and such was the combustible nature of a large amount of the stock and material in the apartment, that the fire spread with almost unparalleled rapidity, and had its own way, notwithstanding the efforts of the firemen to check it.

The building was five stories in height, and extended from 330 to 340 on Washington street, covering the lot between Norfolk Place and Sweetser's Court, and being quite deep. Such was the progress of the flames, that the main building was enveloped in an almost incredible short space of time, and soon after it was evident that it could not be saved. The high walls soon became heated, and cracking, fell with a heavy crash, carrying destruction with them. Nearly all the stock and tools belonging to the establishment, and to the men employed therein were destroyed. Several finished pianos were saved, but a large number of others in different stages of construction, were destroyed.

The stores, three in number, on the first floor of the building, were occupied by Messrs. Thomas & Merriam, grocers; Edward Butman, crockery and dealer; and Amos Cummings, grocer; each of whom are heavy losers, as but very little of their respective stocks were saved.

The first part of the walls which fell was on the Sweetser Court side, and did no material damage. This was followed by a part of the end wall on the Norfolk Place side, and falling heavily upon the roof of the opposite building, crushing it in and setting it

on fire. This building was five stories in height, owned by Deming Jarves, and occupied on the lower floor by Patrick R. Morley, plumber, and up stairs by Mr. Ladd, manufacturer of keys for piano fortes. The building was consumed, and the occupants saved but little of their property. The wall also fell upon an old brick building adjoining, crushing it to the foundation. This was in part occupied by Mrs. L. A. Wyman, dealer in boys' clothing. The upper part of the building was occupied as a dwelling, and it is feared that there might have been persons in it at the time of the crash, though it is more generally thought that every person had previously left the building.

The large building on Sweetser Court, occupied in the upper part by Mr. Newhall, as a piano forte manufactory, was considerably damaged in the rear part of the upper stories. A portion of the high wall of Chickering's building at length fell into Washington street with a tremendous crash, causing a fresh outbreak of the flames and heat, and at one time threatening the Adams House with great danger. The roof of this house was several times on fire, and the glass in the upper windows were badly cracked by the heat. Nothing but the active efforts of the firemen, in connection with the inmates of the house, saved it from great damage if not from destruction.

Several buildings on Norfolk Place and Sweetser's Court were considerably damaged. But the worst part of the calamity remains to be told. At the time of the falling of the wall on Norfolk Place, two watchmen, named Benjamin F. Foster, of the Boylston Division, and Alfred Turner, of the Centre Division, were buried under the ruins, and Mr. Foster was probably instantly killed. Turner was caught by his arms and body between heavy timbers, and held for a long time, until he was at length rescued, badly bruised, and severely burnt on his face and arms. He was sensible all the while he was being extricated, and his cries for help, and exclamations of "Save me—don't let me be killed—save me, for the sake of my wife and two children"—were most heart-rending. At length he was taken from his perilous situation, and conveyed into the Adams House. His physician states that he believes no bones are broken, but he may have sustained internal injury, in addition to his external burns and bruises.

A man named George W. Perkins, who belongs to the West Division of the City Watch, was badly bruised by the falling of the same wall, and was conveyed to his home. Fears are had that others besides the unfortunate Foster may be found under the ruins, although no others are as yet known to be missing. A man named Pratt or Clapp was quite badly injured by a falling wall.

Mr. Chickering's loss is estimated at \$150,000, which is partially covered by insurance. The losses of other sufferers have not been ascertained with sufficient correctness to be relied upon. Boston Journal.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12 cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives:

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decemregal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE ADVENT HERALD.

This paper having now been published since March, 1850, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well-selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;" "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word; the faith of the primitive church; the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

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TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1 cent, for each ounce, or part of an ounce, under 300 miles, and 3 cents over that, at the Post-office where it is received.

Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 50 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin enlarged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (6 ounces.) Do do gilt.—50 cts. (6 oz.)

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FACTS ON ROMANISM.—This work is designed to show the nature of that system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weaker, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

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ADVENT



HERALD

LUKE 9: 20-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

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* * For terms, &c., see last page.



PSALM XXIX.

BY JAMES MONTGOMERY.

Give glory to God in the highest : give praise,
Ye noble, ye mighty, with joyful accord :
All wise are his counsels, all-perfect his ways :
In the beauty of holiness worship the Lord.

The voice of the Lord on the ocean is known,
The God of eternity thundereth abroad :
The voice of the Lord, from the depth of his throne,
Is terror and power :—all nature is awed.

At the voice of the Lord the cedars are how'd,
And towers from their base into ruin are hur'd :
The voice of the Lord, from the dark bosom'd cloud,
Dissevers the lightning in flames o'er the world.

See Lebanon bound, like the kid on his rocks,
And wild as the unicorn Sirion appear :
The wilderness quakes with the resonant shocks ;
The hinds cast their young in the travail of fear.

The voice of the Lord through the calm of the wood
Awakens its echoes, strikes light through its caves,
The Lord sitteth King on the turbulent flood :
The winds are his servants, his servants the waves.

The Lord is the strength of his people ; the Lord
Gives health to his people, and peace evermore,
Then throng to his temple, his glory record,
But, O ! when he speaketh, in silence adore.

History.

We are requested to publish the following, from Croly on the *Apocalypse* :

A. D. 533. The Pope was declared head of all the churches by the Emperor Justinian.

The circumstances of a transaction, so pregnant with the most momentous results to the Christian world, are to be found at large in the *Annals* of Baronius, the chief Romish Ecclesiastical historian.

Justinian being about to commence the Vandal war, an enterprise of great difficulty, was anxious previously to settle the religious disputes of his capital. The Nestorian heresy had formed a considerable number of partisans, who, conscious of the Emperor's hostility to their opinions, had appealed to the Bishop of Rome. To counteract the representations of Cyrus and Eulogius, the Nestorian deputies, the Emperor sent two distinguished prelates, Hypatius, Bishop of Ephesus, and Demetrius, Bishop of Philippi, in the character of envoys, to Rome.

Justinian had been remarkable for taking an unkindly share in the dubious theology of the times : he felt the passions of a disputant ; and to his latest days enjoyed the triumphs of a controversy with the delight of a zealot, as he sometimes signaled them by the fury of a persecutor. On this occasion, whether through anxiety to purchase the suffrage of the Roman Bishop, the Patriarch of the West, whose opinion influenced a large portion of Christendom ; or to give irresistible weight to the verdict which was to be pronounced in his own favor ; he decided the precedence which had been contested by the Bishops of Constantinople from the foundation of the city ; and, in the fullest and most unequivocal form, declared the Bishop of Rome the Chief of the whole Ecclesiastical body of the empire.

His letter was couched in these terms :

"Justinian, pious, fortunate, renowned, triumphant, Emperor, consul, &c., to John the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the Apostolic chair, and to your Holiness, as has been always and is our wish, and honoring your Blessedness as a father ; we have hastened to bring to the knowledge of your Holiness all matters relating to the Churches. It having been at all times our great desire to preserve the unity of your Apostolic chair, and the constitution of the holy churches

of God, which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and writing to your Holiness all the priests of the whole East.

"For this reason we have thought fit to bring to your notice the present matters of disturbance ; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your Apostolic chair. For we cannot suffer that anything which relates to the state of the Church, however manifest and unquestionable, should be moved, without the knowledge of your Holiness, who are the HEAD OF ALL THE HOLY CHURCHES, for in all things, as we have already declared, we are anxious to increase the honor and authority of your Apostolic chair."

The letter then proceeds to relate the matter in question, the heresy of the monks and the mission of the bishops, and desires to have a rescript from Rome to Epiphanius, Archbishop of Constantinople, giving the papal sanction to the judgment already pronounced by the Emperor on the heresy. It further mentions that the Archbishop also had written to the Pope, "he being desirous in all things to follow the Apostolic authority of his Blessedness."

The Emperor's letter must have been sent before the 25th of March, 533. For, in his letter of that date to Epiphanius he speaks of its having been already despatched, and repeats his decision, that all affairs touching the Church shall be referred to the Pope, "Head of all Bishops, and the true and effective correcter of heretics."

In the same month of the following year, 534, the Pope returned an answer repeating the language of the Emperor, applauding his homage to the see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, "one shines as a star, his reverence for the Apostolic chair, to which he has subjected and united all the Churches, it being truly the Head of all ; as was testified by the rules of the Fathers, the laws of Princes, and the declarations of the Emperor's piety."

The authenticity of the title receives unanswerable proof from the edicts in the "Novellæ" of the Justinian code.

The preamble of the 9th states that "as the elder Rome was the founder of the laws ; so was it not to be questioned that in her was the supremacy of the pontificate."

The 131st, On the ecclesiastical titles and privileges, chap. 2, states : "We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy Apostolic chair of the elder Rome."

The supremacy of the Pope had by those mandates and edicts received the fullest sanction that could be given by the authority of the master of the Roman world. But the yoke sat uneasily on the Bishop of Constantinople ; and on the death of Justinian the supremacy was utterly denied. The Greek who wore the mitre in the imperial city of the east, must have looked with national contempt on a pontiff whose city had lost the honors of the imperial residence, and whose person was in the power of the barbarians. Towards the close of the sixth century, John of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the see, "Universal Bishop." The Roman Bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of monstrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him an "usurper aiming at supremacy over the whole church," and declaring with unconscious truth, that whoever claimed such a supremacy was Antichrist. The accession of Phocas at length decided the question. He had ascended the throne of the east by the murder of the Emperor Mauritius. The insecurity of his title rendered him anxious to obtain the sanction of the Patriarch of

the west. The conditions were easily settled. The usurper received the benediction of the Bishop of Rome ; and the Bishop in 606 vindicated from his rival patriarch the gorgeous title ; that had been almost a century before conferred on the papal tiara by Justinian. He was thenceforth "Head of all the Churches," without a competitor, "Universal Bishop" of Christendom. That Phocas repressed the claim of the Bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome ; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.

The sixth century is distinguished by other features of that extraordinary aspect which the Romish see so portentously assumed in its ambition of boundless empire ; the building of a vast number of churches in honor of the saints, and for saint worship ; the creation of a multitude of festivals, adopting the forms of the abolished pagan rites ; and the commencement of that sullen and benighted ignorance of Scripture and literature, which for six hundred years brought back barbarism upon the European world.

With the title of "Universal Bishop," the power of the Papacy, and the Dark Ages, alike began.

The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken ; the Latin Scriptures were thus in an unknown tongue ; and the people, disturbed and impoverished by perpetual war, had neither time nor knowledge for their translation. The ignorance had reached the clergy ; and the Pope, more a warrior and statesman than a priest, found that he could rise to dominion without the writings of either prophet or apostle. The Scriptures died out of the world's memory.

But, in the twelfth century, the attempts of the little Christian congregations of the Alps to translate the gospel came like a thunderclap to the ears of Rome. In the absence of all rule of Scripture the Papacy had followed the course of human nature, adding superstition to superstition, and power to power. The sitter on its throne, in the fantastic madness of ambition and ignorance, assumed the attributes of Deity, proclaimed himself infallible, the remitter of sins, Lord of the gates of Hell and Heaven, the Vicar of God, the IMAGE of GOD on earth. The fountain of sanctity to man, he made saints, he wrought pretended miracles, he was worshipped with incense. The King of Kings, he sent forth his oracular voice to the sovereigns of the earth, he claimed tribute of all nations, he took away and gave diadems, and commanded their wearers to come and kiss the dust at his footstool !

His temple had been built in a night of six hundred years ; and it had been, from age to age, filling, unproved, with the strange works of darkness ; the forms of ancient heathenism, the rights of the barbarian conquerors of the West, and the still more monstrous inventions of monkish dreams, the embodyings of mingled absurdity and terror. The light from the gospel suddenly broke in, and showed the whole portentous abomination. Thousands shrank at the sight, and turned to the living God. But Popery was not to be converted. Sincerity and wisdom would have rejoiced in the light, and cast away the abomination. Tyranny and bigotry loved the darkness better than the light, and strove to crush the gospel. A code of the most furious persecution was established against all who dared to bring the Scriptures out of the dust, and put a tongue into the dead. The gospels were trampled and destroyed, their readers were proscribed and exterminated. Rome, in the name of Christ, raged against the Revelation, that he had commanded with his latest words to be "preached to every man under heaven."

A. D. 1793. The Bible had passed out of the hands of the people, in all the dominions of Popery from the time of the supremacy. The doctrines had perished, and left their place to

human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793, twelve hundred and sixty years from the letter of Justinian declaring the Pope "Universal Bishop," the gospel was, by a solemn act of the Legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this ; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French Government, declaring that the nation acknowledged no God, the Old and New Testaments were *slain* throughout the limits of Republican France.—But contumelies to the sacred books could not have been wanting, in the general plunder of every place of worship. In Lyons they were dragged at the tail of an ass in a procession through the streets.

A very remarkable and prophetic distinction of this period was the spirit of frenzied festivity which seized upon France.

The capital and all the Republican towns were the scene of civic feasts, processions, and shows of the most extravagant kind. The most festive times of peace under the most expensive Kings were thrown into the shade by the frequency, variety, and extent of the Republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morning till night. In the month of July, 1794, nearly *eight hundred persons*, the majority, principal individuals of the State, and all possessing some respectability of situation, were guillotined in Paris alone. In the midst of this horror there were twenty-six theatres open, filled with the most profane and profligate displays in honor of the "Triumph of Reason."

But more formal scoffings were prepared by the express demand of the government. On the 1st of November, 1793, Gobet, with the Republican priests of Paris, had thrown off the gown, and abjured religion. On the 11th, a "Grand Festival," dedicated to "Reason and Truth," was celebrated in the Cathedral of Notre Dame, which had been desecrated, and been named "the Temple of Reason ;" a pyramid was erected in the centre of the Church, surmounted by a temple, inscribed, "To philosophy." The torch of "Truth" was on the altar of "Reason" spreading light, &c. The National Convention and all the authorities attended at this burlesque and insulting ceremony.

In February, 1794, a grand fete was ordered by the Convention, in which hymns to liberty were chanted, and a pageant in honor of the abolition of slavery in the colonies was displayed in the "Temple of Reason." In June another festival was ordered—To the Supreme Being ; the God of *Philosophy*. But the most superb exhibition was the "General Festival" in honor of the Republic. It was distinguished by a more audacious spirit of scoffing and profanation than all the former. Robespierre acted the "High priest of Reason" on the day, and made himself conspicuous in blasphemy. He was then at the summit of power,—actual sovereign of France.

That day had passed the sentence upon his iniquities. It was remarked even then, that, from the time of that most impious festival, his fortunes turned.

The 14th of July was the date of the Festival. On the 28th, Robespierre was a mutilated trunk, with all France exulting over his body. A single fortnight had separated the throne and the scaffold.

The Holy Sepulchre.

The resident population of Jerusalem is about seventeen thousand ; consisting chiefly of Turks, Armenians, Arabs, Greeks, Italians, and Jews, of all nations. It is estimated that the average number of pilgrims who visit the holy city every year is about fifteen thousand. On particular occasions the influx of strangers is of course much greater. Sometimes, when the accommodations of the city are insufficient for so

many pilgrims, encampments are formed outside the walls; and many find shelter in the convents of Bethlehem and St. Saba. The uncertain tenure upon which each sect holds its right of worship in Jerusalem; the mingled severity and laxity of the Turkish laws; the fanatical zeal with which each all the sects are inspired, and the bigoted hatred that exists between them, gives rise to perpetual hostility of feeling, and often to sanguinary feuds. It is deplorable and melancholy to see how profaned are the precepts of Him who preached peace and good will towards all men in this very spot; whose voice still lingers upon Zion and the Mount of Olives; to witness in their worst form envy, hatred, and malice, practiced in his name, and the outward worship of God where sin and wickedness reign triumphant. Perhaps upon the whole face of the globe there could not be found a spot less holy than modern Jerusalem. All the fierce bad passions that drive to crime are let loose here in the struggle for immortality; all the better traits of human nature are buried in fanaticism; all the teachings of wisdom and humanity are violated in a brutish battle for spiritual pre-eminence.

In the holy sepulchre, the hatred between the sects is fierce and undying. The Greek and Roman Catholics, the Copts, Armenians, and Maronites, have each a share in it, which they hold by sufferance of the Turkish Government; but this union of proprietorship, instead of producing a corresponding unity of feeling, occasions bitter and constant hostility. The Greeks and Romans, who are the two large sects, and in some sort rivals, hate each other with a ferocity unparalleled in the annals of religious intolerance. The less influential sects hate the others because of their power and repeated aggressions; the so-called Frank Catholics hate the Copts and Armenians, whom they regard as mere interlopers, without any right to enjoy the Christian mode of worship; all hate each other for some real or imaginary cause, and each indulges in the self-glorification of believing itself to be the only sect that can find favor in the eyes of the Creator. Such is the bitterness of this sectional hostility, that for many years past it has been impossible to keep the building in a state of repair. The roof is dilapidated, and the rain pours in through the windows; yet so it remains. The Latins will not permit the Greeks to undertake the necessary repairs, lest the mere act should give an ascendancy of power; the Greek refuse to give the Latins permission, for the very same reason; the Copts and Armenians are too feeble to contend with the more powerful sects; and the more powerful sects refuse to grant them any liberty which they do not already hold in despite of them through the Turkish Government.

During the ceremony of the Holy Fire, which takes place once a year, the scenes of ferocity and violence that occur are indescribable. Religious insanity, and all the horrors of blood-thirsty fanaticism, destroy many of the devotees. Crimes of the darkest character are committed with impunity. Half-naked men and frantic women struggle madly through the crowd with live coals of fire pressed to their breasts; bodies of the staunched and maimed are dragged out dead; the chanting of the priests, the howling of the burnt, the groaning of the crushed, fill the thick, suffocating air; and from the swaying mass arise dying shrieks of "Immanuel! Immanuel! Glory to God!" Sickened with the disgusting and humiliating spectacle, the beholder turns away with the startling words of Ferdinand upon his lips—

"Hell is empty and all the devils are here."

National Intelligencer.

The Collect for the First Sunday in Advent.

Advent is a word which signifies *coming*. It is here applied to the coming of our Lord Jesus Christ; who came, in the fulness of time, according to God's appointment, to redeem the world. At his *first coming* he visited us in great humility, as is signified in the gospel of this day; and in every particular exactly answered to the descriptions which the prophets had given of him, whom God would send as the promised Redeemer. At the end of the world he will come again in a different character; even as a glorious King to judge both the quick and the dead: which second coming is called his second *Advent*.

The term *darkness* is expressive sometimes of *ignorance*, sometimes of *wickedness*: in the present instance, of *both*. For, at the time of the Messiah's advent, the generality of mankind were deeply sunk both in ignorance and wickedness. Uncertain what worship God required of them, or what degree of regard they might expect from him, either in their present or their future state of existence, they were ignorant of their duty; it is no wonder then that they were also wicked in practice. Though some of the heathens professed a regard for the attainment of wisdom and the practice of virtue, and were themselves eminently wise and virtuous; yet

their virtues were practised generally with a view to human applause; and their wisdom, not carrying them to the knowledge of true religion, was but foolishness with God. Of that virtue which refers everything good, or great, or laudable, to him who dwelleth above; and of that wisdom which maketh men wise unto salvation, by making them children of God's grace, sharers of his love, and inheritors of his kingdom through the atonement of his Son:—of such virtue and of such wisdom they were ignorant. And this ignorance is spoken of by the prophet as darkness:—"darkness shall cover the earth, and gross darkness the people."—When Jesus Christ came—the day-star from on high—he rose, not only a glory to his people Israel, but a *light* to lighten the Gentiles—a light to lighten even us.

The comparison of light with knowledge, and darkness with ignorance, is here very properly applied. For as the light of the sun drives away the darkness of night, shows us what is our daily work, points out the dangers which may oppose in the prosecution of it, and gives us opportunity to take means of avoiding them; so by the light of his word in the gospel, Jesus Christ, the Sun of Righteousness, enables us to see and to escape the dangers of sin, and to work out our own salvation: which is our daily work as Christians. Thus David calls the word of God "a lamp unto his feet, and a light unto his path:" "the commandment of the Lord is pure, and giveth light unto the eyes." And St. Paul, in the Epistle for the day, declares to the Romans, that the night of heathen ignorance was far spent: the day of salvation,—the light of divine knowledge,—was at hand: in the fullness of which guiding and cheering light we live. For in whatever situation we find ourselves placed amid the varied conditions of life, and among its unceasing fluctuations, the Word of God, and the example of his blessed Son, will direct us how to act in it. However we may be perplexed with difficulties, temporal or spiritual, before God or man, we have only to turn to the Holy Scriptures; and there we shall instantly find some direction, by following which we may see and guide our way safely, if we will accept the guidance. The precepts of the gospel are suited to us in joy or in sorrow, in sickness or in health, under adversity and oppression, or in the days of prosperity and power: they will always guide us into the straight path of duty, and keep us in the way of *spiritual* peace. We have also the example of our merciful Redeemer, for our instruction and humble imitation. By his own actual conduct in his human character, he shows us how *we also* may practice every modification of the Christian graces; from faith before God to charity before man.

The object of this beautiful prayer therefore is, that we may be enlightened by the Word of God, and enabled by divine grace, to lead a holy life. So enlightened, we shall be neither ignorant of our duty, nor wicked in practice; but knowing Jesus Christ to be the Saviour of the world, and defended from the evil of sin by the armor of spiritual light, we shall live in the knowledge of the true God; in faith in his Son; in fellowship with his Spirit. We shall be steady in our obedience to his laws, as our Father who is in heaven: who thence seeth, clearer than light, all we do, whether for evil, or for good: who taketh account even of our thoughts; who will hereafter judge the quick and the dead by that Man whom he hath ordained; and who, finally, will lead those who have done good into life eternal; and will cast those who have done evil into everlasting fire.

Thus to live, is to walk *not* in darkness, but in light; not in wickedness or ignorance, but in knowledge and holiness; not in danger, but in safety; not in a weak apprehension of the probable dangers of this present life, but in an awful dread of the terrors of an hereafter; not a slave to the fears or the hopes of this perishing world, but restrained by the fears, and free to the hopes of another and a better world, which passeth not away. Thus to hold our course through this state of probation, is to live wise unto salvation, and sanctified as children of the highest; supported under every trial of a patient faith, by the animating hope that at the second Advent of the Son of man, when he shall come in his glory, and all the holy angels with him—when he shall sit on the throne of his glory—when before him shall be gathered all nations—when, in the awful moment of final doom, he shall separate the evil and the good—the one from another—he who will then be our Judge may prove, in his undeserved and unbounded mercy, our Saviour also.

James on the Collects.

Illustrations of Fanaticism.

It is not fanaticism to take the law of God for the rule of our action, nor to press the conditions of the law to every particle and principle of human life. By the law of God we mean the ten commandments as expounded in the gospel; and we affirm that this law is in accordance with the highest reason, God is in it. The word was

God. That is, the essential principle of the word is divine, is truth, and love. The law of God is in accordance with man's highest good—his supreme happiness, and most perfect development. It is not fanaticism to obey it, to apply it to every relation and every moment of life.

But it is fanaticism to take one commandment out of its relation, and to make it the whole of religion or of duty. He is fanatical whose whole ideas of religious obligation consist in contemplation or in the abstraction of worship. He who hastens from society, and shuts himself up in a cloister or in a hermit's cell, or fixes himself on some barren rock and spends life in worship, lest he be defiled with the cares or business of time, he is a fanatic. He has grown wild on the first commandment. He certainly should worship God abstractly or contemplatively, but he should add to this his duty to man. Hence Paul the hermit, who went to the desert and lived ninety years, more the life of a savage beast than that of a human being, we call a fanatic; while Paul the apostle, obeying God in all things, collecting money for the poor saints, preaching the gospel, teaching everywhere "repentance towards God, and faith in our Lord Jesus Christ," is eminently free from fanaticism, and speaks always the "words of truth and soberness." He is the same rational, consistent man, always suiting his action to his every condition, whether counselling in a storm at sea, or gathering sticks for a fire, or shaking the viper from his hand, or singing in a prison at Philippi, or dividing the council of his adversaries in the mob at Jerusalem, or pleading before Festus. The whole of religion is no fanaticism; but a little of it, a single portion or doctrine imbibed is very likely to make one fanatical. Many of the so-called Romish saints we cannot but regard as fanatics; St. Anthony, the Egyptian, who is called the founder of the monastic institution, was simply a fanatic, much less a Christian in development than Socrates, who to his contemplation, added the practice of mingling with the youth in the market place, for the purpose of instructing them. What a miserable fanatic was the so-styled Saint Symeon, surnamed Stylites. He lived thirty-six years on a pillar, on a mountain in Syria, from which he never descended, except to take possession of one taller and more exposed. Here at last he stood, sixty feet high, or pretended to for years, without going down, and bowed himself till his forehead touched his toes in token of worship. One ancient ecclesiastic, wonderfully edified, relates that during a visit to him he counted no fewer than 1244 times that the saint bowed, and when he gave up counting, from fatigue, the saint kept on bowing!

The World as it Is.

Nearly two thousand four hundred years ago, we are told that the ministering spirits of heaven "answered the angel of the Lord that stood among the myrtle-trees, 'All the earth sitteth still and is at rest.'" At the present hour, after so many political and religious revolutions, their report may be the same. Every corner of the world now lies open to us, and everywhere there is an uneasy calm, as if all mankind were awaiting in silent wonder the effects of that unexampled rapidity of intercourse which has linked together the farthest ends of the earth. The Great Exhibition of last year passed away like a dream. The political struggle of the elections is ended, and the strife within the walls of Parliament is not yet begun. The Papal party at home have changed their policy of bold and active aggression into one of stealthy and underground activity. The French President seems established for the present in the seat of power. France rejoices in a breathing-time from incessant revolution, though dearly purchased at the price of liberty; and the symptoms of reaction, foreboding new changes, have hardly begun.

Italy is settling down in the chains of the Pope and the Austrian government. Spain and Portugal, once the first powers of Europe in the days of Columbus, are now political ciphers, and hardly awaken a thought in other nations. They seem to vegetate, rather than to live. Russia watches calmly, from a distance, the feeble and shifting changes of policy in western Europe, and stands prepared to profit by every new opportunity to extend her influence and increase the power of her colossal empire. America is speculating on the chances of her candidates for the Presidency, but the struggle itself is yet to come. New-Zealand is awaiting the arrival of the ships that will bring her a new constitution from the British Parliament; and the vessels are on their way to Japan that must soon solve the problem, whether the last outlying country, in spite of its own policy for ages, is to be forced into communion with the rest of the human family. The tedious warfare at the Cape with the Caffre savages, and the presence of our ships at Rangoon, are hardly enough to break the uniformity of the world's political aspect. "All the earth sitteth still and is at rest."

This calm, however, must appear illusive and uncertain even to worldly eyes. The political

equilibrium of Europe is most unstable. A sudden shock in any one corner of the earth might endanger the peace of every other nation. A few factious votes in our own Parliament might leave us without a government, and paralyze the healthy action of our country in every quarter of the globe. Our colonial empire might then split asunder, and leave us only the shadow of our former greatness. A fiery President in America might disturb the whole course of European policy. A voice from the Potomac might kindle a new Hungarian war, and bring down the Cossacks into the heart of Germany. A further drain on our finances in South Africa or Burmah might derange our home policy, and throw parties into new and dangerous combinations. The influx of gold from California and Australia, if it were to exceed a certain limit, might act as a virtual confiscation, and derange the operations of British commerce in every part of the world. A sudden impulse of military fervor in France might turn the passage of the Rhine by the President into a serious reality of war, and set all Europe in a blaze. An insurrection in Greece, like that which has just occurred, might spread to the Christians of the whole Turkish empire, and the fall of the Crescent open a boundless field to the strife and ambition of the European powers. There is hardly a country on the Continent where the smouldering ashes of revolution might not soon be kindled again by some accident, apparently trivial, which should wake the passions of the populace, or weaken the strength of the actual government. From the Mormon fanatics of Utah, in the farthest West, to the rebels in the Chinese empire, there are everywhere abundant materials to breed new and dangerous revolutions. In Assyria, in Egypt, in Mexico, the ruins of departed empires and dynasties are laid bare to our view, to teach a boastful and talkative generation the lesson of humility. Pride was not made for the dwellers of the world, where all is in ceaseless change, and where the most durable monuments that man has reared are the burial-places of a perished empire and its long-forgotten kings.

English paper.

Proofs of Love to Our Fellow-men.

As I lay awake the other night, I began to think how I might do some good to my fellow-creatures; and this led me to inquire whether, in reality, I possessed any love for mankind. The result of my thoughts was the following meditation:

Genuine love to man, that is, *philanthropy*, exists in different degrees; and, according to its strength may lead one to do the following things for those who are beloved:

1. To *think* of them. We think of those whom we love. They are much in our mind: we cannot keep them out of our thoughts. Whereas in regard to those whom we do not care much for, the proverb is true, "Out of sight out of mind." Tell me what a man thinks about, and I will tell you who he loves. If a man loves his fellow-Christians, they will often rise before his mental eye; if he loves his church, he will muse on it; if he loves the poor, he will frequently be meditating on their wants. How often does the doting mother whose only son is at sea, imagine him tossed by the tempest.

2 To *pray* for them. This is a higher degree. It is a great thing to have an interest in the prayers of a good man, and to be on the list of those for whom he intercedes. Good Mr. Romaine of London used to employ two afternoons of the week in praying for his friends. Perhaps there are some for whom this is all that we can do, but it is not a little, if bestowed in faith. The prayers of the poor are a great treasury for the beneficent. The Lord Jesus Christ shows his love to men by continually making intercession for them.

3. To *speak* to them. Surely we do not love the man to whom we will not speak. The favor is small, yet it is worth something. Especially if we speak a word of caution, counsel, or consolation.

4. To *speak* of them. Beloved names will be on our lips. Out of the abundance of the heart the mouth speaketh. By frequently naming those whom we love, we indicate our respect and affection: hence, believers love to "speak good of the Lord."

5. To *speak* for them. To defend those whom we love is an instinct of true friendship. This we may often have occasion to do, when their character is assailed. Slander requires an ear as well as tongue; it dies before a north-wind countenance. (Prov. 25: 23.) Love will disregard human distinctions, and plead for humble persons. "Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Prov. 31: 9.

6. To *labor* for them. How pleasant it is to work for those who are dear to us. This the daughter knows while her busy fingers are embroidering some gift of affection for an absent parent. This the mother knows when day and night she is toiling for the speechless little crea-

ture in the cradle. Philanthropy will fill a man's hands with labors. Judge of your proficiency by this: "My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 John 3: 18.

7. To suffer for them. This is evidence of still higher love. Many can labor who could not suffer. Yet even in worldly things we find pleasing daily instances of parents suffering privation and pain for their offspring: it is less common for children to endure much for their parents. Suffering is much sweetened when we can feel that any fellow-creature is to be benefited by it. Let us not shrink from weariness, want, weakness, and care, and reproach, if thereby we can promote the cause of Christ.

8. To die for them. This may be startling to some, yet true Love has willingly died for its object; and the Scriptures lay this down as a certain test. Our blessed Lord, who was incarnate love, thus speaks, "Greater love hath no man than this, that a man lay down his life for his friends."—John 15: 13. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. It was a matchless token of love, yet left to us for an example. For the apostle John says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—1 John, 3: 16.

American Messenger.

Answer Him Not.

When the ambassador of the Assyrian king delivered, under the wall of Jerusalem, the insulting and impious message of his master, the people made no reply; for the king's commandment was, "Answer him not." A dignified silence was the most appropriate answer to his profane attempt to shake their confidence in God.

There are occasions on which we are to keep silence, though the cause of Christ be attacked. While in general we are to be ready to answer every objection, and to repel every attack, yet there are times when silence is the most impressive answer that can be given. To reply to attacks dictated by passion, would be useless and even dangerous—useless, because the assailant is not in a state of mind to appreciate arguments—dangerous, because the virus of passion may be communicated to our souls. In such cases we are to follow the direction of the Psalmist, "Speak not in the ears of a fool, for he will despise the wisdom of thy words"—and of Christ, "Neither cast ye your pearls before swine."

When the slanderer assails us, when false accusations are brought against us, it is usually the wisest course to act in accordance with our motto—Answer him not. There may exist circumstances which may place us under obligation to clear our reputation by a public exposure of the calumny; but in most instances, the calumny will soonest be deprived of its power by a calm and forbearing silence. Such a silence often produces a greater impression in our favor, than the most lucid and unanswerable defence. In support of our position, we have the example of Christ. When brought before Pilate, and falsely accused by the chief priests, he answered nothing; and when questioned by Pilate respecting his extraordinary course, he still held his peace. Patient and silent continuance in well doing, will soon prove an effectual refutation of all false accusations. Christians, by pursuing an opposite course, have often been led into strife and wrangling—have been surprised into returning railing for railing, and in the end have been constrained to exclaim, "O that I had remained silent and prayed."

We should often decline to return an answer to the inward suggestions of Satan. Satan is fond of engaging Christians in discussion. While we are engaged in disputing with him, he knows we shall probably neglect our appointed work. He would confound us by his sophistry, and lead us into sin; but if he cannot do that, he would divert us from the work assigned us, by employing us in answering his suggestions. We should be on our guard against his devices. We should never stop to answer him. His breath is pestilential, and while we stand disputing with him, the poison may penetrate our hearts. Let us say to him, in the words of Christ, Get thee behind me, Satan. Instead of conversing with him, let us go to our closets and converse with God.

N. Y. Evangelist.

Suggestion to Christians.

Now that the Presidential Election is over, and the leisure season of the year in our rural towns is coming on, it is to be hoped the churches will wake up to more fervent prayer for a revival of religion, and to corresponding efforts to "turn back the captivity of Zion." It is agreed on all hands, that we stand in perishing need of a "time of refreshing from the presence of the Lord." The older members of the church are fast passing off from the stage, and multitudes of young people are growing up

without religion. This is very alarming on every account. Should God withhold the showers, as he has done for a few years past, who are to take up and bear the ark when the fathers leave it? And where shall the churches look for pastors and missionaries to fill the vacancies which death is making, to plant other churches throughout our vast and rapidly settling domain, and to establish new missions in heathen lands.

We all say that this great dearth is very alarming; but do we ministers and churches feel so much alarmed as to send us to our knees, and cry day and night, "Lord, revive thy work in the midst of the years." If we really desire the blessing, what hinders? Is his "hand shortened, that he cannot save?" Is his "ear heavy, that he cannot hear?" Is he "slack concerning his promises?" When did he ever say to the seed of Jacob, seek ye in vain? We are not straitened in God, we are straitened in our bowels. Let us arise, then, and "build every man over against his own house." Time is precious. Souls are precious and perishing. The grand adversary is luring them on to destruction.—"The ways of Zion mourn." The armor bearers are ready to faint. The hands of Moses are heavy. Who will hold them up? "Who is on the Lord's side, who?" Let them "sound an alarm in God's holy mountain." Iniquity is coming in like a flood. "Oh Lord, lift up a standard against it."

Who doubts that God is more ready "to give the Holy Spirit to them that ask him, than parents are ready to give bread to their children?" Why then should any famish in the church, when the blessing may be had for asking? Why should our own children, and friends, and neighbors, be left to perish, when God is waiting for effectual, fervent prayer, to "open the windows of heaven, and pour us out a blessing, till there shall not be room enough to receive it."

Will the years of the right hand of the Most High, "which some of us remember, ever return?" Oh Lord God, thou knowest! Oh, hasten the time. Let Zion at once rise and shine, the glory of the Lord, being risen upon her. In his favor we live. Under the hidings of his face we must perish.

Puritan Recorder.

Slander.

"The crime of slander cannot easily be estimated. It originates in a certain meanness of spirit, or in an unmanly love of gossiping, or in that calculating rascality which destroys character for selfish ends. In its influence upon the calumniator himself, scarcely any sin is more demoralizing. It petrifies benevolent sensibility; it stimulates those vicious feelings which, when fully developed, make men haters of their kind. It is the cause of incalculable suffering to its victim; it takes away that 'which a high-minded man values more than property, and without which life is a burden. To the more susceptible, its shafts are not unfrequently the arrows of death; and the strong writhe under them with pangs to which bodily pains are in comparison a relief. Hopes are blasted by slander. The energies of men acting for the public good are often crippled by it, and their days made wretched. Public detraction is the great sin of the times. The country is full of it; men get their dishonest living by it; it comes to the innocent in a shape which cannot be met by testimony or argument, and put down; it comes without a responsible name; it puts its victim to the often impossible task of proving a negative; it lurks in the dark—it multiplies itself into legions; it is here, it is there; it hides when you approach, and appears again as soon as you are gone. And there is no hope for the man on whom it falls but in his conscience, and in living it down. It is a sin which has no excuse. Worse than sins of the flesh, for it comes from the centre of a man's being; worse than the offence which it alleges, because it has no strong temptation,—I look upon it as infernal. The eagerness with which some gather up 'stale and loath calumnies,'—'the cast off slough of a polluted and shameless press,'—suggests the idea that, like certain ill-omened birds, it is their nature to feed on carrion."

The "Old Brewery."

This famous sink of iniquity is now in process of demolition, and will be razed to the ground in two or three days. It is estimated that since last Monday, it has been visited by 15,000 persons, who have thronged the premises day and night. Visitors are now excluded. In running through the filthy apartments, many ludicrous scenes have occurred. Localities were pointed out where various murders and deeds of infamy were perpetrated, till the imaginations of some became greatly excited. Old partitions were torn away, and piles of dirt searched, with the hope of discovering human remains; and in one instance a bone was found, charred at one end, which was pretty unanimously agreed to be the joint of an arm; but its size did not favor that idea, and after much grave discussion, it was pronounced a turkey's leg—prob-

bly the remains of last Thanksgiving day. A fragment of a deceased rat was thought to strongly resemble the human hair. Night before last, a portion of the garret floor was torn up, revealing a gloomy recess, the bottom of which appeared to be formed by the roof of the original structure, since added to. Three individuals stood over it, with a dim lantern, exploring the darkness, when a slight rustling occurred beneath, and almost simultaneously the face of a mischievous urchin, to their horror, was thrust into the aperture.

The building which is intended to erect on the site of the Brewery, will be four stories in height, seventy-five by forty feet, and will cost about \$20,000. This, with the cost of the ground and old building, will make the aggregate cost about \$86,000.

N. Y. Journal of Commerce.

Religion in London.

The famous Hugh Miller, in his journal, the "Edinburgh Witness," a pious Evangelical paper, thus describes the state of religion in London:

"Few, indeed, can have any conception, how thoroughly infidel London, as a whole, has become. Not many, we suppose, regard the Island of Jamaica as altogether the model of a Christian country; and the South Sea Islands, Tonga, Habai, and Vavau, when thought of at all, must be thought of as still, in some degree, darkened by the departing shadows of Paganism. And yet it is a statistical fact that, tried by the test of church membership, in proportion to the population, Jamaica is about six times more Christian than London, and that tried by the test of church attendance, in proportion to the population, Tonga and its sister islands are about seven times more so. The capital of the most Christian country in the world, in its downward progress, and these remote islands of the sea, in what, we trust, may be deemed their progress upwards, passed one another long ago, and are now so widely apart in their religious standing, as to have become the legitimate subjects, not of comparison, but of contrast. It is ascertained that considerably more than a million of the adult citizens of the metropolis—a greater than formed, in the middle of the last century, the entire population of Scotland—attend no place of public worship. Well does our missionary remark, that while some delight to designate the Establishment Church of England as the Church of the poor, and others to speak of Methodism as the poor man's religion, the poor of London have no church whatever, and that their only religion is practical heathenism."

Zion's Trumpeters.

Where are they. Do we not need a sound of the Gospel trumpet like that which Moses gave when "all the people in the camp trembled, as it waxed exceeding loud?" Some watchmen blow just loud enough to disturb a few "who are at ease in Zion," but the feeble notes sound so faintly they soon sink back into their fatal slumbers. Satan seems to be trying experiments with the churches of God. Those who profess to follow Christ as the "light of the world" are found, if not with the "witch of Endor," yet where they dishonor their Master and mislead souls. Sound an alarm in Zion! Let prayers be offered "without ceasing" for the Holy Spirit. Pres. Edwards did not let the Gospel trumpet give an "uncertain sound." He saw by faith Mount Sinai on the one hand, with the "terrors of God's holy law," and the precious scenes of Calvary on the other. He felt the power of eternal truth. Its light glowed in on his own heart; and in his hand the trumpet "waxed exceeding loud," and "the people trembled." The sound has not died yet. New England enjoys to-day fruits of those refreshing showers of grace that caused such a gathering of souls into the fold of the Redeemer. How many "lively stones" were in that day cemed into that spiritual and glorious building of which "Christ is the chief corner-stone!" "Let Zion's watchmen all awake!"

Independent.

Strange Physiological Fact.

A noble youth of the family of Montgomery, from a fall and consequent abscess on the side of the chest, had the interior marvellously exposed, so that after his cure, on his return from his travels, the heart and lungs were still visible and could be handled; which when it was communicated to Charles I. he expressed a desire that Harvey should be permitted to see the youth, and examine his heart. "When," says Harvey, "I had paid my respects to this young nobleman, and conveyed to him the king's request, he made no concealment, but exposed the left side of his breast, when I saw a cavity into which I could introduce my fingers and thumb; astonished with the novelty, again and again I explored the wound, and first marveling at the extraordinary nature of the cure, I set about the examination of the heart. Taking it in one

hand, and placing the finger of the other on the pulse of the wrist, I satisfied myself that it was indeed the heart which I grasped. I then brought him to the king, that he might behold and touch so extraordinary a thing, and that he might perceive, as I did, that unless we touched the outer skin, for when he saw our fingers in the cavity, this young nobleman knew not that we touched the heart!"

Bridgewater Treatise.

Rules for the Journey of Life.

The following rules, from the papers of Dr. West according to his memorandum, are thrown together as general way-marks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

Never to show levity when people are professedly engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself and of those who are near me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattering either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

An Ungrateful Wretch.

I found him entirely destitute at a time when I had an income of just seven dollars a week. I pitied him, and gave him permission to use six dollars out of every seven of income, for his own and family's support, until otherwise directed. But I was very particular in charging him never, under any circumstances, to take the seventh dollar, or any part of it, as that I reserved for my own benefit. And yet this same man, with whom I dealt thus kindly, took the six dollars a week all to himself, giving no part to his wife and children, but sought to satisfy them by stealing from me every seventh dollar, and giving it to them.

How far they justified his conduct I do not know. But this much I do know; that this same wicked, ungrateful man is to be seen every Lord's-day at the house of either of those men who spend six of every seven days "down town," or "over in the city," away from wife and children, and then, to please them, steal from God the seventh day, and spend it with the family and friends away from the house of God.

Stolen days as well as "stolen waters" may be "sweet," but the end thereof will be death.

N. Y. Recorder.

Folly of Atheism.

"They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity and the raising of human nature; for to take an example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by man, who to him is instead of a god, or better nature, which courage is manifestly such in that creature, as without that confidence in a better nature than his own could never attain, so man, when he resteth and assureth himself upon divine protection and fear, gathereth a force and faith, which human nature in itself could not obtain. Therefore, is atheism in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty."

Bacon.

Indian Queries.

In the published collection of the Massachusetts Historical Society, many queer things are recorded in relation to the early history of this section of the country. We copy the following questions from one of the volumes, as they indicate the shrewdness of the Indian character. They were reported by the early missionaries to the tribes in this vicinity. The record is interesting, inasmuch as it indicates the turn of mind in a heathen people, when the gospel is first brought to their notice. These questions were asked during a friendly conversation, after the truths of Christianity had been preached. We copy the questions as they are reported by the missionary.

The natives asked whether Englishmen were ever so ignorant of Jesus Christ as the Indians?

Whether Jesus Christ could understand prayers in the Indian language?

How man was made in the image of God, when it was forbidden in the commandments?

How it came to pass that the sea water was salt, and the river water fresh?

Several asked how Judas could deserve blame for facilitating the end which it was the purpose of God to effect?

One asked if she was entitled to consider herself as having prayed, when she merely joined with her husband, who prayed by her side?

A squaw asked if her husband's prayer signified anything while he continued to beat her?

One old sachem sent for a converted Indian, and asked him how many Gods the English had? When he heard that they had but one, he replied scornfully, "Is that all? I have thirty-seven! Do they suppose I would exchange so many for one?"

Boston Transcript.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 18, 1852.

All readers of the *HERALD* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

ON THE RECENT DEFINITE TIMES.

BRO. BLISS:—I wish to express my mind on the above subject through the *Herald*. I had a conversation, as you know, with Bro. BERICK, at your office, in which he called my attention to his principal dates of events, and thought them worthy of consideration. That he was not *positive* or *dogmatic* but wished for all the light that could be had on the subject—to which I assented. I have received his book and perused it with much interest and care, and also the pamphlet of Bro. WADLEIGH, and the chart of Bro. CUMMINGS, and candidly weighed them all. All the dates and events they refer to as arguments, and on which they base their definite times, were familiar to me many years since, and the special subject of calculations six years ago. But they failed to convince or satisfy me; and since our talk I have reviewed the whole, with their arguments before me and all the light of history and chronology I can collect, and instead of being convinced of their *soundness* and *certainly*, I am more convinced that they cannot be *relied upon* as the dates for beginning and ending the prophetic periods. These reasons I wish to give through the *Herald* to those brethren, and all others, for their candid consideration. The work of Bro. BERICK is the largest, and ablest, and most candid of them, and will receive the largest attention. I shall have nothing to say against studying, or writing, or preaching on time, or even definite time, provided we certainly get the *right time*; but surely we ought not to *devise* and publish *wrong ones*, especially with positiveness.

The first, by Bro. WADLEIGH, was the most positive and absurd; for it was made out by reckoning four years *twice over*! It is now *passed*, and seen to be *false*, notwithstanding his positiveness, and he will probably go in with equal certainty for the others. Bro. CUMMINGS' and Bro. BERICK's are based on the same arguments and dates substantially, and to answer one is to answer the other; except the inaccuracies and the inconsistencies of each.

Bro. CUMMINGS says "he has discovered time beyond which it cannot go." That the 1335 will end and bring the resurrection 1854! and yet in his chart extends it to 1855!

He says that "time times and dividing of time is explained in the 12th chapter to be 1290 years," he gives *no proof*, and I think few ever did, or will agree with him.

He says CHRIST says these "days should be shortened," and that they were "thirty years," he gives *no proof*, and I think few can ever agree with him. But, after telling us they were shortened thirty years, he in the chart reckons them at *full length* to make out his time! The times for beginning and ending them being the same as Bro. BERICK's, will be answered in reply to that work on the subject.

Bro. BERICK.

We shall not notice all the items from which we dissent in this article, but some of the more important and urgent.

On page 37 you say, "The church departed from the simplicity and spirit of the gospel, and dissen-

sions and contentions were the result, they resorted to arms and in 518-19 the contest was decided in favor of the Catholics."

Now as *this* is the event and date on which the *upper hook* of your chain of argument hangs, you should have been accurate and sure in fixing it *strong*, so that the whole need not fall. Again on page 50 you say,

"The daily sacrifice is Christian worship," and refer to SCOTT who said it may be said it was taken away when Christian churches were converted into mosques. And then you add, "How much more when the Eastern churches were destroyed by the victorious Catholics, and all who dissented from their creed were exterminated," and then you quote from GIBBON as follows: "VITALIAN with an army of Hunns and Bulgarians, for the most part idolaters, declared himself a champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, and exterminated 65,000 of his fellow Christians, and such was the event of the first of the religious wars." You ask what does the author mean by "the first of the religious wars." And then reply, "On turning to history we find there was at this time a contention between the Catholics and Arians, which culminated in the deposing of ANASTASIUS, an Arian Emperor, and the establishment of JUSTIN (Catholic) upon the throne. The contention which had existed for a long period between the Arians and the Catholics was put to rest by the event of this war, which gave the ascendancy to the Catholics."

Now here is a string of errors more numerous than I could have anticipated from readers of history, or writers on prophecy, in so short a space.

1. It was *not* in 518-19 that this contest was decided, but 514, as may be seen in BOWER's history of the Popes, who gives the dates more particularly than GIBBON, and also the articles of the treaty between VITALIAN and ANASTASIUS, whose letters after it to the Pope are dated Jan. 15th, 515, and the Pope's reply April 1st and the council called in pursuance of the treaty, July 15th, 515. The contest began 504, was revived 511, and ended in the fall of 514. BOWER gives full authorities. Now dating your 1335 days there, they ended 1849! In 518 there was no such event as you refer to. (ANASTASIUS died aged seventy.) And the 1290 dated there would end in 1804. The 1260 dated there ended in 1774. Thus what would *appear*, a hook to hang our faith upon is broken, and all suspended by it falls.

2. It was *not* "a contest between Catholics and Arians" properly. Arians are not named in the history of the contests, but Monophysites or Eutychians, who wished to add the phrase "who was crucified for us," to the "trisagion," or "Holy, holy, holy, Lord God of hosts." Both had been accustomed to the chant *without* it, and both admitted the faith of Chalcedon and were considered Catholic; but this addition some were zealous *for*, and some *against*; both believed the trinity and sung the trisagion zealously.

3. ANASTASIUS took part *for* the addition, and MACEDONIUS, Patriarch of Constantinople, *against* it. He was not an Arian Emperor but a Monophysite partizan. And he submitted to the Patriarch and his faith, and was pardoned, and united for the time in the chant without the addition. That this was not an Arian controversy is evident from the fact that the Roman Catholic Church afterward adopted the chant which the Patriarch of Constantinople and the Pope opposed at that time, and which ANASTASIUS advocated.—So says GIBBON.

4. "The churches of the East were not then destroyed"—the 65,000 destroyed by VITALIAN were in the contest with the general and army of ANASTASIUS before he reached Constantinople, in his ravages of Thrace, and Dacia, and Mæsia. The 10,000 slain in the city was in the strife of the two parties some time before he reached the city.

5. Nor were "all who differed from their creed exterminated." ANASTASIUS had persecuted, and banished, and VITALIAN's treaty secured toleration for all equally, if carried out.

6. It did *not* "ultimately in deposing ANASTASIUS." He fled from the tumult of the city for a few days in 511; and when he learned they thought of deposing him, he returned into the city, disrobed of his royal dress and ornaments, and offered to resign; when they relented and with pity and enthusiasm cried out that he should reign, and he *did* reign, for he dismissed VITALIAN from office, and counterworked the Catholics for seven years, at least,—some make it fourteen years, and died at seventy years of age, in peace, of sudden disease, or lightning.

7. It did *not* "ultimately in raising JUSTIN to the throne." He was nominated and elected on the death of ANASTASIUS in the usual manner, seven years after the war and treaty.

8. It did *not* result in "the contest being put to rest." For the Emperor aimed to favor the same side as before; and in the council that followed, and several later, the same contests were kept up, and though under JUSTIN they declined, and also in the

earlier years of JUSTINIAN, yet he changed sides; and also one JACOB BARADEUS arose, who was the instrument of so reviving them, that he left them at death 578 very flourishing in Armenia, Syria, Mesopotamia, Egypt, Nubia, and Abyssinia. And they continue the great bodies of Eastern Christians to the *present day*, under the Patriarchs of ANTIOCH and ALEXANDRIA, refusing permission to the Catholics; as do also the church and Patriarch of Alexandria, where it occurred!

9. Thus the statement on page 52, that "all who would not assent to the creed of Chalcedon were exterminated," is very wide of the facts at that time. And the councils and contests which were held in after years for centuries as given by GIBBON and MOSHEIM, and all historians, fully prove it.

10. But supposing all those things to be, as you say, would the settling of the question for the Catholics against the Arians; or as the history states it, the rejection of the phrase, "Who was crucified for us," in the chant of the "trisagion," Holy, holy, holy, Lord God of hosts—be a "taking away the daily sacrifice or worship" of Christians? And especially as the rejected phrase had *not been used* in their worship before, and the retained chant *had been* for a long time, and was long after!

Indeed SCOTT has the advantage of you in "the change of the Christian worship of the Eastern churches to the mummeries of the Mohammedan mosques;" and the more so, as the Catholics afterward adopted this *rejected* phrase, and all this GIBBON tells you. And thus, if the *rejection* was "the taking away the daily Christian worship," the adopting it, was the restoring it—and in either case disproves your position.

11. Your date for the final division of Rome is not correct, as you may see by GIBBON on chap. 29. He gives four divisions of Rome. 1. By DIOCLETIAN. 2. By CONSTANTINE, 337. 3. By VALENTINIAN, 364. 4. By THEODOSIUS, 395, which he says was "final and permanent."

12. Your date for the fall of Rome should be 476 instead of 486; and so you give it page 125.

13. You say page 53, "It will be universally admitted that the 1290 years reach to the end of the secular power of the Popes." I am astonished you should say this, either for others or yourselves, for it upsets your position, as really as the accuracy of your preceding statements. Because he has his secular power *now* as really as ever, and if it reaches to the end of it, they are not ended yet. Do you say he had an end put to it in 1809? And so he had in 1798, when the property of the Pope, and "estates of the church were confiscated" and "changed to a republic." So it was in 1813 when the Pope "ceded it away" in the concordat with NAPOLEON—(so says ALISON,) as really as in 1809. And so it was in 1848, when the people abolished it, and erected a republic; but in all cases, it has been restored. And if the 1290 measures the length of his power, then it must *begin* with it; which was not till 755, on the conquest of the Lombard, and donation of their territory to the Pope by PEPIN. And 1290 from that date reaches to 2045! And the final plucking up of the Lombard kingdom was not till 774, by CHARLEMAGNE. So your date of 752-4, is not correct as given page 55, but on page 125 you give it right, 774.

The Goths were conquered by BELISARIUS, not in 552, but in 540, and by NARSES in 552.

Those criticisms and expositions on the 11th of Daniel, and 24th and 25th of Matthew, and on Revelation, with which I do not agree, I will not remark upon now; as I have already said more than perhaps you or they may think necessary. Sure I am, I had rather find no occasion for any remarks, and I hope they feel enough of grace to receive this as kindly as it is written. And I felt pleased that their book with few exceptions is written with such a spirit. I may not write more on the subject, unless they wish my mind on the whole. I have not indicated my views on the time, not because I have none, but because inconvenient noticing the mistakes of others, and it may be no better than others. But perhaps they, and others think it is but fair I should state them.

MY MIND ON TIME.

1. That the time as first proposed "about '43," was of the Lord.

2. That in so long a period as 2300 years, we are not out of the limits of that phraseology, nor are we likely to be till it comes.

3. That all other times have turned out mistakes, in the past.

4. That those *now* put forth lack the *main cable* of chronological time, the united strength of the 2300 days harmonized with the seventy weeks! And therefore must be, from the nature of the case, less convincing.

5. That as all the "definite" ones failed with it, there is reason to doubt these.

6. If God will have definite time *further* preached to wake the world, *he can, and will*, by some providential event, indicate decisively the termination of

some period. If he takes hold of it, he can and will make it effective—but we cannot make up a time, and arouse mankind again.

7. That the 2300 days from the decree to NEREMIAH, twelve years later, 445 B. C., and terminating 1856, has the most evidence to my mind, but not being able to harmonize it with the seventy weeks, and CHRIST's ministry and death, it does not fully convince me, and therefore I have not published or preached it to others.

8. I some think that *chronological time* has done its chief work. It has aroused the church and world to the subject, that all might prepare, if they would, and keep prepared, and such as have *no heart* to, can take their course and reap the consequences. All who *love* our Lord Jesus, *will*, and those who love anything *else more*, will not. Thus living, laboring, suffering, with faith and patience we watch, and wait, and love, the coming King and kingdom, when all shall see eye to eye and know as we are known.

Yours truly in the blessed hope,

D. I. ROBINSON.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

The first act of the new Pontiff was to declare himself a fresh incarnation of the son of SATAN,—HORUS APOLLO,—and to declare that he and his Virgin Mother were the sole objects of worship. Accompanied by the image of the Virgin Queen, attired as a bride, he rode up to the Capitol, and the Eastern Goddess, now in public with the populace, as before in private with the aristocracy, was substituted for the old northern war-god, JUPITER of the thunderbolt. This, however, was found too bold. HELIOGABALUS wished to force all religion into one. Now who was the confidant and means of communication between the heathen and the Christian party during this period? At this very period, we are told that wonderful harmony prevailed in the Church. We find no denunciations of Virgin-worship. That would have been to offend the Emperor. JUPITER and APOLLO, whose worship was out of favor, might well be assailed; but the great object of all these men was to restore the ascendancy of Orientals. ALEXANDER SEVERUS, himself a Basilidian and honorary member of all Oriental creeds, sought to combine all; and well and ably did HERACLAS and ORIGEN carry out his design. So boldly did ORIGEN proceed, that, renouncing his christian name of ADAMANTUS, he adopted that by which he is generally known, and which signifies the son of HORUS. From this very moment we find the distinctive doctrines of the Gospel cease to be taught. The Trinity, the Atonement, are no longer spoken of; the return of CHRIST to rule is denied; the resurrection of the body spiritualized away. Yet Protestants, in their anxiety to find testimony in the early Church, have spoken of these men as saints, because, although they teach salvation exclusively by self-mortification, they do not directly aver transubstantiation. It is thus that baptismal regeneration has been supported, because held by early apostates. The Church of Rome will explain this. She tells us that transubstantiation and the worship of the Virgin were kept back for the initiated; that those doctrines, as well as the Incarnation, were carefully concealed from the people without. To the people there was nothing taught but saintly meditation with the one God, those only who were deemed worthy being led to the Mediator himself, without human intercession.

It might be worth while to ask, how many of her flock the Italian Church deems worthy to behold in CHRIST the full propitiation for sin, the sole mediator between God and man?

Let us now see for ourselves what sort of doctrine ORIGEN and HERACLAS and CLEMENT of Alexandria really taught. The Church of Rome cannot refuse their authority; for CLEMENT, at all events, has been canonized, and is held out as able to save those who come to his shrine by the superabundance of his merits. Yet he was ORIGEN's guide, philosopher, and friend.

First as to ORIGEN. We find that he circulated amongst the initiated two books on magic, which he attributed to JAMES and JAMBRES, the magicians who stood before PHARAOH, and whom he represented as inspired prophets, and that amongst the half-initiated, he recommended the Apocalypse of ELIJAH and JEREMIAH, works now lost, but which appears to have been confined to the elect.

Secondly. That they, according to him, occupy the highest place, who have attained to the knowledge of the true God. Then, those who worship CHRIST as God. Thirdly, those who worship God through the medium of the planets. This exactly agrees with the three grades into which were divided the followers of BASILIDES, as apprentices, fellow craftsmen, and perfect masters.

Thirdly. That CHRIST is not an object of prayer, being a *derived*, not an independent being.

Fourthly. That magic is a true and lawful science;

and that the names of SABAOth, ADONAI, and the angels GABRIEL and RAPHAEL, may by the initiated be used with great success, as containing magical powers when rightly pronounced, and that the right pronunciation was known amongst the Magi of the Chaldees, and that there is magic power in the name JEHOVAH.

Nor are these the least. From his master, AMMONIUS, this man had learned the art of communicating with the demons; in other words, of producing visions, similar to those of Baron DUPOTET, in the retina of the initiated.

Are we to call ORIGEN a Christian? Those who believe him such may surely consider General WHITELOCKE a brave and loyal soldier; VORTIGERN, who called in the Saxons against the Christian people of his country, a patriot king.

But we may go a little farther. We find ORIGEN's preceptor and friend, CLEMENT of Alexandria, admits the division of the Christians into three grades, corresponding with the three ranks of Masonry, to the first of whom the literal, the second the moral, the third the mystic sense of Scripture was communicated, and its identity with the doctrines of the old philosophers; and we find further, that whilst CHRIST's Godhead was acknowledged in public, it was in the writings addressed to the initiated explained away.

Such was the teaching of the Church as it is so called. Can we wonder at its fruits?

The time seemed ripe now to combine all faiths in one. HELIOGABALUS' rashness inflamed Rome. SATAN was not asleep. ORIGEN was sent for. MAMMÆA, the High Priestess of Venus, and MITHRA, caballed with him. The Basilidian, the Christian, and the Mithraist, all joined, and a new form of religion was established. The Emperor adding CHRIST to the number of his gods, and encouraging Christianity as preached by ORIGEN. Need we feel surprised that this led to a reaction against Christianity?

But for the purposes of these the accession of ALEXANDER SEVERUS was not sufficient. A priest, he could shake the sistrum, but his arm failed to sway the sabre. A sterner chief must be found, and a more unscrupulous. PHILIP, the Arab, alone of Roman Generals, claimed Oriental origin. By blood an Arab, he was a foreigner eligible for military service. In principle reckless, he became a popular tool. Such was PHILIP. All things conspired for his purposes. Men doubt if he were a Christian or a heathen. He was baptized, yet presided over the secular games in honor of the Goddess Queen. ORIGEN was his preceptor, his tutor, and his friend.

The reign of PHILIP was short. Had it been prolonged, pure Christianity might have suffered more. The reaction which followed, served the true Church, even if it scourged its members. DECUS, the northern Prince, chosen by the Thracian soldiery, crushed all Arab opposition, and sternly proceeded to crush every Asiatic and unlawful creed. A ready way of escape presented itself to the half believing and unconverted. They had but to enrol themselves in those legalized mysteries of Isis, which ORIGEN and CLEMENT declared to contain all truth. The password once given they were safe. ORIGEN himself renounced the Saviour. The Christian became a secret creed, a secret discipline. Its genuine professors fled to Armenia, to Persia, or to Britain; its enthusiastic but ignorant supporters from Egypt and Syria sought refuge in the desert. None were left to stand up for the truth, and of those who fled into the desert most returned ultimately corrupted by their associations, and led away by worship of the Goddess Queen.

Here, then, we must at present close. Christianity, for a time suppressed, combined in secret with the worshippers of Isis to throw off the despotism of the northern sovereigns. We know little of the intrigues of the period. One thing alone is certain, that the followers of ISIS, of CYBELE, and of BASILIDES, alike hailed the rise of CONSTANTINE, and assisted him to win the Imperial crown. Writings under past sufferings, all the Orientals rejoiced in an Emperor purely Oriental, averse to Roman nationality, indifferent to the old Polytheism. Even real Christians feared to stir up strife, by preaching the Gospel in its fulness. Thus, Gnostic corruption had its fearful course. The Church more and more became mingled with idolaters, and had the false peace of DIOCLESIAN's early years continued, must have perished utterly. A crisis was impending. Christianity as well as Polytheism appeared about to give way before a fresh development of Gnosticism from the East in its fiercest form, and the open worship of SATAN under the name of Manicheanism, to supercede all other rites.

Into the origin of this new heresy, the struggle into which it entered with Heathenism, the sufferings and the short apparent triumph of the Christian Church: its subsequent alliance with the worshippers of CYBELE, and the transfer of the High Priesthood of the Mother of God to the Roman Bishop, who thus became the civil and ecclesiastical head of the Roman Empire, as distinguished from the Greek, we may not now enter. Perhaps at some future period this difficult subject may also be examined in the same spirit with that of the preceding pages. In the meantime the writer of this article would intreat the prayers of those who read, that in

this investigation of the dark passages of ancient time he may be guided by light from above. Many duties leave him small time for researches which require the natural abilities, the learning, and the piety of a BISHOP, a CHALMERS, or an ELLIOTT, and his only hope is to indicate a course of study which may be pursued with profit by more eminent servants of God.—(To be continued.)

ABD-EL-KADER.

The following interesting particulars of the return of ABD-EL-KADER from Paris to Amboise, we extract from the Paris correspondence of the *Journal of Commerce*:

"ABD-EL-KADER arrived at the castle of Amboise the day of his departure from the capital. About half-past eight in the evening, he was received in form at the portal by the Arab chiefs who shared his fortunes. He graciously, but hastily, accepted their welcome, and then rushed forward to meet his mother at the door of her apartment. He kissed each of her shoulders; threw himself at her feet and kissed them repeatedly. The aged parent raised him up, and asked him for a circumstantial narrative of his adventures in Paris, after she had led him into her room and seated him before her. While he described, with strong emotion, the scenes and honors of his sojourn, she wept now and then, from joy and surprise. As soon as he ended he took her by the arm and conducted her to the *Mosque* in the Chateau, where all the companions of his exile were assembled, and a few French attendants admitted. He returned, in a loud voice, thanks to God for all that had occurred; he concluded with a poetical prayer for the preservation of the new CÆSAR, to whom he owed his release after so long a captivity.

"The whole scene left a deep impression on the French spectators. After the religious rites he repaired to his legitimate spouse; Arab etiquette required that she should be the last object of his attention. On his way he exchanged good wishes and pleasant phrases with the male part of his household. The morning after, a fete was arranged by his companion, to celebrate his return; they danced to the sound of tambors. In the course of the day the authorities of the town of Amboise waited upon him with their congratulations. As a manifestation of his supreme content and confidence, he unveiled his wife's face to the French Commandant of the Castle. We are not told in the official report, from which the foregoing particulars are drawn, whether the lady's beauty or dignity of mien corresponded to the fine face and exalted rank of the Emir.

"I have seen in the United States the most remarkable Indian chiefs, and in Europe Africans and Asiatics of various races, and of the noblest ranks—Egyptians, Abyssinians, Persians, Hindoos, Siamese, Madagascar nobles, barbarians and semi-barbarians so styled; but not one to be compared with this ABD-EL-KADER, in aspect, demeanor, sentiment or traits of superior intellect and refined spirit. The influence of his life, character and person on my feelings has caused me to collect with special interest, the main occurrences of his visit to the capital. It is stated that he is invited to return on the proclamation of the Empire, accompanied by his harem and the rest of his household. The Marquis of Londonderry, who takes to himself half at least of the credit of the liberation, has deputed a special messenger to Amboise, bearing an urgent request that the Emir would visit London as his guest. Possibly his French benefactor will not readily expose him to British influences, or wish him to learn directly how vast the metropolis and power of the rival nation. Nothing would escape his intelligence."

Flybustlers.

Mr. BENTON rebukes in strong language the *fillibustering* propensities of the "young Democracy" of this country. He is opposed to the movement for the annexation of Cuba, denouncing it as piratical, and shows up the fillibusters in their true colors. He says:

"Above a century ago there was a class of gentry roving the seas, and helping themselves to what they wanted, and were able to take, from nations or individuals, whom the English called *Freebooters*, and the French called *Filibustiers*, and the Spaniards called *Filibusteros*, and which we (the Americans) called *Flybustlers*; and whose natural and international was comprised in the answers of two brief questions. First, whether any man or nation has anything that we want; and secondly, are we able to take it? and these two questions being affirmatively answered, 'take it!' was the word! But as all nations agreed to hang such gentry wherever they could find them, the race became extinct, and the name obsolete, until modern operators in Cuban annexation and Cuban bonds have revived the name, and are getting it stuck upon a part of the people of the United States. *Flybustler* is now becoming a political designation in our country, and is nothing but the *Freebooter* of the old English, done into *Filibustier* by the French, into *Filibustero* by the Spanish, and done back into English in the significant and kindred appellation of *Flybustler*."

The Sabbath in France.

When an election is ordered in France, Sunday is generally the day the ballots are cast. Sunday is the chosen time, there, for fetes of all sorts—for public meetings, for parades, and so on. It was only the other day that the new Emperor NAPOLEON himself, went a hunting in the forests of Fontainebleau, with a royal retinue, on Sunday. The fourth command-

ment is thus universally, officially and unofficially ignored. A nation which thus holds in contempt the Christian institution of the Sabbath, is not likely to be greatly moral in other respects. Yet some people are all the while puzzling their brains to discover why France is not a republic, instead of a monarchy—a democracy instead of a despotism! A republic implies self-government, yet how can a nation govern itself when it rejects the only means that enables it, individually and in the aggregate, to govern itself? With what Christianity there is in the world it is bad enough, even—but not half so bad as it would be without it. New York Express.

VISIT TO NEW HAMPSHIRE.

I have often proposed to visit the Adventists of New Hampshire, and at length the door having opened, I have preached in quite a number of towns with much interest, and apparent success. There were many other places from which invitations were received, but I could not comply; it may be that God will yet enable me to visit them also.

Oct. 24th.—I commenced at Lake Village a course of lectures. I visited this place some years ago, and gave a few discourses. Since that time the village has greatly increased. The Advent church also has been much enlarged, and they have built a neat and convenient chapel. They have been much blessed a few years past, and especially the last year with a general revival. A decline however followed. Latterly they have suffered in their spiritual interests, so that I found them in rather a low state. I was cordially received by BRN. DAVIS, ALDRICH, and others, and commenced the meetings with a small audience, which gradually increased till the house was filled to overflowing. The interest also increased in the church, and among the unconverted. Many of the brethren and sisters publicly renewed their covenant with God, and were revived. Several were convicted of sin, and requested prayers. The prospects for a revival were good, yet it is to be feared that the hinderances to the work of God in this time of worldly mindedness, will prevent its progress.

In the twelve discourses which I gave, the necessity of entire consecration to God, in order to meet the Lord in peace, was enforced, and many were strongly impressed with its necessity, and some could heartily pray:

"Saviour, I long to testify
The fulness of thy saving grace;
O might thy Spirit the blood apply,
Which bought for me the sacred peace!

Forgive, and make my nature whole;
My inbred malady remove:
To perfect health restore my soul,
To perfect holiness and peace."

I had pleasant interviews with Elders J. G. SMITH, KNOWLES, O. G. SMITH, BRO. ISAAC COLE, and other laborers in the vineyard.

Nov. 1st.—Bro. DAVIS conveyed me to Meredith Centre, where I gave one discourse in the house of Bro. VEASEY (by whom I was kindly received), to a small congregation. They were attentive and earnest; and when I dismissed the meeting, they sat in solemn silence for a time, none speaking or wishing to leave. A good impression was made, which I hope may be lasting. There were present a few faithful Adventists, and many backslidden ones, with some of the unconverted. They need a revival in that region.

Nov. 2d.—Bro. VEASEY conveyed me to New Hampton, where I was warmly received by Bro. PIKE. I gave a discourse in the evening in his house. A heavy rain storm prevented the attendance of many, but they were attentive, and I hope the seed sown will bring forth fruit. Bro. P. is a miracle of grace, and with his family are whole hearted in the cause of CHRIST.

Nov. 3d.—Bro. PIKE conveyed me to Holderness. I found Elder J. SHAW sick, and confined to his house. He was able however to set up and converse. I was most cordially received, and our visit was a mutual blessing. I gave five discourses in the Tabernacle to good audiences, for this place. The last meeting was full, and a deep impression was made—one requested prayers. Elder THOMPSON and Deacon CHENEY, from the village, were with us and took part, as also Elder SMITH, from the Neck, who rendered me much help. The cause is low in H., and it will require much faithful and effective labor to raise and save it. May God remember them.

Nov. 5th.—Elder J. G. SMITH conveyed me to his house, Meredith Neck. Here I found a pleasant and happy home. Commenced labor at 1 o'clock P. M., and continued over the Sabbath, giving eight discourses to attentive congregations. The word was received with all readiness of heart, and my labors were appreciated. Having no prejudice to overcome, I was able to enter at once upon the work of my visit. There was some reviving among the saints, many renewed their covenant with God, and were blest.

The church have erected a convenient chapel, they are at peace among themselves, and prospering in the Lord. Elder SMITH has the pastoral care, though he is with them but a small part of the time. But in his absence they have able brethren who conduct the service with wisdom, and to edification.

From Nov. 8th to the 16th, spent in Boston and New Bedford. Nov. 14th preached in Chardon-street chapel. We had a refreshing time. In the evening Bro. HALE took part in the service. His remarks on Christian experience, and his hope of the speedy coming of CHRIST, gave much interest to the meeting. Though feeble health keeps him from the public field, yet he is firm in faith, rejoicing in hope.

Nov. 16th.—Took cars from Boston to Lake Village, and gave a discourse in the Advent chapel in the evening, to a full audience. It was "good to be there." We found the recent meeting had proved a blessing to many.

Nov. 17th.—Took cars for Meredith village, and dined with my old friend Deacon MUGGETT. Here Bro. SMITH met me, and took me to my next appointment in the evening at the Moultonborough town house. There was quite a gathering of all classes, who gave the best attention to the word. We were kindly entertained by Mr. FRENCH, who keeps the Inn in that place—he has our thanks.

Nov. 18th.—Rode to West Ossipee, and put up with Bro. HOBBS. I gave a discourse in the afternoon to a full and attentive audience. In the evening rode to Tamworth Iron Works, and preached to a large gathering in the Freewill Baptist House. There are only a few Adventists there. We had a candid hearing from the public, I hope not without good.

Nov. 19th.—Came to Tuftonborough, and put up with our old friend E. SHEPHERD. We were very warmly received by him and his family, as also by others who love the cause of the Advent near. I gave eight discourses in the three days we spent with them. They were well received by friends, and also by some who had been opposers. Some had been misled by "Madame Rumor," who were happy to be set right, and enjoy with us the feast of love and union. Here we met Elder J. SHAW, who assisted us in the services, and was much blessed in the meeting. I hope his heart will be encouraged to enter the field anew, with his returning health. I was happy also to meet Elder WM. THOMPSON, whom I had not seen for many years. He took a part in the meetings, and I think enjoyed the Sabbath service. The house was literally crowded till no more could get in, but all was solemnity and attention. I had full liberty in setting forth the triumphs and glory of the "woman's" conquering Seed. We found it good indeed to be there, and were loth to part; but parted in hope of soon meeting again in the kingdom of God, where

"Our mourning is all at an end,
When, raised by the life-giving word,
We see the new city descend,
Adorned as a bride for her Lord.

The city so holy and clean,
No sorrow can breathe in the air,
No gloom of affliction or sin,
No shadow of evil is there."

Nov. 22d.—Returned to Meredith village, and gave a discourse to a large and attentive audience, in the Congregational meeting-house. This is a new field, and I trust some good was done. We shall know when the Master returns.

Nov. 23d.—Rode to Orange. There was some snow, and the cold was severe. We arrived in season for meeting, and found a welcome at Bro. FORD's. I gave three, and Bro. SMITH gave one discourse. A number of excellent brethren were in from neighboring towns, who with the little flock here, made up a pleasant and happy company, amid the dreary snow-capped hills. We had a season of refreshing, and only regretted that we could not remain longer with them.

Nov. 25.—Rode as far as Gilmanton, and put up with Elder Peter Clark, of the Free-will Baptist order. He received us with his usual hospitality, which made us feel at home. I spent a very agreeable evening with him, conversing on various topics of public interest. Elder C. is a man of general intelligence and of deep thought; and though he has served the Church for half a century, he is still in possession of all his mental faculties, and preaches occasionally. He is a sound believer in the pre-millennial Advent, and thinks the event near. He invited me to preach in the new chapel of the Free-will church, which I intend to do the first opportunity.

Nov. 26.—Rode to New Durham Ridge in a severe rain-storm, which continued two days, and somewhat affected our meetings on Friday and Saturday. Bro. Burnham arrived on Saturday evening, in season to afford some aid. On the Sabbath the weather was clear, so that a large congregation assembled from all parts to hear the word. I delivered two discourses, and notwithstanding all the attempts to prejudice the people against me, no preacher ever had a better or more respectful hearing. Bro. Burnham preached in the evening to a large and solemn audience. During my stay there, I gave five discourses. Bro. Smith also delivered an excellent sermon on "Love," that will not soon be forgotten. The little flock in this place who still adhere to the Advent faith, are in a tried condition—"faint, yet pur-

suing." The meetings proved a rich blessing to them. They will no doubt "hold fast their confidence," and continue to honor the cause by lives of integrity and usefulness.

Nov. 29.—In company with Bro. Burnham (who now became my traveling companion,) I rode to North Barnstead. We visited Bro. Hodgton, Grace, and Proctor, with whom we enjoyed edifying seasons in Christian converse. I gave a discourse in the evening at the red school-house to a good company, who had been gathered at a short notice. There is a devoted flock here, who will not be turned aside by "every wind of doctrine."

Nov. 30.—Came to Loudon Ridge, where we again met with Bro. Smith, who arrived the day before, and preached in the evening and the following morning, as we did not arrive in season for the forenoon service. His services were much appreciated by all. We also met Bro. Preble here, who had spent the Sabbath with them. He had discussed the question of what is called the "true midnight cry," and had presented the reasons why he dissented from its advocates. It is well known that Bro. P. has always looked with favor on any evidence proving the near coming of the Lord; but having freely and fully conversed with the principal authors of this *new time*, and after having heard all the evidence on the subject, he assured me, as well as the people, that there was, in his opinion, no ground for faith or confidence in the matter. I will add, that after much inquiry of those who profess to believe in the *new time*, I have failed to obtain any good reasons for believing it. I am satisfied that it is an error, and that however sincere brethren may be in its publication, no good will come of it. I am the more persuaded of this from the fact, that it is already made a *test*, and those who do not receive it are disellowshipped. The spirit of many of its advocates, which exhibits itself in the use of harsh epithets towards those who disagree with them, is to be deprecated. Those who adhere to old, well-defined, and settled principles, are termed "foolish virgins," "hypocrites," that they have "backslid," have "left their work," are "afraid of the light," and "will go to — if they do not believe," &c. &c. We understand that it is the determination of some to press this matter upon the Advent churches, in order, as they say, "to make it go;" and they feel assured it "will go." I would therefore earnestly beseech the brethren, to make up their minds in regard to this new firebrand that may be thrown among them at any moment, and stand fast in the liberty wherewith Christ has made them free. Brethren, be much in prayer; cherish a kind and tender spirit; be patient; do not return railing for railing, but entreat those who act unkindly towards you on account of your honest convictions, and pray for them. The Saviour may come sooner than the time that is set by those who condemn you. O, let us live every hour in readiness for the glorious event.

Elder J. G. Smith, who had so kindly aided me in my labors in the state, now left me, to attend to appointments in other parts of the field. We labored together nearly a month, in the utmost harmony and comfort. He has a love for Christ's flock, and is abundant in labors among the hills and vales of this rough country. Though he is located at Meredith Neck, he has the care of many otherwise destitute flocks, scattered through one or two counties. It was painful to part with our brother—but duty required it. May every blessing attend him.

I also met Elder J. Cummings in this place. I took scriptural steps with him in reference to the reports he had circulated, that I had "backslidden," and had "left my work," &c. He gave me no satisfaction, however, and I refer the matter to the judgment.

Our meetings were continued for two days, during which I preached four times, Bro. Smith twice, and Bro. Burnham once. Some things occurred to prevent the attendance of some; yet, on the whole, there was a good representation of the friends, and all had a profitable time. There were some stable-minded, faithful Adventists present, on whom reliance can be made in the day of trial.

Dec. 2.—Rode to Pittsfield, called upon Elder Morrill. We had a cordial reception. I found him strong in faith, and rejoicing in hope. In the evening I delivered a lecture in the Advent chapel. This chapel I had the privilege of opening five years ago, since which time I had not been able to visit the brethren in P. until now. There was a good attendance, and the best of attention was given while I spoke, with great freedom, for two hours, of Christ and redemption. It was one of the best seasons of my whole tour. I put up with the family of Elder J. Harvey, who received and entertained me with great cordiality. The interview was a pleasant and an agreeable one, and will, I trust, result in much good. Elder Harvey labors in Pittsfield and the neighboring towns with acceptance. The brethren in P. were very anxious that I should hold a conference with them. I shall endeavor to comply with their wishes at the earliest possible time.

Dec. 3.—Rode to Allenstown, and put up with Bro. John Clark. I need not say that my reception was cordial. It was in this place, ten years ago, that I gave my *first* discourse on the second advent of Christ at hand. I now find the fruits of that effort, "after many days."

Dec. 4.—The weather was stormy, and but few people came out. I gave lectures during the day, and in the evening we held a prayer-meeting. The brethren in attendance were cheered by the word of promise, relating to the inheritance of the saints.

Dec. 5.—To-day (Sabbath) was wet, and prevented many from attending; there were, however, a good and a select number present, who listened attentively to two discourses from myself, and a very interesting one from Bro. Burnham in the evening, on 2 Pet. 1: 10, 11. There remain a faithful few in this place, who stand fast in the liberty of the gospel.

In conclusion: In this tour I have had to meet with some unpleasant things, over which I grieve, but of which I do not complain. Notwithstanding, I have had, in many respects, a most gratifying visit. There is a noble company of Adventists in the State, who are full of faith and the Holy Spirit, and mean to maintain the cause to the end.

The Adventists have been called together chiefly by the belief of one great truth—*The Personal Reign of Christ at Hand*. In this they were all united; and while they made this truth prominent, though they differed on other points, the union was kept inviolable. But, as the ministry and membership were called out from other religious associations, widely differing from each other, it was not to be expected that a union could be maintained if the peculiarities of any one person, or sect, were pressed upon the others. Hence, for a time, the greatest care was taken by all to keep the brotherhood unbroken. None dwelt on questions of mere opinion, but on the great and important questions involving our duty to God and each other, by which we all might be prepared for the kingdom of God. But when the love of some became cold, selfishness arose and took the place of "brotherly love;" from that time the bond of union has been sundered, and much evil has been the result. In some places, I have been made aware of the existence of "evil surmisings," "evil reports," "jealousies," "variances," and other works of the flesh. It is a very easy thing for a prominent member, or a minister, to set such things in motion when they wish to create a party for themselves, and to produce an alienation of sympathy from those who stand in their way. As a body, the Adventists are exposed to these evils; there can be no redress in such cases, and the only safeguard against them lies in being patient, and maintaining a right spirit ourselves. Nothing can keep us in this evil time, but a strict adherence to first principles, and an entire consecration to God. He is able, and may he preserve us unto his heavenly kingdom.

Some things among us have recalled to my mind a remarkable letter of Mr. John Wesley to some of his fellow-laborers in 1764. (See *Journal*, vol. 3, p. 168.) The cases are not exactly analogous, but the letter furnishes some hints which, I trust, may be of service to those Advent preachers who desire and mean to labor together in harmony. Says Mr. Wesley:

"I wrote a letter to-day, which after some time I sent to forty or fifty clergymen, with the little preface annexed:

"Rev. Sir:—Near two years and a half ago, I wrote the following letter. You will please to observe—1. That I propose no more therein than is the bounden duty of every Christian. 2. That you may comply with this proposal, whether any other does or not. I myself have endeavored so to do for many years, though I have been almost alone therein, and although many, the more earnestly I talk of peace, the more zealously make themselves ready for battle.

"I am, Reverend Sir, your affectionate brother,
"JOHN WESLEY."

"DEAR SIR:—It has pleased God to give you both the will and the power to do many things for his glory: although you are often ashamed you have done so little, and wish you could do a thousand times more. This induces me to mention to you what has been upon my mind for many years, and what I am persuaded would be much for the glory of God, if it could once be effected; and I am in great hopes it will be, if you heartily undertake it, trusting in him alone.

"Some years since God began a great work in England; but the laborers were few. At first those few were of one heart; but it was not so long. First one fell off, then another, and another, till no two of us were left together in the work, besides my brother and me. This prevented much good, and occasioned much evil. It grieved our spirits, and weakened our hands; it gave our common enemies huge occasion to blaspheme. It perplexed and puzzled many sincere Christians; it caused many to draw back to perdition; it grieved the Holy Spirit of God.

"As laborers increased, disunion increased. Offences were multiplied; and instead of coming nearer to, they stood farther and farther off from, each other; till, at length, those who were not only brethren in Christ, but fellow-laborers in his gospel, had no more connection or fellowship with each other, than Protestants have with Papists.

"But ought this to be? Ought not those who are united to one common Head, and employed by him in one common work, to be united to each other?

I speak now of those laborers who are ministers of the Church of England.

"But what union would you desire among these? Not an union in opinions. They might agree or disagree, touching absolute decrees on the one hand, and perfection on the other. Not an union in expressions. These may still speak of the imputed righteousness, and those of the merits, of Christ. Not an union with regard to outward order. Some may still remain quite regular, some quite irregular; and some partly regular, and partly irregular. But these things being as they are, as each is persuaded in his own mind, is it not a most desirable thing that we should—

"1. Remove hinderances out of the way? Not judge one another, not despise one another, not envy one another! Not be displeased at one another's gifts or success, even though greater than our own? Not wait for one another's halting, much less wish for it, or rejoice therein!

"Never speak disrespectfully, slightly, coldly, or unkindly of each other; never repeat each other's faults, mistakes, or infirmities, much less listen for and gather them up; never say or do any thing to hinder each other's usefulness, either directly or indirectly? Is it not a most desirable thing that we should,

"2. Love as brethren? Think well of and honor one another? Wish all good, all grace, all gifts, all success, yea, greater than our own, to each other? Expect God will answer our wish, rejoice in every appearance thereof, and praise him for it? Readily believe good of each other, as readily as we once believed evil!

"Speak respectfully, honorably, kindly of each other; defend each other's character; speak all the good we can of each other; recommend one another where we have influence; each help the other in his work, and enlarge his influence by all the honest means he can!

"This is the union which I have long sought after; and is it not the duty of every one of us so to do? Would it not be far better for ourselves? A means of promoting both our holiness and happiness? Would it not remove much guilt from those who have been faulty in any of these instances? and much pain from those who have kept themselves pure? Would it not be far better for the people, who suffer severely from the clashing and contentions of their leaders, which seldom fail to occasion many unprofitable, yea, hurtful, disputes among them? Would it not be better even for the poor, blind world, robbing them of their sport, "O they cannot agree among themselves!" Would it not be better for the whole work of God, which would then deepen and widen on every side?

"But it will never be; it is utterly impossible." Certainly it is with men. Who imagines we can do this? that it can be effected by any human power? All nature is against it, every infirmity, every wrong temper and passion; love of honor and praise, of power, of pre-eminence; anger, resentment, pride; long contracted habit, and prejudice lurking in ten thousand forms. The devil and all his angels are against it. For if this takes place, how shall his kingdom stand? All the world, all that know not God, are against it, though they may seem to favor it for a season. Let us settle this in our hearts, that we may be utterly cut off from all dependence on our own strength or wisdom.

"But surely "with God all things are possible;" therefore "all things are possible to him that believeth;" and this union is proposed only to them that believe, that show their faith by their works.

"When Mr. C. was objecting the impossibility of ever effecting such a union, I went up stairs, and after a little prayer opened Kempis on these words:—"*Expecta Dominum: Viriliter age: Noli diffidere: Noli discedere: sed corpus et animam expone constanter pro gloria Dei.*" I am dear Sir,

"Your affectionate servant,
"J. W."

CORRESPONDENCE.



THE OPENED FOUNTAIN.

BY J. W. BURNHAM.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."—Zech. 13:1.

The sins of the Gentiles had to be removed as well as the sins of the Jews; and the sins of the one had to be washed away in the fountain first opened to the other, and its blessed effects experienced by both. In Acts 15th it is recorded that Paul and Barnabas, and others, while passing through certain places on their way to Jerusalem, declared, or made known the conversion of the Gentiles, the tidings of which was received with great joy by the brethren; and in vs. 8 and 9 we read: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

I have endeavored to show that the "fountain" was opened at our Saviour's first advent, that the Jews were privileged with the first offer to test its cleansing and healing properties; and that subsequently it was as freely offered, and became accessible to the Gentiles. And, without going into a critical detail, I trust the evidences already presented

* Wait for the Lord. Quit thyself like a man. Yield not to distrust. Be unwilling to depart; but constantly expose body and soul for the glory of God.

show that the unspeakable blessing brought to view in our text received its accomplishment and became available in connection with our Saviour's mission as a man of sorrows and acquainted with grief; and if this view be in accordance with the word of the Lord, it remains for those who believe in the future restoration of the Jews to their own land, and their ultimate conversion, to prove the medium and means of which from other scriptures than our text.

Since the fountain was so freely opened—thousands of Jews and Gentiles—men of all colors, and nations, and climes have already plunged therein; and although their stains of guilt were deep, they have been wholly washed away,—the scarlet became as white as snow, and the crimson as wool! Many *morally lame and halt and blind* have been cured by its healing streams, and their deformity removed: although lame, they were enabled to walk. In our *own day* those *once blind can see*, and those *once morally dead* have been quickened by his Spirit; the naked have been clothed, and those in deep poverty, sought and obtained that "gold tried in the fire."

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

How great was the mercy of the Lord to the Jews, who, although they had so grievously rebelled against him, and so many times trampled his laws beneath their feet, in the face of all, he provided a fountain in which all their defilement could be removed, and their transgressions washed away; and although they REJECTED THE SAVIOUR, despised the fountain opened, and forfeited the many precious promises made by God, and which, had they complied with the prescribed conditions, belonged to them, still they were not placed beyond the reach of salvation, Jesus was willing to save them *then*, and their successors may be saved *now*. God loves the souls of men, both Jews and Gentiles. He takes no pleasure in their death, but desireth that they may be brought to a knowledge of the truth and live; in consideration of which our ransomed powers should magnify and praise his matchless name, and extol his wondrous love.

The fact that GOD LOVES THE SOULS OF MEN proves that it is of immense value. And although we may be unable to determine its exact worth, its greatness may be inferred, and an idea approaching correctness conceived from the value set upon it by God, the pains he took to save it, and the cost of its redemption; and in addition, the many powerful exhortations, and gracious invitations left upon record in order to induce us to avail ourselves of means provided for its eternal salvation. He parted with his only begotten Son, who left the realms of universal light, and life, and love, glory, bliss, and joy, to effect the means of reconciliation—to cleanse it in the opened fountain, and grasp it from the power of the destroyer. God desires the salvation of your soul, strives with it, and is willing to cleanse and restore it, and cause it again to bear his image and reflect his glorious likeness; while the devil is anxious to stamp it with the seal of hell, grasp it with his delusive allurements, and then torment and destroy it. Thus two roads are before you, the broad and the narrow! In which will you walk? Two opposite influences are striving with you, to which will you yield? Two ELEMENTS ARE WITHIN YOUR REACH—the fountain of the water of life, and the lake that burneth with fire and brimstone,—into which will you plunge? Do you prefer Christ or Satan, happiness or misery, life or death? Decide this day whom you will serve; but as your eternal destiny hangs upon your choice, decide wisely.

Your soul could not be redeemed with all the gold and combined treasures of the world,—it required the sacrifice of the Son of that Almighty being who "rideth upon the wings of the wind."—Psa. 18:10. How great, therefore, is its value, and how exceedingly strange that men should manifest such reckless indifference respecting its salvation. O let me exhort you to seek the things which belong to your peace!

You who have experienced the blessings signified by the opening of this "fountain," why are you not more anxious and persevering in your endeavors to bring your fellow men to a knowledge of the truth? Time is short, in view of which labor, toil, strive, if by any means you may save some! For your encouragement God has promised to hear and answer the prayers of his saints—therefore forget not the unconverted, &c., whenever and wherever you may be assembled. Those who meet with pure motives to worship God, and whose sole object is to receive a blessing, and intercede for others, need not be disappointed. But how solemn the thought that the Lord's penetrating eye discerneth the secret thoughts of the heart, and is cognizant of the motives which actuate our movements. And then again in every family, and in each religious assembly he knoweth those who have repented and believed, and those who love him and keep his commandments. But the latter should feel an interest in the former, and pray with fervor

for their salvation: and although we sometimes meet to comfort each other, we should not forget those out of the fold. God loved them, the Saviour did not forget them, and when a lost soul is converted angels rejoice in the temple above.

When the Saviour came to open this "fountain," he rebuked the selfishness of the proud Pharisees, by saying, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." "He came to seek and to save that which was lost!" True Christians should sympathize with the desire and object of the Saviour, and manifest a similar gracious spirit.—Those who do so will have their own souls watered with the richest showers of heavenly blessing. In the sublime language of Dr. Harris, I would say:

"Let every place of prayer have a Calvary in the midst of it, and on that Calvary let there be a cross, and on that cross a bleeding Saviour; and on that sight, that spectacle of love, let the eyes of the people be kept perpetually fixed. As preachers of the gospel our great distinction is that we are ministers of the cross—we have to wait on the cross, to walk around the cross, and to point out to the people the wonders of the cross. Have we any paths? It should be kept for telling them of the cross. Have we any affection for their souls? It should gush forth when we are pointing to the cross. Have we any fear for them? When shall we shed them but when we have led our people to the cross, when we are there saying to the sinner, 'Behold him! look on him! he is wounded for your transgressions, he is bruised for your iniquities, the chastisement of your peace is upon him, that with his stripes you might be healed.' Draw near to him; it is of you that he is thinking; that blood is to wash away your sins; that life he is pouring out is the ransom which he is giving for your souls. Draw nearer still; look into his heart; read the names which are written there; your name is among them. And while we are thus entreating the sinner does he relent? Does he look upon him whom he has pierced mourning? Does he smite upon his breast, crying, God be merciful to me a sinner! Then the end of the ministry is answered. 'Behold he prayeth.'"

The "fountain," my brethren, will not always be open, nor its blessings be forever available. The Saviour will leave the mercy seat, and then it will be closed. Paul writes: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16. When this fountain is once closed Christ will appear, not as the "Lamb of God," but the lion of the tribe of Judah! Then he will render indignation, and wrath, and anguish, upon every soul of man that doeth evil, to the Jews first, and also to the Gentile. And if at the coming of Christ his judgments will be first executed upon the unbelieving Jews—"to the Jew first"—how cruel to delude them with the vain hope that they may obtain salvation, after the Saviour appears, the door of mercy is shut, and the fountain closed!

What a glorious morn will ere long dawn upon those who have availed themselves of this "fountain" and washed all their sins away—believers in Jesus; but what a dreadful night to those who have refused to wash therein, and are dead in trespasses and sins because they believed not! We shall see the heavens open and the Saviour revealed—for the appointed period "draweth nigh." But O! what a scene will then burst upon our astonished vision—the once despised Nazarene seated on a brilliant cloud, his holy retinue of myriads of the heavenly host, all clothed with majesty divine, and with the Saviour dazzling with splendor. He sends his angels to gather his elect from the four winds, who, as it were by magnetic attraction, instantly ascend to meet their Saviour in the sky; and they exclaim, "We have waited for him," and now he hath saved us! Then they will be unable to intercede for those who believed not and rejected the Saviour, but must acquiesce in his decision and become the executors of his wrath, and thus, while this will be a glorious day to the saints, it will be awfully dreadful to the wicked. O how thrilling the sound of his trumpet—summoning them to his bar to give an account; and how tempestuous his judgments, banishing them from his presence and the glory of his power!

"His lightnings flash, his thunders roll!"

How terrible his appearance to those who have rejected him. They tremble to see his vivid lightnings flashing, and hear the thunders of his vengeance rolling! Alas, they quake—they shriek—they cry—the heavens rend with their wailings, and hell echoes back the sound! Now they realize what they have lost, see those they once despised invested in the glory of the "conqueror of nations," and hear their triumphant songs of praise unto God and the Lamb. But their glorious appearance, the melody of their voices, and the theme of their song, only add to their untold agony. They now feel their need of the fountain of mercy, and realize that there was truth in religion, and the promises and threatenings of God. And although they desire to be cleansed, and mercy, they find that the "fountain" is closed, and the door of mercy shut. They see their doom, and exclaim, not, "Lo this is our God, we have

waited for him," but, "The harvest is past, and the summer is gone."

But glorious thought, we have not yet reached such a period. The trumpet has not yet sounded. Calvary is still in view. Mercy is yet the seat of the Saviour, and intercession the work in which he is engaged! He invites! Will you accept the invitation? He warns! Will you heed the admonition, and escape the coming storm? The "fountain" is open! will you plunge therein!

"The dying thief rejoiced to see
That fountain in his day;
And there may you, though vile as he,
Wash all your sins away."

"He that believeth and is baptized shall be saved; and he that believeth not shall be damned!"

OBITUARY.



"I AM THE RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Boston, Dec. 6th, FRANCES ANN, daughter of David and Orissa H. Marshall, aged three years and eight months.

DIED, in Moultonborough, N. H., October 24th, 1852, Bro. JOSIAH SMITH, aged 54 years. Our brother had been failing for two years with consumption, but the last two months his sufferings were great, but he bore it with perfect submission to the will of God, and was happy in prospect of his dissolution. Our brother made a profession of religion about twenty years ago. In 1842, he embraced the blessed news of the Saviour's speedy coming. Since that time he has consigned to the tomb two beloved sons, who died in the blessed hope of a speedy resurrection to life. Now our brother has fallen with the same hope, leaving a companion and two children to mourn his loss. May they be sustained and prepared to meet those beloved friends. J. G. SMITH.

DIED, in Meredith, N. H., Nov. 5th, 1852, Bro. SAMUEL T. LEAVITT, aged 58 years. His sickness was of eight weeks' continuance, in which he suffered much, and that too without a murmur. Our brother embraced the Saviour twenty-five years ago, and ever after endeavored to maintain his profession by a well ordered life. In 1842, by reading the exposition of prophecy by Bro. Miller, and examining the sure word, he became satisfied of the truth of the advent near. His devotion and upright course won for him the confidence of those who might not sympathize with him fully in the blessed hope. He has left a wife and four children. May they be enabled to imitate his Christian example and meet him in the kingdom. J. G. SMITH.

DIED, in Boston, Sabbath Nov. 28th, Deacon STEPHEN COLBY, of this town, aged 78 years. Bro. Colby and wife were on a visit to their son. He was in his usual health. He with his son on Sabbath morning walked a mile or more to Chardon-street meeting place to hear Bro. E. Burnham, returned home at noon, and dinner being ready, sat down with the family, remarking that they had had a very good meeting,—repeated the text, dropped his head and died instantly. Bro. Colby was much esteemed as a sober and industrious citizen. He was a consistent Christian, having maintained his integrity in this respect for some fifty years. He was a great lover of the Bible and of worship. He was firm in the faith, and very happy in the prospect of the immediate return of the Lord Jesus Christ to redeem, gather, and glorify his church in his everlasting kingdom. To those acquainted with him therefore, "his flesh rests in hope." H. PLUMMER.

Haverhill, Nov. 6th, 1852.

DIED, in North Haverhill, N. H., on the 2d of October, SARAH A. MULLAKIN, aged about 23 years. She was with us for a few months previous to her leaving Lowell—the last of July. While with us she gave acceptable evidence of her piety. When informed by her friends that her recovery from sickness was doubtful she was calm, but desired prayers that she might have a brighter prospect, and if it could be the will of the Lord he would spare her for the sake of her parents. On Friday, the day before her death, she turned to a friend present and said, "I am disappointed, I expected to see Jesus before this. I thought how pleasant it would be to cross over Jordan this morning. You know," she continued, "that I have always thought those who die sleep in the grave." A friend writes, "She seemed to give up this idea, and thought she should immediately be with the Lord." God grant that her death may be sanctified to all her young friends, for some of them, too, may be called to follow her ere the Redeemer shall come for the final salvation of his people. We have reason to believe that her body will repose in the grave but a little while, for he that shall come will come, and will not tarry; and then shall be brought to pass the saying that is written, "Death is swallowed up of victory." And it shall be said in that day, "Lo, this is our God: we have waited for him, and he will save us, we will be glad and rejoice in his salvation." A. SHERWIN.

DIED, in Gilmanton, N. H., Nov. 9th, 1852, after a few weeks' sickness, sister MARTHA ANN, eldest daughter of Bro. John P. and sister Judith A. Osgood, aged 18 years. Sister Martha obtained hope

in the pardoning mercy of God in 1843, as the following lines found on a small scrap of paper written by her own hand, will show. "When I was about nine years of age, in 1843, I gave my heart to God and he forgave my sins. I was a believer in the coming of Jesus Christ, and that it was near, even at the door; and in 1844, the tenth day of the 7th month, I looked for my blessed Redeemer; but he did not come. A while after I started on the pilgrim journey it was my duty to be baptized, but I thought I was too small, and so I neglected it, and by it I lost strength in the Lord, and at last the enemy got the upper hand of me—I went into a backslidden state, and wandered far from the Lord, and mingled with the pleasures of this world. But the Lord was mindful of me, and called after me many times before I was willing to leave all for Christ, and take up my cross daily and follow him. But I have done it, as I was determined to press on to heaven and immortal glory. It was on Tuesday, Feb. 10th (1852), in the evening, that I made the resolve. It was a very good meeting. Feb. 14th in the evening, at Bro. Clifford's, Bro. Preble preached. It was a solemn time to me, it did seem as if my heart would sink into the ground. Sunday, 15th, at the meeting-house on Loudon Ridge, Bro. Preble preached, and it was good. After this the brethren and sisters partook of the sacrament. I longed to be one of them; my earnest prayer was that the Lord would forgive my backslidings, and lead me in the right way."

The above is all that was found of our sister's writings, touching her experience. It would have been pleasing to many, if she had continued her own history still farther. This being the only memento of our deceased sister's experience—written by her own hand—her friends desire it published entire.

In continuing the history of sister Martha, we can say to the praise of God, that she soon found peace in believing—and on Friday following the Sabbath mentioned above—she, and an only sister, with several others, were buried in the likeness of Christ, by the writer, on the 20th day of Feb. 1852, memorable, not only for the severe cold weather, but also for the warm hearts and happy souls of many on that occasion. We need not multiply words in giving the history of sister Martha after this. All who knew her will understand what we mean when we say, she was a pattern of Christian devotion and faithfulness, till the day when she most sweetly fell asleep in Jesus, leaving a most angelic countenance to behold.

During the revival in this vicinity last winter and spring, about thirty were baptized, and sister Martha was the first to be taken from the number. Many feel her loss, but we "sorrow not as those who have no hope." May we all see to it that we are ready to be made immortal at the coming of our Lord Jesus Christ, which our sister believed would very soon take place. T. M. PREBLE.

Gilmanton (N. H.), Nov. 29th, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12 cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives:

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak: and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1 cent for each ounce or part of an ounce under 300 miles, and 3 cents over that, at the Post-office where it is received.

These ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its senseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (5 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—222 pp. Price, 37½ cts. (8 oz.)

ADVENT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Last Judgment—a great practical doctrine," by the Rev. Montagu Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 24 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brink, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 185; Morrisville, Pa.—Sam'l G. Allen, Lydius-street. New Bedford, Mass.—H. V. Davis, Auburn, N. Y.—H. L. Smith, Newburyport, "—Dea. J. Pearson, Buffalo, "—John Powell, son, sr., Water-street. Cincinnati, O.—Joseph Wilson, New York City.—W. Tracy, 246 Clinton, Mass.—Dea J. Burditt, Broome-street. Danville, C. E.—G. Bangs, Norfolk, N. Y.—Elder B. Webb, Dunham, " D. W. Sonberger, Philadelphia, Pa.—J. Litch, 704 Durham, " J. M. Crook, North 11th street. Derby Line, Vt.—S. Foster, jr. Portland, Me.—Wm. Pettibone, Detroit, Mich.—L. Armstrong, Providence, R. I.—A. Pierce, Edinington, Me.—Thos. Smith, Riefford, Vt.—S. B. Goff, Farmham, C. E.—M. L. Dudley, Rochester, N. Y.—Wm. Busby, Hallowsell, Me.—A. C. Wellcome, 215 Exchange-street. Hartford, Ct.—Aaron Clapp, Salem, Mass.—L. Osler, Homer, N. Y.—J. L. Clapp, Toronto, C. W.—D. Campbell, Lockport, N. Y.—R. Robbins, Watertown, Shefford, C. E.—R. Lowell, Mass.—J. C. Downing, Hutchinson. L. Hampton, N. Y.—D. Bosworth, Worcester, Mass.—J. J. Bigelow

THE ADVENT HERALD.

BOSTON, DEC. 18, 1852.

NEW WORKS.

We have in progress, intending to issue them about the 1st of Jan. prox.—

I. "A BRIEF COMMENTARY ON THE APOCALYPSE," by S. BLISS. 384 pages. Price 50 cts.

This embraces, besides expositions on the other portion of the Apocalypse, that which has already been published in the tracts entitled the "Approaching Crisis," and "Phenomena of the Rapping Spirits."

Its including those portions already published, enables us to put it at the low price of fifty cents, which we should not otherwise be able to.

In the introduction it presents the Elements of Prophetic Interpretation, the nature and laws of tropes and symbols, for which the author is much indebted to Mr. Lord. And while aiming to follow these laws in the interpretation, the various expositions are illustrated by showing their harmony with parallel scriptures and history.

While making no pretensions to originality, it is believed that a more consistent and harmonious view of the following subjects, is there presented, than in any other work issued from this office, viz.:

1. The Seven Churches of Asia—that they are the seven literal churches named.
2. The Sealing of the Servants of God—that they are those alive on the earth at the coming of the Lord, it being under the sixth seal.
3. The Rainbow Angel—that it symbolizes the Reformation under Luther.
4. The Two Witnesses—that they are the Scriptures and the Church—the latter sustaining a relation to the former like that of the candlesticks to the olive trees in Zechariah's vision.
5. The River Euphrates—that is a symbol of the people on which the Mystical Babylon is seated.
6. The Mouth of the Beast—its religious hierarchy.
7. The Image of the Beast—the Papacy.
8. The Two-Horned Beast that gave life to the Image—the Eastern empire.
9. The Angel of the Everlasting Gospel—the Gospel dispensation.
10. The Unclean Spirits—a symbol of the Rapping Spirits, &c. &c.

II. "MEMOIRS OF WILLIAM MILLER," with a likeness.

This will include the fifty-four pages of the Life of William Miller published two years since, and will complete the original plan respecting the publication of his life, which, for causes not necessary to name, has been so long interrupted.

It is designed to trace his journeyings to all the different places he visited, with extracts of letters written to and by him, (many of them never before published) and numerous sketches of interesting incidents connected with his preaching, notices of the press &c.

It will probably contain between 300 and 400 duodecimo pages; and we hope to furnish it for \$1.00.

We are prompted to the publication of this, by a sense of justice to Mr. Miller and to the cause identified with him. And we hope the friends will aid us giving these works a general circulation.

"UNCLE TOM'S CABIN."

(ILLUSTRATED EDITION.)

This is a magnificent edition of "Uncle Tom's Cabin, or Life among the Lowly," by Mrs. HARRIET BEECHER STOWE. It is complete in one octavo vol. of 560 pages, is magnificently printed on elegant paper, and contains about one hundred and fifty illustrations, engraved by Baker & Smith from original designs by Billings. Price from \$2.50 to \$5, according to the style of binding. It is published at Boston by John P. Jewett & Co.; and at Cleveland, O., by Jewett, Proctor & Worthington, 1853.

Of the story of this world wide read book, we need say nothing. The fact that 163,000 copies in this country, and 200,000 copies in England, have been sold in less than a year, sufficiently attests the thrilling nature of its incidents. They have also been too extensively read to require any enumeration.

The illustrations are what give the additional interest to the present edition. These stare the reader in the face with all the vividness of reality. And what the text only conveys to the mind, the artist has portrayed to the sight.

We can hardly notice a moiety of them; but first there sits the gentlemanly Mr. Shelby, chaffering with the flashy swaggering Haley, the Negro trader, from whose presence Eliza is leading her glossy silken haired boy. Then we see Eliza with her indulgent mistress weeping bitterly for the fears which the horrid trader had inspired respecting the chances of her boy. Anon we see the manly George demanded by his master, whose jealousy of George's abilities, was to be appeased by subjecting him to the meanest drudgery. There sit George and Eliza, the husband and father—the wife and mother, fondling their cherub boy, and laying their plans in view of his hard service. Next is their sorrowful parting. Here is young mas'r George teaching Uncle Tom to read and write. Passing over many interesting scenes, we behold Eliza, with her boy clasped in her arms, leaping from cake to cake of the floating ice. Soon we see the family, where the senator found that he was only a man. We return to the cabin of Uncle Tom, who is being carried off. We open to Haley and the blacksmith, and then to Tom's parting with George. There is the auction sale of the bodies and souls of men, and women, and children; and there is Tom's first meeting with little Eva; then his saving her from drowning, and then his purchase by her father. Here is the princely St. Clair mansion, and there is Tom enjoying himself in his new home. Here is the free-man's defence; and anon we behold Ophelia bringing order out of confusion. There are various scenes where Eva and Tom figure, Eva and Topsy, and Topsy and Miss Ophelia.

There is the death scene; and again, another. We see the distress of the unprotected; and the agony of the broken-hearted and despairing. There is the middle passage; and there is one of the habitations of cruelty in one of the dark places of the earth. There is Cassy administering a cup of water to Tom as he lay bruised and bleeding on the straw. Here the captives have won their liberty; and there is Tom getting the victory. There is the escape, the pursuit, the carouse, the stratagem. There is Tom's dying; and there are the results,—all giving a vividness of reality, that makes the narration twice as effective.

We have glanced at but a few of the illustrations; for it would not be possible to glance at all, and we are very sensible that the sketch we have given does no justice to the volume.

It is a magnificent book, and will doubtless find an extensive sale.

The former edition in two volumes is published as before, by the same firms, at \$1.50.

UNCLE TOM'S CABIN, complete in one volume—a pamphlet edition—price 37 cts. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington.

This is a very convenient edition for mailing, as it can be sent to any part of the country. The postage on this, prepaid, is 9 cts.—making 47 cts. the price of the book and postage. For sale at this office.

"ARE YOU READY?"—A tract with this title, containing eighteen pages, showing from the Scriptures—1st. The personal coming; 2d. The objects of Christ's coming; 3d. The condition of the world; 4th. The period of, 5th. The preparation of Christ's coming—has just been published by L. D. Mansfield for circulation in New York, and can be furnished to order for circulation elsewhere. It is designed to call attention to the elements of the Advent doctrine, and to awaken all to a preparation for the coming of the Lord. This tract was prepared for the double object of disseminating truth by its own pages, and giving notice of the meetings in New York. Churches which wish any considerable number—for a similar purpose in their own places—can have notices of meetings inserted, by forwarding them with their orders and money. Those who require but few, may enclose postage stamps in payment.

Price, \$10.00 per 1000; \$1.25 per 100; 18 cts. per doz. Address L. D. MANSFIELD, 22 Market-street, N. Y.

NEW TRACT—*Hope of the Church.* By J. M. Orrock. Published in connection with the Advent Conference in Canada East. It contains sixteen pages. It may be had of S. Foster, Derby Line, Vt., Elder J. M. Orrock, Durham, C. E., and of Dr. R. Hutchinson, Waterloo, C. E. Price, \$1.50 per hundred.

Christian Parlor Magazine is still published by George Pratt, 116 Nassau-street, N. Y. The January No. has already made its appearance in advance of the time, and sustains the well-earned character of the previous volumes.

APPOINTMENTS.—I will preach at King's Mills, Me., Dec. 20th, evening.

Hallowell, Tuesday evening, Dec. 21st.
Portland, Wednesday evening, Dec. 22d.
Saccarappa, Thursday evening, Dec. 23d.
Lowell, (in the City Hall,) Sunday, Dec. 26th.
New York city, Sunday, Jan. 2d.
Philadelphia, Sunday, Jan. 9th.

I will hold a conference in Kensington, N. H., to commence Jan. 14th, and continue over the Sabbath. Let there be a general gathering from all the region.

I will hold a conference in Pittsfield, N. H., to commence Jan. 21st, and continue over the Sabbath.

After this I look West. Brethren will be patient.

J. V. HIMES.

Fossil Elephant Exhumed.

A highly interesting discovery of what is termed the "fossil elephant," was made yesterday on the line of the Central Ohio Railroad, in the river bank, near the residence of B. Vanhorne, Esq., in the eastern portion of our city. The part exhumed, and the appearance of the gravel bank in which this was found, indicate that an entire "monster" of this species has been embedded in this place, the fossiliferous remains of which are in a natural and tolerably good state of preservation. This is the third of the same species that has been discovered in the same bank within a few years past, the leading features of each being distinctly marked, so as to prove that three, at least, of these extinct animals left their remains within the boundaries of this city. The one found yesterday was in much the best condition, and may, when completely exhumed, show almost the entire bones and frame of the huge monster, much beyond, perhaps double the size, of the living Asiatic, or African elephant. The molar teeth, four in number, all that the species possess, were found in the jaws sound and unbroken, and two weigh twenty pounds each. The tusks were not in as good condition, one only being sound enough to bear moving. This one, eight feet in length, measured at its base 26½ inches in circumference, and at the point, eight feet distant, where it is broken off, sixteen and a half inches in circumference, the whole length of which was twelve feet or more. We learn that it is intended to postpone the exhumation of the other portion of the remains for a day or two, in anticipation of the arrival of John W. Foster, Esq., U. S. Geologist, from Lake Superior.—*Zanesville (O.) Courier.*

— Fifty years ago steamboats were unknown—now there are 3000 afloat on American waters alone. In 1800 there was not a single railroad in the world—now there are 10,000 miles in the United States, and about 22,000 in England and America. Half a century ago it took some weeks to convey news from Washington to New Orleans—now not as many seconds as it then did weeks. Fifty years ago the most rapid printing-press was worked by hand-power—now steam prints 20,000 papers an hour on a single press.

FOREIGN NEWS.



The vote of the French Empire was cast on the 21st and 22d ult. Both public and private accounts agree that the ceremony was conducted decorously, but without any show of enthusiasm. From the pains taken to bring up the voters, the returns will exhibit a large majority—greater, probably, than on any previous appeal to the people. The figures from the department of the Seine were—Yes, 210,658; No, 54,753. By telegraph we learn, morning of the 27th, that the total number polled to latest accounts were, including eighty-three departments and the army and the navy—Yes, 7,200,000; Nay, 250,000.

In Paris, the number of voters who abstained in December, 1848, amounted to one-fourth of the whole; in December, 1851, one-fifth; on this occasion, one-seventh. The result for the department of the Seine was proclaimed on the morning of the 25th, amidst cries of "Vive l'Empereur!" On the same day the corps Legislative met and proceeded with the appointment of the Committee.

The scrutiny of the votes will occupy some days, perhaps four. Probably the result was announced on the 1st of Dec., and the official proclamation of the new Empire made on the 2d, the anniversary of the *coup d'état*; and the coronation of Napoleon on the 1st. On the 3d will appear the *senatus consultum*, with the modification of the Constitution. These modifications will be few, but the Court etiquette of the Bourbons and of the Empire will be restored.

It is said that the Emperor will address one manifesto to France, and another to Europe. Both, it is said, will be essentially pacific.

The President has sent already an official message to the Legislative body, stating that the government will undergo a change merely in name.

Prince Murat is endeavoring to procure from Louis Napoleon a concession of the trans-Atlantic packet service.

The correspondent of the London *Morning Chronicle* writes from Vienna, that Mr. Webster's death will restore relations between Austria and the United States, and that Mr. Hulsemann will return to Washington.

A convention additional to the treaty of 1832, guaranteeing the independence of Greece under a prince of Greek faith, was signed at London on the 28th ult. by the Ministers of England, France, Russia, Bavaria, and Greece.

SUMMARY.

— Verbenas and marigolds were picked in some of the gardens of Hartford on Wednesday of last week.

— The West Newton depot was broken open on the night of the 8th, and robbed of about one hundred dollars' worth of tickets, principally second-class to Worcester, and eight second-hand umbrellas.

— A little daughter of Luther S. Lewis, of Springfield, was burned to death on Friday morning. The child was left alone a few minutes, when she got some matches to play with; hence the death of the child. Never leave matches where a child can get at them.

— A fact not generally known has come to light, viz., that the Hon. Pierre Soule, of Louisiana, whilst on a visit to Spain in 1846, sounded the Spanish authorities with respect to the purchase of Cuba, which, though not officially communicated, led to the steps taken by Mr. Polk's administration.

— The Legislature of Mississippi was petitioned last winter for a prohibitory liquor law, after the Maine model, by the people of three townships in the metropolitan county of Hinds, and passed an act prohibiting the sale of liquor in these towns, provided the people, by a direct vote, should so decide. The vote was taken at the late election, and the law emphatically sustained.

— A distressing occurrence took place in a little mud hut in Hartford county, Md., a few days since. Four young German children were in the hut alone, and during a very heavy storm of rain and wind, the roof commenced leaking, when the two oldest went out and endeavored to fill up the crevices by placing fresh supplies of soft earth upon it. The frame-work gave way, and killed all the children.

— The "Elkton Democrat" says, there is a flourishing grape-vine growing on a farm in the vicinity of that town, with the following singular history:—The seed from which it germinated, formed a covered button or clasp to a lady's kid glove, which was imported from Paris, among a lot of others, by a merchant of Philadelphia, and sold to a merchant in Elkton. A lady purchased the gloves containing this grape seed, wore them out, discovered the seed, caused it to be planted, and it is now a flourishing vine.

— Miss Lynch, in a sketch of Washington City, in the last number of "Harpers' Magazine," mentions as a singular circumstance, that on the spot where our national legislators meet, the Indian tribes formerly met to deliberate around their council fires. She also states, as an historical fact, that as early as 1663, the city was laid out and called Rome—the little stream that now flows at the foot of Capitol hill, still retaining its classical appellation of the Tiber.

— The Post-office of ISAAC ADRIAN is West Winsted, Conn.

"Youth's Guide."

The Dec. number (No. 8, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.
Richard Bakewell (Chap. 2).
The Hand never Struck Me.
The Ocean.
An Honest Farmer.
The Dying Child.
A Spanish Bull Fight.
Examination Day.
Self-Examination.
Legerdemain.
A Warning.
The New York Press.
A Story for Christmas.
Childhood.
Lydia and her Brother.
Lazy Mike.
Influence of a Newspaper.
Idleness.
Enigmas, &c.

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Single copies 25 cts. a year.
Twenty-five copies (to one address) 5 "
Fifty copies 3 "

HERALD OFFICE TRACT AND MISSION.
D. A. ARTHUR 2 00

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

I will preach in Castleton, Vt., Dec. 28th: Low Hampton, N. Y., 29th; Greenfield, 30th; Middle Grove, 31st, and remain over the first Sabbath in January; Lansing, 4th; West Troy, 5th; Albany, 6th; Worcester, 7th; Holden, Sabbath, 9th. Week meetings at 7 P. M.—N. BILLINGS.

The Lord willing, there will be a conference of those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," holden at Ferryville, Ct., to commence on Thursday, Dec. 23d, and continue over the Sabbath. Come, brethren and sisters, the time is short, and labor is not in vain in the Lord. Good accommodations may be expected for all. Let no preaching brother stay away on account of scanty means—be concerned, the needful things of this life. (In behalf of the brethren).—L. L. FENN.

A meeting will be commenced at Swanton, Vt., on Saturday, Dec. 18th, and continue a week. Bro. L. Dudley and myself will attend.—D. T. TAYLOR.

I will preach in Athol the first Sabbath in January. Bro. Sawtell will please give notice to the friends in Athol and vicinity.—P. HAWKES.

I will preach in Auburn Sabbath, Dec. 19th; Seneca Falls, 20th, evening; Buffalo, from evening of 21st to Sabbath, 26th, and also Sabbath, Jan. 2d; Lewiston, from evening of Jan. 4th to Sabbath, 9th; Auburn, Sabbath, 16th. On my return from Buffalo to Homer, I will visit evenings places where invited, so far as time will permit. I trust the appointments at Buffalo and Lewiston, being by special request, will be improved as a time of general gathering, and rallying to the Advent cause.—H. H. GROSS.

Providence permitting, I will preach in Waterloo, C. E., Saturday evening, Dec. 23d, and Sunday 24th—in the forenoon and afternoon, and at West Shefford in the evening; Lawrenceville, 25th, evening.—J. M. ORROCK.

BUSINESS DEPARTMENT.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your past promptness, and will thank you to nudge your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to.

It is reasonable.

We need all that is due us.

We need new type.

We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

P. S. We are sorry to add, after keeping the above in a few weeks, that A, B, C, and D, and a few others have evidently not yet read it, or have not yet made up their mind to let us hear from them immediately. Reader, are you a reader of the word only? or are you a doer of it also?

Business Notes.

W. Jackson—You have paid to 560—\$1.25 due.

D. Campbell, \$3 on acct.—Wm. Campbell was credited Jan. 17th 1852 \$2, to 394; in Aug. 1852 \$1, to 614, and Oct. 1852 \$1, to 637—making \$4 within the year—one of which was a transfer of \$1 sent some time since for Miller's Life, but put to his Herald by your order, if we read your letter right.

C. D.—We are not sure that it is right. By your omitting to place what you write respecting different persons, in separate paragraphs, by omitting to commence your sentences with capitals, and to separate them by marks of punctuation, we find it very difficult to distinguish between what you say of one, from what you say of another. Please be more explicit, and then we shall know what is wanted. We have now made no change in W. C.'s account, but wait his instructions. In the meantime it stands as above.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

T. TYRRELL, of Buffalo, N. Y., has his paper returned by the Postmaster, owing 2 50
L. FORSYTH, of Baltimore, do do do 1 75
Total delinquencies since Jan. 1st, 1852 135 63

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address, \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 per 26 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the line, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.25 a year, pre-paid, or \$1.13 a vol. of six months; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1.04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, will be 13 cents a year to any part of Massachusetts, and 26 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

BROOKLYN HOMOEOPATHIC PHARMACY, No. 50 Court-street, Brooklyn, L. I.

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Cases for Physicians and Family use, of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Corn Plaster, and an excellent application for Corns.

Country orders promptly and carefully executed. [s. 18-3m.]

Receipts from Dec. 7th to the 14th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year, and No. 606 is to the close of this year.

E. Brishan, 632; E. Gillett, 635; N. Dana, 635; J. Smith, 638; D. A. Arthur, 638; W. Weeks, 589—77 cts. due; M. S. Wicker, 619 and Y. G.; O. Vaughn, 605; J. Longee Jr., 591 and tract; Dr. J. L. Barker, 612; E. Elliot, 638; L. Nichols, 612; W. M. Palmer, 612; J. Kiley, 593; C. F. Luce, Esq., 632; S. Overturn, 632; W. R. Stamp, 632; S. A. Hinson, 606; J. Brown, 632; C. Luther, 638—each \$1.
M. Roberts, 638; Wm. B. Little, 673; E. Howard, 638; D. G. Farrington, 703—Nov. 1st 1854; N. Clark, 636 and tract; E. P. Hill, 566—77 cts. due; P. Scott, 638; L. D. Mansfield, sen., 632; T. O. Donnell, for Y. G., tracts &c.; J. Lumbard, 644; P. B. Rich, 615; H. L. Rich, 618; W. T. Newcomb, 606; E. Rich, 638; Z. Rich, 615; J. Powell, on acct.; N. Woodcock, 606; J. E. Bosford, 606—25 cts. due; W. H. Kneeland, 632; W. A. Curtis, 638; W. A. Durand, 638; S. A. Gear, 638; E. Parker, 638; M. P. Lawson, 634—you will have to pay postage at your office; R. Winter, 638; H. Kent, 612—each \$2.
R. E. Johnson, 608 and tract—\$3. B. J. Hall, 606—\$3.77. H. Purdy, 589 (75 cts. due)—\$1.25. A. Emerson, 606—59 cts.

ADVENT



HERALD

Luke 9: 20-30

WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT.

NEW SERIES. VOL. X. BOSTON, SATURDAY, DECEMBER 23, 1852. NO. 26. WHOLE NO. 606

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* For terms, &c., see last page.



LIFE.

Life is onward—the it
With a forward air;
Toil is heavenly—choose it,
And its warfare claim.
Look not to another
To perform your will;
Let not your own brother
Keep your strong hand still.

Life is onward—never
Look upon the past;
It would hold you ever
In its clutches fast.
Now is your dominion—
Use it as you please;
Bind not the soul's pinion
To a bed of ease.

Life is onward—try it
Ere the day be lost;
It hath virtue—buy it,
At whatever cost.
If the world should offer
Every precious gem,
Look not at the scoffer,
Change it not for them.

Life is onward—heed it
In each varied dress;
Your own act can speed it
On to happiness;
His bright pinion cleave you
Time waves not in vain;
If those chains beauteous
Her prophetic strain.

Life is onward—prize it
In sunshine and in storm;
Oh, do not despise it,
In its humblest form;
Hope and Joy together,
Standing at the goal,
Through life's darkest weather,
Beckon on the soul.

Advent.

"Tell ye the Daughter of Sion, Behold, thy King cometh to thee." It was when her youth, and her strength, and her beauty, and her glory, had passed away, that her King came to her. The mark of death was already upon her. The foot of the conqueror was already on her neck. In like manner, though Advent is the beginning of the Christian year, it is very far, as you all know, after the beginning of the natural year. For why? could the Christian year and the natural year run on together? could they be one and the same? Surely not; so long as the world continues under the dominion of sin, and draws men away from Christ and from God. Nor does the Christian year begin while the natural year is in its glory. It begins, as you see this day, when the natural year is drooping under the weight of its days, and fast waning to its close. Alas, so perverse, godless and Christless is man, even when he is born under the light of Christ's gospel, and brought up in the bosom of Christ's church, that this is a type of what happens far too often. Often, dismally often, does it happen that the spring, and the summer, and the autumn of life, pass away altogether without Christ: and among those who have lived thus Christless and godless, one is now and then found, in whose heart Christ is born just as winter is closing around him. This happens now and then: it happens far too often, far oftener than it ought to happen among those who have been baptized into his name in their infancy, and catechised in his word during their childhood. Beware, however, lest any of you be deluded thereby into fancying that so it will happen in your case. There have been those, it is true, to whom Christ has come in their old age. There have been those who have not been called, or at least have not heeded the voice calling them into the vineyard, until the eleventh hour, and who yet have given ear to it then. There have indeed, through God's exceeding long-suffering and mercy, been such persons; but how few, compared with the multitude of those who have perished in their Christlessness and godlessness!

How was it with the Daughter of Sion? Her King came to her, but she did not receive him. So from that time forward she saw him no more. She knew not the time of her visitation, and therefore destruction fell upon her. Although she had grown old, she had learnt no wisdom from her years. They had only hardened her in her folly.

Were we other than we are in two main points,—could we make sure of living to be old, and could we make sure that, when we grow old, we shall be able to shape and mould our hearts as we will, and to make them care and wish for what they have never wished or cared for before,—there might then be some sense in putting off the season of Christ's Advent, until winter begins to shed its snow upon our heads: or at least there would not be the same stark folly and madness in such conduct. But we must all know full well, if we will only take thought, and look about us, and consider what happens to our neighbors, that on neither of these points can we have the slightest certainty, that, on the contrary, the chances on both are many to one against us. The chances are many to one against our living to grow old: and assuredly they are as a hundred, not to say a thousand, to one against our having the power of turning our hearts to God in old age, when they have been entirely estranged from him during youth and manhood. Will a tree, which has borne no fruit in its prime, suddenly change its nature and bear fruit, when it begins to decay, and has scarcely strength enough to put forth a few leaves wherewith to cover its nakedness? Would any of you spare a tree that had always been barren, from thinking that it might do so? If the tree could speak, and were to beg you not to cut it down, but to wait and see whether it may not bear fruit years hence, would you listen to it? Or is a man, who has been stooping all his life, until he has grown quite double, likely to lift up his head and walk uprightly when age is crippling his nerves and sinews? Or, to go on with the image of the tree, you all know the one you pass by as you come down the hill on your way to church: you know how it has been driven away by the winds, how year after year it has vainly tried to shoot up straight, and has only become more and more crooked, and is now so stiff with age, that it would defy all the men and all the horses in England to straighten it. Yet scarcely less difficult is it by any human means to straighten a soul in old age, which has been driven away all its life by the blasts of sin. Or, again, are eyes, which have been bleared from youth upward, likely to fill with light when the dimness of years is added to that of disease? God may, indeed, work such a miracle in us. He has done so, and may do it again. So, too, may He feed us as He fed the children of Israel, with quails and manna from heaven. But would any man in his senses neglect to provide himself with food, on the chance that God will reward his sloth, by working a miracle to feed him? nor is he likely to work a miracle for the saving of a soul which has spent its whole life in breaking his commandments. Tarry not therefore in your darkness, my brethren, when God summons you to come forth from it. Bend not your heads to the ground, when he calls on you to lift them up. Wait not till the hinges of your hearts become so rusty, that you cannot open the gates to receive the King of Glory.

This, then, is not the lesson we are to draw from finding that the Christian year does not begin till near the close of the autumnal year. We are not to look on this as an encouragement to fancy that, if we give ourselves up to the world, and lie lazily basking in its sunshine during our youth and manhood, Christ will come to us when we grow old, and cheer us when all around is dreary and cheerless. But another lesson we may draw, and that a true and profitable one. We may learn from hence that Christ is not wont to come to those who are living in the broad garish sunshine of the world. He is not wont to come to those who are in the summer of prosperity. He is wont to come to those who are laden with the leaves and blossoms and fruits of the earth. He is not wont to come to them: or at least their leaves and flowers and fruit encumber them so much, and so cover them in, that, though He comes to them, they are not aware of His coming. It is in the winter, in the winter of heaviness and affliction, when all around is bare and dreary, that He vouchsafes to be born. It is when the leaves of earthly happiness are falling from us, that we are the readiest to welcome and rejoice in His Advent. It is in pain and sorrow that man is born, not only into this mortal life, but also into that spiritual life; which is the beginning of the life immortal: and even they who have already entered into that spiritual life, cannot pass into perfect immortality, except through the pains of death. The lusts of the flesh must have dropt off from us: the lusts of the eye must have dropt off from us: the pride of life must have been stript off from us: our appetites must be mortified: our natural affections must be curbed and subdued: we must have learnt to feel our own nakedness: and then we may look forward with glad yearnings to the Advent of Christ our Saviour. Therefore, when any affliction strikes you, and tears off your earthly joys, do not repine or murmur, or fancy that it is a mere chance, the working of some natural cause, of the wind that bloweth where it listeth. Believe that it is the working of the Spirit of God, preparing you to rejoice in the Advent of Christ. Believe that God is only drawing you forth from among the leaves, behind which you have been hiding yourselves from him. Believe that it is so; and it will be so. For this is one of the miracles, which Faith, if it be but strong, never fails to work.

"Tell ye the Daughter of Sion, Behold, thy King cometh to thee!" What a glad sound is this to the afflicted, broken hearted mourner, if he can be brought to listen to it, and to believe it! If he can be brought to believe that the Prince of this world, whom he has hitherto served, is a usurper, and not the rightful king of Sion; if he can be brought to believe, that, even though the Prince of this world should seem to belong to the house of Judah, even though there may seem to be something like religion mixed up with his natural life, and holding a kind of a sway over him, still this is only a puppet set up by the world, as Herod was by the Romans, who, the lords of the earth, were the real masters of the land. Let a man be brought to acknowledge this, and further to acknowledge, that the Sadducees and Pharisees,—the worldly thoughts, and the thoughts of a formal outward religion, of a religion of acts and observances,—between which his heart is divided, are both of them sheer hypocrites and deceivers, that feed him with chaff instead of bread, and with sour wine instead of good wine; let a man be brought to acknowledge this; and he will indeed rejoice to hear that his King is coming to him. His heart and soul will cry, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" The world which he had hitherto deemed the only world, and the best and most precious of all possible worlds, will split before his sight and fade away: and in its place will come forth a new world, like the new heavens and the new earth seen in the apocalyptic vision. And this new world will not need the light of the sun, nor the light of the moon. He will no longer worship the powers of nature; he will no longer give up his heart to them; he will no longer feel any need of earthly joys to turn his darkness into light. For the glory of God will lighten him; and the Lamb will be his light.

Julius Charles Hare.

Sunday Schools.

The beneficial influence which has been exerted on society, through the establishment of Sunday Schools, is universally admitted. Robert Raikes, Esq., of Gloucester, in England, was the person who conceived the design of establishing these institutions; and the following letter from Mr. Raikes to a friend, written soon after he had tested the practicability and value

of Sunday Schools as a means of giving a certain class of children a proper sense of the great obligations of religion and virtue, and containing a particular account of the first introduction of the plan, and of its success in Gloucester, will be read with interest by many:

"Gloucester, June 5th, 1784.

"DEAR SIR:—I have not had leisure to give you an earlier account of my little plan for attempting a reform of the rising generation of the lower class of people, by establishing schools, where poor children may be received upon the Sunday, and there engaged in learning to read, and to repeat their catechism, or anything else that may be deemed proper to open their minds to a knowledge of their duty to God, their neighbor, and themselves.

"The utility of an establishment of this sort was first suggested to my mind by a group of little miserable wretches, whom I observed one day at play in the street, where many people employed in the pin manufactory reside. I was expressing my concern to an inhabitant, at their forlorn, neglected state, and was told that if I were to pass through that street on Sundays, it would shock me indeed, to see the crowds of children who were spending that sacred day in noise and riot, and in cursing and swearing to the extreme annoyance of all sober, decent people who reside there, or had occasion to pass that way. I immediately determined to make some little effort by way of trial, to prove whether it were possible to remedy the evil. Having found four persons of respectable character who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve; they were then to go home to dinner and return at one; and after reading a lesson, they were to be employed in repeating the catechism till half after five, and then to be dismissed, with an injunction to return home without making a noise; and by no means to play in the street. This was the general outline of the regulation.

"With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected; all that I required were clean faces, clean hands, and their hair combed. In other respects they were to come as their circumstances would admit. In a little time the people perceived the advantage that was likely to arise. Many children began to show talents for learning, and a desire to be taught. Little rewards were distributed among the most diligent. This excited an emulation. One or two worthy clergymen kindly lent their countenance and assistance, by going round to the schools on a Sunday afternoon to hear the children say their catechism. This was of great consequence. Another clergyman hears them repeat their catechism once a quarter publicly in the church, and rewards their good behavior with some little gratuity. They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behavior, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighborhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good-natured behavior, is often inculcated. This mode of treatment has produced a wonderful change in the manners of these little savages.

"From this little sketch of the reformation which has taken place among the poor children of this city, there is great reason to hope that a

general establishment of Sunday Schools, supported by the attention of a few active individuals, would in time make some change in the morals of the lower class,—at least, it might in some measure prevent them from growing worse, which at present seems but too apparent.

"I fear I have trespassed too far upon your patience in this recital, but I could not well comprise in narrower limits the information you required. I am, dear sir, your obedient humble servant,

R. RAIKES."

On Conservatism.

No man is to be blamed for seeing and lamenting from his inmost soul the moral evils which prevail in the world. Indeed, he is inhuman and unchristian who does not. But for these there is only one remedy. We may try others, till our strength is exhausted; but they will not avail. If we are ever successful, we must come back to that which infinite wisdom and goodness has prescribed. We may feel impatient, to be tied down to the divinely authorized remedy, and the divinely prescribed methods of applying it. We may fret ourselves, that it operates so slowly, and does not effect an instant cure. But shall we set up our own plans, and our own wisdom in opposition to those of our Maker? Can it be, that he who made man has mistaken the right means for reforming him, or for training him so as best to fulfil his destiny? The suggestion is dishonorable to our Creator. Besides, his method is a sure, unfailing one. Neither is it so inefficient and slow as many imagine. He works unseen, as well as visibly. His remedy is always operating. It is the "leaven hid in the meal." It is acting powerfully, before men see its full result, and may be thus acting on thousands of minds, while those who instrumentally apply it are perhaps lamenting that they "labor in vain, and spend their strength for naught." The most essential and valuable part of the operation is that which works unseen—that reformation which begins in the depths of the soul; for unless the change for the better begins with the "word hid in the heart," it will not be permanent in outward action; but "endure only for a while." With the heart, man believeth unto righteousness. It was an appropriate question, though put by a vile and treacherous character, "How canst thou say, I love thee, when thy heart is not with me?"

Nothing is of greater importance, in a reformer, than unswerving confidence in the power and sufficiency of God's truth. This, "rightly divided," will do the work, if it is ever done. Our business is to ply this truth in its purity and point, its length and breadth, its depth and height, its force and pathos, in its leading propositions, and minute details, as adapted to the grand divisions of character, and to different shades and aspects of character in the same division. It is only by the light of truth poured in upon the mind, that man sees his speculative errors, and practical transgressions. The truth of God does that for man, which no human invention or contrivance can possibly effect. "The gospel is the power of God unto salvation to every one that believeth." Thus it was eighteen hundred years ago; thus it is now. This is, and must continue to be, the great conservative persuasion of the church, if she is yet to live and increase and draw within her pale the millions who are estranged from God and far from righteousness. With the fullest reliance on the efficacy of truth, let us gird ourselves for the work—valuing it none the less for its antiquity, as time and experience have so fully demonstrated what it can do for men, when that infallible Spirit, who dictated it to prophets and apostles, works with it.

Conservatism is essential to real progress.—Stability is essential to growth. "Hold that fast which thou hast," is a direction equally imperative with "grow in grace, and in the knowledge of God and of our Saviour Jesus Christ." The same apostle, who urges Christians to go on unto perfection, most solemnly and affectionately warns them, "not to be carried about by every wind of doctrine, by the sleight of men or cunning craftiness, whereby they lie in wait to deceive." This "sleight of men" is still used with crafty ingenuity; and in forms suited to deceive, if it were possible, even the very elect. To escape unhurt by its influence, we must daily refresh and strengthen our spirits at the fountain of God's truth.

Considerable pains have been taken to spread an impression, that the staid conservatives are a very inefficient and useless class of beings.

But this is an unfortunate misapprehension, an injurious mistake. If they have less the show of energy than the radicals, they have more of the reality; they are, at least, more energetic for good. We will try to illustrate the difference. A house is on fire. All classes rush to the spot and go to work in their different ways to extinguish the flames. Some of them go up into an upper chamber. One of these, as quickly and rapidly as he can, seizes whatever his hand can lay hold of, and furniture, mirrors, crockery,

and glass wares, go out of the window to the ground, with a shivering crash. The conservative discriminates, even in that time of agitation and confusion. The beds and clothing he throws out of the window; the glass and crockery he takes in his hands, and descends with it to the ground and deposits it in a place of safety. Now the latter has not handled so many pieces of the brittle ware as the former; but what he has touched is safe and sound; while all that the other removed is broken to fragments. So in applying the water—the man "up the times" will perhaps discharge two buckets to the other's one. He will make the water fly, though not a pint in a barrel should do execution. The conservative, with more self-possession, a juster estimate of his strength, and a surer aim, makes every bucketful he throws do its part in extinguishing the flame.

There is something strikingly analogous to this in the movements and measures taken to remove moral evils; but for the present we leave the application to our readers.

Christian Mirror.

Rules for a Profitable Sabbath.

In the first place, watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion. Remember that the life of a Christian is a life of self-denial. It is a race, a pilgrimage, a warfare; its exercises are described by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least deserving the approbation of the church, and the most under the frown of heaven. The Scriptures probably contain no expression of displeasure more impressive than that which is addressed to the Laodiceans on this very subject: "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises, the attractions of the world, and, above all, the corruption of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance upon the worship of God in the morning of it, greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy, sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill-prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ that a man who would rise for a sixpence at almost any hour on any other day in the week, should shut his ears on the morning of a Sabbath, when God is calling to him from heaven, and be lulled by the devil to sleep. The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct even of Satan himself, who is always on the alert to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavor to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation previous to the duties of the Sabbath. Their Sabbath began at six in the evening, and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath which will lead to a preparation for it as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavor to realize to yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches or congregations who are all their life long planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah," says one on a death-bed, "that I had been more actively engaged in the service of God!" "Oh," cries another in the anguish of his soul, "that I could but live my time over again! What a different person would I be! Oh, the sins I have committed, the duties I have neglected, the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his condition forever! "Oh that they were wise, that they understood this, that they would consider their latter end!"

From an old Periodical.

Tribes of Mount Lebanon.

The Maronites occupy the central valleys of the vast mountain chain extending from Beirut to Tripoli. Through their indefatigable industry these barren hills have been made to blossom as the rose. Their country is one perfect garden, intersected by a thousand streams and mountain torrents, and producing, in great abundance, silk, oil, wheat, and barley. They take their name from the hermit Marron, who lived 400 years after Christ. Their government, like that of the Druzes, bears a strong feudal cast. Each village has its sheikh, and though an appeal may be carried up to the Turkish Governor, still between the Governor there is no ecclesiastical authority, there is a continual conflict of jurisdiction. This ecclesiastical authority is composed of a patriarch, who is elected by the bishops, but who must be confirmed by the Pope; of a legate from Rome; of the bishops, priests, and heads of the monasteries. Their rites and tenets are those of the Romish Church, entire, with the exception of the celibacy of the priest. To this the Pope could never bring the sound sense of the Maronite clergy to consent. Nearly every village appears to me to have its monastery, and the monks may be numbered in thousands. Each town has its church, in the ceremonies of which, instead of the Latin, the old Syriac tongue, now almost extinct, is exclusively used.

Next come the Metonalis, a heterodox race of Moslems, of the Persian sect of Ali, who curse the Caliph Omar, despise the divine right of the Sultan, and feel no scruples in waging war against all the followers of the Prophet who differ in creed from themselves. They inhabit the broad tract of country lying directly east from Tyre.

The Ansarias live about Latakia. They are said to be idolaters. Like the Druzes, their worship and belief is mystery. Burckhardt thought them an exiled tribe from Hindoostan. They are the weakest of all the mountain tribes, and are fast going to decay.

All these tribes together are said to number some three hundred thousand souls. With each other they are continually at war, weakening themselves by their intestine feuds, and thus exposing themselves to the power of the Porte, which, united, they might almost annihilate through their stubborn bravery. There is among them no law more sacred than that of hospitality. Upon a journey they never think of spending a single para for their eating, drinking, or lodging. If they have no acquaintance in the village, who is bound to show them hospitality, they ride up to any man's door, dismount, tie their horse, and then lighting their chibouque, sit down and smoke. The inmates fully understand this gentle hint. The door flies open and the stranger-guest is welcomed to the best of their basket and their store.

Texas Reptiles.

This Texas of ours is an astonishingly prolific country. Every field stands luxuriant, crowded, so that it can scarce wave under the breeze, with corn or sugar, or wheat or cotton. Every cabin is full and overflowing, through all its doors and windows, with white-haired children. Every prairie abounds in deer, prairie-hens and cattle. Every river and creek is alive with fish. The whole land is electric with lizards perpetually darting among the grass like flashes of green lightning. We have too much prairie and too little forest for a great variety of birds. But in horned-frogs, scorpions, tarantulas and centipedes, we beat the universe. Everybody has seen horned-frogs. You see them in jars in the windows of apothecaries. You are entreated to purchase them by loafing boys on the levee, at New Orleans. They have been neatly soldered up in soda boxes, and mailed by young men in Texas, to fair ones in the old States. The fair ones receive the neat package from the post-office, are delighted at the prospect of a daguerreotype—perhaps jewelry—open the package eagerly, and faint, as the frog hops out, in excellent health, upon them. A horned frog is, simply, a very harmless frog, with very portentous horns. It has horns because *everything* in its region—trees, shrubs, grass even, has thorns—and nature makes it in keeping with all around it. A menagerie of them would not be expensive. They are content to live upon air—and can, if desired, live, I am told, for months, without even that.

The scorpions are precisely like those of Arabia—in the shape of a lobster, exactly, only not more than some three inches long. You are very apt to put one upon your face in the towel which you apply thereto after washing. If you do, you will find the sting about equal to that of a wasp—nothing worse. They are far less poisonous than the scorpion of the East—in fact, none except new comers dread them at all. But the tarantula! You remember the astonishing elasticity with which you sprang into the air that time you were just on the point of putting your raised foot down upon a snake

coiled in your path. You were frightened—through every fibre of your body. Very probably the snake was as harmless as it was beautiful. Spring as high, be as utterly frightened as possible, when you just avoid stepping upon a tarantula, however. Filthy, loathsome abominable and poisonous—crush it to atoms before you leave it! If you have not seen it—know henceforth that it is an enormous spider; concentrating in itself all the venom and spite and ugliness of all other spiders living. Its body is some two inches long, black and bloated. It enjoys the possession of eight long, strong legs, a red mouth, and an abundance of stiff, brown hair all over itself. When standing, it covers an area of a saucer. Attack it with a stick, and it rears on its hind legs, gnashes at the stick, and fights like a fiend. It even jumps forward a foot or two in its rage, and if it bite into a vein, the bite is death. I have been told of the battle fought by one on board a steamboat. Discovered at the lower end of the saloon, it came hopping up the saloon, driving the whole body of the passengers before it, and almost drove the whole company, crew and all, overboard.

The first I saw was at the house of a friend. I spied it crawling slowly over the wall, meditating murder upon the children playing in the room. Excessively prudent in regard to my fingers, I at last, however, had it safely imprisoned in a glass jar unhurt. There was a flaw in the glass as well as a hole through the cork by which it could breathe, but in ten minutes it was dead from rage! Soon after, I killed three upon my place, crawling about ground trodden every day by the bare feet of my little boy. A month after, I killed a whole nest of them. They had formed their family circle under a door-step, upon which the aforesaid little fellow played daily. Had he seen one of them, he would, of course, have picked it up as a remarkably promising toy; and I would have been childless.

I was sitting one day upon a log in the woods, when I saw one slowly crawl out to enjoy the evening air and the sunset scenery. He was the largest, most bloated one I ever saw. As I was about to kill him, I was struck with the conduct of a chance wasp. It, too, had seen the tarantula, and was flying slowly around it. The tarantula recognized it as a foe; and, throwing itself upon its hind legs, breathed defiance. For some time the wasp flew around it, and then, like a flash flew right against it, and stung it under its bloated belly. The tarantula gnashed its red and venomous jaws, and threw its long hairy legs about in impotent rage, while the wasp flew around and around it, watching for another opportunity. Again and again did it dash its sting into the reptile, and escape. After the sixth stab, the tarantula actually fell over on its back dead; and the wasp, after making itself sure of the fact, and inflicting a last sting to make matters sure, flew off, happy in having done a duty assigned it in creation. In an hour more, a colony of ants had carried it down piecemeal, and deposited it in their catacombs.

But deadliest and most abhorrent of all other reptiles in Texas, is the centipede. This is a kind of worm, from three to six inches long, exactly like an enormous caterpillar. It is green, or brown, or yellow—some being found of each of these colors. As its name denotes, it has along each side a row of feet, horny claws rather. Imagine that you walk some night across your chamber floor with naked feet; you put your foot down upon a soft something, and instantly it coils around your foot in a ring, sticking every claw up to the body in your foot. The poison flows through each claw, and in two minutes you will have fainted with agony; in a few more and you will be dead. The deadly thing cannot be torn away. It has to be cut off, and claw by claw plucked out. Even if it crawls over the naked body of a sleeping person, without sticking in its claws, the place will pain the person for years after—at least, so I have been told.

I have seen these things—in which nature corks up her deadly poisons—often; yet I have heard of few cases in which they have bitten or killed any one. The kind Being who makes the butterflies to be abundant, in the same loving kindness, makes all deadly creatures to be scarce.

Arthur's Home Gazette.

Notes of the Douay Bible.

It is well known in English history that the Pope excommunicated Henry VIII. and Edward VI. of England, in consequence of their defection from Popery; but the heaviest curse was reserved for Elizabeth. She was excommunicated, her subjects absolved from their oath of allegiance, and the throne of England was given to the King of Spain. In order to prepare the way for this, the notes on the Douay Bible were penned. The great Spanish Armada was to take possession of England. The notes of the Douay taught rebellion to the English, and thus these notes were intended to prepare the

minds of the English for this transfer, and hence to massacre, as aforesaid, if necessary, in order to carry out this scheme. When the notes were re-published in 1816, a similar end was in view. But the British press assailed the rebellious and murderous notes with such force, that the very prelates who authorized them were compelled, by the force of public opinion, to deny what they had done, and retire from their work. But as the doctrines of Rome will not allow of change, the same doctrines contained in these notes are still their doctrines, though they may deny them or cease to own them formally. We will here give some specimens of these notes.

"Confess your sins one to another."—James 5:16. Upon this the note says: "That is, to the priests of the church, whom he had ordered to be called for, and brought to the sick."

On Matthew 10:41, the note reads: "He that receiveth a heretic into his house, and a false preacher, doth communicate with his wicked works."

On Galatians 1:8, the Douay note reads: "Hierome useth this place, wherein the apostle giveth the curse or anathema to all false teachers, not once, but twice, to prove that the zeal of Catholic men ought to be so great toward all heretics and their doctrines, that they should give them the anathema, though they were never so dear to them; in which case, saith this holy doctor, I would not spare my own parents." Thus the notes teach that Catholics should not spare their own parents if heretics.

On Hebrews 5:7, the annotators, speaking of the translators of the Protestant English Bible, say: "But if the good reader knew for what point of doctrine they have thus framed their translation, they would abhor them to the depths of hell."

On Revelation 17:6, *drunken of blood*, the Douay note says: "The Protestants foolishly expound it of Rome, for that there they put the heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by the order of justice, no commonwealth shall answer."

On 2 Corinthians 9:6, the note says: "You may see hereby that the spiritual power of bishops is not only in preaching the gospel, and so by persuasion and exhortation only, as some heretics hold, to remit or retain sins, but that it hath authority to punish, judge, and condemn heretics, and other like rebels." "They" [the heretics] "would gladly draw this power from the lawful successors of the apostles to themselves, their ministers, and consistories, which are nothing else but the shops and councils of sedition and all the conspiracies of this time against the lawful princes of the world."

On John 20:23, speaking of penance or absolution, the note of the Douay says: "It followeth necessarily that we be bound to submit ourselves to their judgment for release of our sins. For this wonderful power were given them in vain, if none were bound to seek absolution at their hands. All which God's ordinance, whosoever condemneth, or contemneth, as heretics do, or neglecteth, as some careless Catholics do, let them be assured they cannot be saved."

On John 21:17, "Feed my sheep," the note says: "Peter is actually made the general pastor and governor of all Christ's sheep; for though the other ten had authority to bind and loose, to remit and retain, to preach, baptize, and such like, as well as he, yet in these things and all other government, Christ would have him to be their head, and they to depend on him as head of their college, and consequently of the flock of Christ. No apostle nor no prince on earth, if he acknowledge himself to be a sheep of Christ, is exempted from his charge."

Western Christian Advocate.

Privileges of the Sabbath.

The Sabbath is the day when you may sit down to the Bible without fear of disturbance. It is the day when, with our sinless progenitors, you may take the tour of Paradise, and listen to the anthems of a newly-created world. It is the day when, along side of Enoch, you may feed the flame of devotion, and try to divine the wonder, and imbibe the ardor of a walk with God. It is the day when, according to your various mood, you may mourn with Abraham at Macpelah, or meditate with Isaac in the fields of Mamre, or go down into Egypt to view Joseph in all his glory. It is the day when you may bid Jacob's star twinkle anew, and Zechariah's fountain flow again. It is the day when you may fill your ear with draughts of melody from David's sounding lyre, or let your spirit ride aloft on Ezekiel's flying wheels. It is the day when you may take a pleasant walk to Bethany or Emmaus, or, a fourth disciple, ascend Tabor with Peter and James and John. It is the day when, with Mary, you may clasp that cross which quivers no longer, and look up to those pale, and painless lips, which need never

repeat "It is finished," and gaze on that countenance, in death so divine, and beneath its thorny crown so blissful and benign, till it says to you, "Be of good cheer, thy sins are forgiven." It is the day when in the upper chamber, you may listen to a sermon of Paul, or, a pilgrim to Patmos along with the beloved disciple, see Jesus again. And it is the day for prayer—the Sabbath itself one closet, and your quiet chamber another—a closet within a closet, when you may surely shut out the world, and get very near to God; the day for looking back for confession, for eyeing the Lamb that was slain; the day for looking forward, for self-dedication, for holy resolutions, for obedience begun anew. And it is the day of public worship, when the glad bells say, "Go ye up to the house of the Lord," and the willing worshipper answers, "Thy face, Lord, will I seek." And it is the day for Christian converse; when, coming from the house of God in company, pious friends take counsel one with another; and when under the quiet roof they read, or go over the sermons, or commune together. And it is the day for family instruction, when the hymns are said, and the chapters read, and the truth in Jesus expounded; and when the father affectionately strives to leave the lessons of heavenly wisdom imbedded in filial love. It is the day for the Sabbath School, and the prayer-meeting, and the visit of mercy. It is the day when, so that you do not exhaust yourself or overtask others, you may give every moment to the one thing needful; the day which is the best employed when the soul gets all, and heaven gets all, and God gets all.

Dr. James Hamilton.

Japan.

The last number of the *Edinburgh Review* contains an able and interesting article on the subject of Japan, the character of its inhabitants, and its resources. This article was evidently written in consequence of the long talked of expedition to that country from the United States. The reviewer is disposed to regard the expedition with a favorable eye, and expresses astonishment that vigorous attempts have not heretofore been made by some European power to bring about commercial intercourse with Japan—a powerful and intelligent nation which has remained a mystery for two centuries. He says: "The governments of the world have for so long a time respected a mystery which they had at any moment a right to dispel; but the reason of this forbearance must be attributed rather to any cause than an acquiescence in the churlish system." Again he says:

"It is impossible to believe that the system could have been maintained many years longer, even had not the government of Washington determined to despatch a powerful expedition, under the command of Commodore Perry, to demand satisfaction of the authorities at Jeddo, for various acts of outrage and inhumanity perpetrated by the Japanese, on the crews of United States ships engaged in the whale fishery. The sailing of that expedition has been for a short time deferred, in consequence of the recent singular misunderstanding between the cabinets of Washington and St. James, but whether that particular armament is deferred, or even abandoned, matters but little. Now the question has once been mooted, the blow is not the less certainly about to fall upon the Japanese Council of State."

Of the difficulties in the way of compelling the Japanese to establish friendly commercial relations with this government, the reviewer says:

"It is not for us to predict the exact results that may follow from the particular expedition which has been announced as about to sail from the ports of the United States against the shores of Japan. Before doing this we should require to know a little more of the condition of the attacking armament, as well as of the actual means of resistance at the command of the Zio-goon's ministers. It would be madness to affect a doubt as to the result if the warlike skill and discipline of Europe or the United States are once fairly pitted against the resources of any Asiatic power. The military genius and hardy frames of the mountain tribes of Upper India could not save them from defeat when opposed to the serried ranks and powerful artillery of the British army. The same thing may happen in the case of Japan. All human presumptions would seem to indicate that if Commodore Perry's expedition is conducted in the same spirit of prudence and courage, which has heretofore presided over the warlike operations of the United States Government, the hours of Japanese seclusion are already numbered. We have, however, the authority of English officers who have served with great distinction in those distant waters for stating, that they place a wide difference between an attack upon Japan and any similar operations which have been carried out either in China or in any other district of the Indian Seas. The Japanese are a proud and warlike race. They are careless of danger and indifferent to life; where one combat-

ant falls another will take his place, and another, and another, as though the only object of their assault was to exhaust the fire of their enemies, and then overpower them by sheer numbers. We can scarcely think, if Commodore Perry should decide to advance into the interior with the small force at his disposal, that the first attempt will end in favor of the expedition. The army of Japan consists, by the last accounts, of 300,000 foot soldiers and 50,000 cavalry. In artillery they of course are miserably deficient, and their powder is of a most inferior quality. Still they have at their disposal an enormous population, proud of their traditions and of their native land, and determined, we should imagine, to defend it to the last drop of their blood against the invaders from beyond the dark sea."

Of the wrong inflicted by the Japanese on the civilized world, by keeping their country a sealed book to the other nations of the earth, the writer holds the following strong language, in which he adopts similar opinions to those expressed several years since by John Quincy Adams, and of the strict justice of which a reasonable doubt may well be entertained:

"The moment is rapidly drawing near when those who have anxiously looked for the opening of this sealed book may hope to hear more of the strange customs and fashions of Japan. But it is not from purely literary or fantastic considerations of this kind that we regard with satisfaction the speedy restoration of Japan to the comity of nations. The compulsory seclusion of the Japanese is a wrong not only to themselves, but to the civilized world. Every one is so far master at home, that the Law of Nations has been hitherto very tender of authorizing a country to force its commerce or its society upon another. But the rights of independent sovereignty must be so construed as to be reconcilable with the great principle upon which all titles of property or jurisdiction ultimately depend. It is difficult to entertain a doubt that, after so long and so patient a delay, other nations are justified in demanding intercourse with Japan, as a right of which they are unjustly deprived. The Japanese undoubtedly have an exclusive right to the possession of their territory; but they must not abuse that right to the extent of debarring all other nations from a participation in its riches and virtues. The only secure title to property, whether it be in a hotel or an empire, is, that the exclusive possession of one is for the benefit of all."

The Curse of Infidelity.

A biographical sketch has lately appeared in England which depicts a brilliant dawn and a darkened midday. W. S. Walker, when eighteen months old, could repeat all the current nursery songs. He learned to read after one lesson; when two years old he could read the history of England, and in his fifth year he had read history extensively, and poetry still more devotedly. In his tenth year he translated a Greek poet into English verse as a private amusement, and wrote an epic poem soon after, which was published. He had every line of Homer by heart, and could compose Greek verses himself perhaps much faster than Homer could. Being introduced to Sir James Mackintosh, it was stated that the young poet could read anything into Greek verse. "Indeed," said the baronet, "what do you think of a page of the Court Guide?" The proposal was accepted, and the said page was turned into Greek hexameters! At Eton he wrote poetical satires, prologues, and epigrams. At Eton and Cambridge, he obtained his full share of prizes and scholarships, becoming at last a fellow of Trinity College. He lived twenty-six years afterwards, the last sixteen of which he ate the bread of poverty in obscure lodgings in London, wasting his life in writing verses and essays for obscure periodicals. He then dropped, broken in constitution and a wreck in mind, into a premature grave. What blighted the prospect and promise of his life? *Infidelity!*

"The Pillar and Ground of the Truth."

The punctuation of the Scriptures, like the division into chapters and verses, was the work of moderns. Griesbach, a very able editor of the Greek New Testament, and the most extensive collator of ancient manuscript copies, has, in several instances, proved that the punctuation usually followed is injurious to the sense.

According to the common punctuation, "the pillar and ground of the truth" is generally understood to refer to "the Church of the living God," the words immediately preceding. But according to the punctuation adopted by Griesbach, the entire passage in which the phrase occurs reads thus: "These things write I unto thee that thou mayest know how to behave thyself in the house of God, which is the Church of the living God, The pillar and ground of the truth (and without controversy great is the mystery of godliness) is God manifested in the flesh, seen of angels," &c. The pillar and ground of the truth is thus the Lord Jesus Christ. The leading idea of the passage, viewed as a

whole, seems to be this: that the great doctrine of the divinity of Christ, his incarnation, atonement, exaltation, intercession, &c., were the foundation on which the whole fabric of divine truth rested, and in the keeping and declaration of which the evident reality and vitality of a professedly Christian Church were found. So also the rock (*petron*) on which Christ declares (Matt. 16th) that he would build his Church, is evidently the truth just professed by Peter: "Thou art the Christ, the Son of the living God." This is the foundation on which the Church is built; and without this truth, the great mystery of godliness, God manifest in the flesh, the Church cannot stand.

Milton's Resignation.

"I do not regard," says Milton, "my lot either with weariness or compunction, [referring to his sight.] I continue in the same sentiment, fixed and unmovable. On the contrary, I thankfully acknowledge His paternal clemency and benignity towards me in everything that is of the greatest moment; specially in this, that He himself consoling and encouraging my spirits, I acquiesce without a murmur in his sacred dispensations. It is through his grace I find my friends even more than before kind and officious towards me, that they are my consolers, visitors, assistants. Those who are of the highest consideration in the republic, finding that the light of my eyes departed from me, not being slothful and inactive, but while I with constancy and resolution placing myself in the foremost post of danger for the defence of sacred liberty, do not on their part forsake me. Nor is it an occasion of anguish to me, though you count it miserable, that I am fallen, in vulgar estimation, into the class of the blind, the unfortunate, the wretched, and the helpless, since my hope is that I am thus brought nearer to the mercy and protection of the Universal Father. There is a path, as the apostle teacheth me, through weakness to a more consummate strength. Let me therefore be helpless, so that in my debility the better and immortal vigor of our human nature may be more effectually displayed, so that amidst my darkness the light of the Divine countenance may shine forth more bright. Then shall I be at once helpless, and yet of giant strength; blind, yet of vision most penetrating. Thus may I, in this helplessness, be carried on to fullness of joy, and in this darkness surrounded with the light of eternal day."

Hindrance to Prayer.

So have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hoping to get to heaven and climb above the skies; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motions made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of its wings, till the little creature was made to sit down and pant, and stay till the storm was over; and then it did make a prosperous flight, and did rise and sing as though it had learned music and motion from an angel as he passed sometimes through the air on his ministries here below. So is the prayer of a good man. When his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument; and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again and made them without interruption. And the good man sighs for his infirmity, but must be content to love the prayer; and he must recover it when his anger is removed and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven. Jeremy Taylor.

A Letter Answered.

In one of the eastern counties of New York, was a Universalist preacher who was in the habit of writing letters to evangelical ministers of all denominations, that he might publish the replies with comments of his own in a Universalist paper. At one time there was a revival in an adjoining congregation where a worthy minister was settled as pastor. To him the Universalist wrote proposing a public discussion of their differences. The pastor replied briefly that he was doing a great work, and could not come down, (Neh. 6:3); adding, that a discussion would probably do no good, inasmuch as it is said of some, that "God shall send them strong delusion, that they should believe a lie, that they might be damned."—2 Thess. 2:11, 12. The Universalist never published this letter. This pastor had a correct idea of his high and responsible calling—doing a great work. Let every minister remember that he is called to do a great work, and let him not be weary in it nor desert it, but keep doing.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 25, 1852.

All readers of the *HERALD* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

RALPH ERSKINE'S SWORD SERMON.

"Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts."—Zech. 13:7.

This text, sirs, is a very wonderful one, as ever a poor mortal man preached upon; for in it there is a cloud, a black cloud, a cloud of divine wrath and vengeance, a bloody cloud, the cloud of CHRIST's bloody passion which we are to celebrate the memorials of this day; but, like the cloud that led Israel in the wilderness, though it had a black side towards CHRIST, yet it has a bright and light side towards all the Israel of God; for this cloud of blood distills in a sweet shower of blessings upon poor sinners: there is a light in this cloud wherein we may see God, in CHRIST, reconciling the world to himself.

The preacher then calls attention to the summons, *Awake, O sword*,—the party against whom the sword is raised, *the Shepherd*,—and who gives the summons, *the Lord of Hosts*. After rapidly developing the truths here embodied, he divides his discourse into appropriate heads, and follows their discussion with several inferences. The whole sermon occupies more than seventy-five pages, and must have occupied three or four hours in the delivery. In those days (1720) the people loved to hear more of God's word than they do now, in one sermon. But when the preacher had finished the discussion of the text, he leaves the pulpit, and comes down to the tables, which are set out in the aisles across the church, in front of the desk, and standing there he calls upon the people of the living God, the sheep of this smitten Shepherd, to come to the table and celebrate his dying love.

"Is there any here, who, under a sense of their unworthiness, are fearing and trembling to approach to the Lord's table, and yet would give all the world for a share of the saving and healing virtue of this glorious sacrifice, and see nothing in the wide world so fit for them as CHRIST! I invite them to the Lord's table. Are there any here lamenting the Lord's anger and absence at this day? lamenting that things are so far wrong in the house of God, and that there is so little power and glory of God seen in the sanctuary, and panting after communion and fellowship with him, crying, O that I knew where I might find him. O that it were with me as in times past! O for an heart to love CHRIST! O for a sealed interest in CHRIST! O for the healing balsam of the blood of the Lamb to cure the sad plagues of my heart, which I see to be as black as hell! O come and take a drink, poor soul, at the Lord's table, even a full draught of the blood of CHRIST, which cleanses from all sin! Is there any here, any poor creature, that sees and laments his own weakness, and the power of sin and corruption in him, pained to the heart with his numberless backslidings from the Lord Jesus! I would gladly have a knot cast between CHRIST and his soul, that may never loose; such strength and grace communicate, as that he may never go back from God: I invite you to come forward to the Lord's table, and get a strengthening meal.

"Perhaps there is some trembling, weak believer here, that is doubting whether he has grace or not; whether he be a believer or not; O cry to the Spirit of God to be sent to clear you, by showing to you the things that are freely given you of God. I shall only ask you, who are fearing you have no interest in him, no portion in the son of Jesse, the man that is God's Fellow; tell me, will you quit your part of him? Could you freely choose to take the world, and your lusts, and let others take CHRIST who please? would you find in your heart to rest contented with other things, and give any body your part of CHRIST! What say you to that, poor doubting soul! Is your heart now melting, and relenting within you, and saying, O minister! what is it that you are saying? that wounds me to the bottom of my soul! quit all my part of CHRIST! O no, no, no! If I were sure of my interest in him, I would not quit my part in him for ten thousand, thousand, thousand worlds; and even as it is, though I dare not assert that I have an interest in him, yet I would not say that I would quit my part in him; no, for all that lies within the

bosom of the universe. Is that the language of your heart? Well, CHRIST hears that, and he will mind it as a token of some heart-kindness to him. Can you say, that God will be just and righteous though he send you to the bottom of hell, instead of allowing you to sit at this table; and if such a dog as you, get a crumb from him, it will be a miracle of mercy! Can you say, that though doubts and darkness, and innumerable evils be now surrounding you, yet, for what you know, it was a day of power you met with at such a time, in which a saving work, as you thought, was begun, and now you would willingly have it cleared up to you? Can you say, that though you have a thousand objections against yourself, and your own heart and frame, yet you have no objections against CHRIST! at least if any reasonings and high imaginations against him be risen and raging in your heart, you would gladly take hold on him, that he may cast all down, and take and keep the throne himself! Do you see the way of salvation, through free grace, and through his perfect righteousness, to be an excellent way, worthy of God and suitable to man, becoming the wisdom and glory of God, and that you are well pleased with this way? Can you finally say, that you are one of the poorest creatures in all the world; poor and needy, destitute of all good, of all grace, of all faith, love, repentance, holiness, and any other spiritual quality in yourself; but that you see an infinite fulness in CHRIST, that can supply you, and out of which you desire to be supplied with all that you need! and can appeal to heaven, that in him only you desire to be found, who is *all in all*? Can you say, Yea and Amen to these things? Then, poor soul, I charge and command you, in the name of the Lord of hosts, to venture forward to this table, as you would not displease him and grieve his Holy Spirit by staying away, when he calls you, and commands you to do this in remembrance of him, and of his kindness to you. You know not if ever you will get another opportunity, poor straying, wandering sheep; though you be such a weak creature, as that you think, if you be among the flock of CHRIST at all, you are the worst among them all for sin; and the least among them all for grace; and straying so far behind all the rest of the flock, that you will never get up among the rest, unless the great Shepherd take you up in his arms, and carry you; I charge you in his name, to come forward, and see the glorious Shepherd smitten with the sword of justice in your room."

N. Y. Observer.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

When DIOCLESIAN, elected by the army as Emperor, and by the Senate as Pontiff, ascended the Capitol, and declared himself the Viceroy of God upon earth, all things betokened the approach of some fearful catastrophe. Men's minds were perturbed by presages of thick coming danger. Hitherto the wars of Rome, dictated by necessity, had for long been limited to wars of reprisal against aggressive barbarians, and she, therefore, biding her time, had avoided engaging at the same moment in different contests beyond her own frontiers. Thus her entire might could be brought to bear on any point of danger, and the legionary quartered at Caerleon might, equally with the Pretorian cohorts at Rome, or the long battalions that lined the Tigris, be ordered at any moment to march to Jerusalem, or concentrate at Vienna. Thus, too, each enemy, attacked in turn, had yielded to her ponderous force. The times, however, had changed. The system of taxation and of exclusively paid military service, introduced by AUGUSTUS, and carried into effect "when CYRENIUS was made Governor of Syria," had now worked its destined results. Apparently just, it was of all measures most fatal. By the uncontrolled will of the Emperor decided the expenses of the Empire, and his ministers had only to apportion those expenses amongst the different communities according to their reported wealth at the last census; leaving each community to raise the money at which it was assessed how it pleased, by its own elected representatives. Hence arose three great evils: first, that every man endeavoring to underrate his wealth, the most unscrupulous escaped the most lightly; secondly, that in every community where a difference of opinion or party existed the minority were taxed at discretion of the majority, and thus the weight was thrown upon shoulders least able to bear it; and thirdly, that as the tax was levied upon long-past estimates of the wealth of each community,—a community, which had fallen off to few members, paid the same as when numerous, whilst one which had trebled its wealth and population paid no more. In other words, according to this *admirable* system Liverpool and Glasgow would pay less than Old Sarum or Caerleon. The result of this was to destroy the agricultural population of the less fertile districts, since wherever they temporarily suffered by wars or pestilence, the pressure of taxation became too great for the survivors to endure, and the arrears of taxes always continuing

chargeable on the land the rural districts soon became deserted. Nor was this all. It led to a universal system of bribing the tax assessors and the officers of each census.

It is easy to see how this must have acted on Christianity. No Christian villager could live under the hostility of the elders of his district, all of whom were members of the mysteries. He was thus forced to seek shelter in the towns, where numbers might afford mutual protection. But even here a combination for mutual support was necessarily a secret one. The great object of the Christians was, as now in Turkey, to become *licensed* communities. This appears to have been tacitly allowed under ALEXANDER SEVERUS. But, then, who was to fix the amount each individual should bear of his congregational assessment? Who so fit as his pastor? But to assess fairly it became necessary that this pastor should be at liberty to inquire into everything. Thus a modified confessional was introduced, and thus the Episcopos became a civil officer. His post was a perilous one, for, if the tribute were not made up, he was the hostage and the martyr. Hence it was also an honorable and influential one. He became the Treasurer of the Church. But it was essential that the Treasurer of the Church should have no temptation to spend its treasures on his own family. Hence the desire to have for bishops strangers and unmarried men. As head of the congregation the Episcopos had to stand between it and Roman exactions. Thus the talents of the rhetorician and the lawyer were called into play, and thus the whole character of the office was changed. The extreme Anti-State church man who maintains that the chief pastors of the Church did not at a very early period assume civil powers, and the High Episcopalian who asserts that they did so by direction of the apostles, appear to us alike grievously to err. The real truth is, that circumstances may have forced good men to perform these duties for the protection of their people, but that when these duties ceased to be dangerous, and became profitable, they were eagerly claimed by unconverted and ambitious men as rights annexed inseparably to their office. Hence, however, a fresh impulse was given to the confessional. Thence again the inclination for an unmarried clergy was rapidly increased amongst the people, who dreaded lest their funds should be employed by the bishops to aggrandize their own families. Now we must also observe that the Church being a growing community, there was every inducement for the Basilidians to join its ranks, as by so doing they diminished very considerably the amount of their income tax. Thus, the bishops again, anxious to relieve their flocks, received everybody who came as outer-court worshippers, and thus the jealousies must have increased between them and the diminishing bodies of Isis-worshippers and pure Gnostics, who felt that every convert, real or apparent, to Christianity, left his burden to be borne by those who remained faithful to the mysteries.

Such is the state of the Greek Empire still, and to this system may be attributed the moral paralysis under which it now labors. To this rather than to the Turkish tyranny she owes her fall. To it the Sultan may ascribe his moral impotence.

The result of these measures had been the escheat of unoccupied estates to Government, and their conversion into Imperial domains or re-grant to Imperial favorites, who cultivated them by slave labor. This of course had destroyed the agricultural class. In the great towns again the people were rigidly disarmed and excluded from military exercises. Thus it had become impossible to raise a native army, and the Emperors were compelled to recruit their forces either from the mountain tribes, who owned a doubtful and uncertain allegiance, or with Gauls, Britons, Germans, Sclavonians, and Moors, who were interchanged so as to watch opposite races, but who had no sympathies with the Greek or Roman people, and could rarely converse in their tongues.

At this period, however, the tide of war seemed to set in on four different frontiers at the same time. The rising of the coast of Siberia had turned the course of the rivers that run into Lake Aral, and compelled millions of mounted inhabitants to seek elsewhere water for their flocks and food for themselves. These men, however, were of two kinds, the Tartar, a race apparently half Japhetic, half Hamitic, distinguished by the ferocity of its passions, the strength of its will, its iron hardihood, and the Gothic or Scandinavian tribes, who had retired northwards under Odin, before the arms of LUGULUS. These mounted warriors coasting round the Black Sea poured down into Germany, driving before them the less warlike inhabitants headlong upon the Roman lines, whilst the most warlike of all sought the coasts of the Baltic and the mountains of Scandinavia. To meet them required the whole power of Rome, and the Emperor was called therefore to head his own Dalmatian and Albanian countrymen on the Dacian frontier.

But this very movement gave confidence to other

enemies. The regulars in their immediate front reduced in number, the Persians the Moors, the Saxons, all renewed their attacks against an unarmed people, and it was soon found that to contend against opponents so different, required different systems, different tactics, and different arms. We have ourselves seen how little the square formations and bright bayonets that triumphed at Waterloo and Alwal have done against the naked Kaffir, and as little would the appointments and manoeuvres for Kaffir war avail against the Frenchman's cannon or the Sikh's scimitar. Hence it became necessary to have four distinct armies, each having its own separate staff and commander-in-chief, or in other words, *Imperator*, and its own peculiar organization and system of recruitment. Thus also GALERIUS, having no longer the north to draw upon for his soldiery, must have recruited with Koordish mountaineers, the only men in his dominions fit for war, but who have always, true to their old demon worship, manifested a deadly hatred to the name of CHRIST.

The time for a complete change in the administration of the Roman and Greek Empires had therefore now arrived. Hitherto the military command of the whole, jointly with the Pontificate of the West, had been vested in one Emperor, but the civil administration had been carried on by the four distinct Viceroys, with their respective Cabinets. Now, it became necessary that each province should have its own military centre, and its own army, adapted to the peculiar duties it was required to perform. The necessity was complied with, and the Roman Empire now had four *four* heads, DIOCLESIAN, GALERIUS, MAXIMIN, and CONSTANTINUS, all—pardon the expression—connected by the Pontificate of DIOCLESIAN, as by a great spinal process, with the Senate and people of Rome.

No sooner had this been carried through than the religious state of Empire required attention. mere military chief might sanction unlimited toleration, since his will was law, and he could enforce it at any moment, but the only means by which three co-equal Emperors could be in union with the fourth was by the national religion. DIOCLESIAN as Pontiff was their master and their priest. He alone was *sacred and inviolable*. He had the veto on all laws, for he alone could offer the sacrifices at which was pronounced the will of the Supreme. On him depended the awful fiat of the gods. Thus, he had now a direct interest in maintaining the old Roman creed, and in compelling all to worship the old Roman deities. He was by blood what ethnologists call a Schypetar, an individual of the same race as MEHEMET ALI, ALI PASHA, SCANDERBERG, and others, a race singularly indifferent to all religions except as means to an end, and who with great energy, considerable talent, and much valor, are mainly remarkable for intense selfishness, indifference to other men's suffering, and indomitable will. They have also been marked as chiefs without chivalry, merchants without munificence, and mountaineers without patriotism. Hence this man was quite ready to tolerate or to destroy the Church as it suited him best.

Now, at this very time Egypt, for long divided between the Moudeman worshippers of Isis, the Christians, and the Hamitic followers of SERAPIS, or the male principle, and a multitude who mixed up all three creeds without understanding any, was literally scourged into rebellion by excessive demands for support of the slaves and sycophants of Rome. Very sternly was their rebellion suppressed. In it the worshippers of Isis had led the way. DIOCLESIAN murdered their priests, destroyed their writings, annihilated their sacred literature, and appears to have left them no refuge for escape except amongst the Vitrian monks of the desert. Here, then, was another front of contact between Isis worship and Christianity. Can we believe that these skillful mesmerists and magicians of the Memphis temples would not work on the minds of ignorant and weak-minded ascetics, excited by fasting into mental delirium, and on the look out for miracles. However this may be, the necessity of suppressing the Egyptian revolt placed DIOCLESIAN's government in exact opposition to the worshippers of Isis everywhere. The secret mysteries of CYBELE, of which DIOCLESIAN was chief, do not appear to come under the same ban of the Pontiff.

But there was another faith spreading,—a faith more natural, yet more dangerous in a country inhabited only by the very rich and the very poor. It was neither more nor less than modern Socialism in its foulest shape. It had first taken its rise in Persia. The followers of BASILIDES, driven across the Tigris, appear to have carried out their universal custom, to combine the popular creed with their own. In Persia they found a vast Semetic population, who had been conquered but not enslaved by the tribes of the North.

The state of this population was entirely antagonistic to that of Rome. Its first layer, we have already observed, consisted, towards the west, of the conquered descendants of CUSH, who still clung to

their old worship of the Power of Evil, and most of whom appear afterwards to have fled to India. To the south, of the children of ARPHAXAD, the modern Persians, who we know, for the most part are practical Boodists, assuming the name of Moslems, but in truth doubting all things, and thoroughly Pantheists. Both these were ruled by the mailed votaries of MITHRA, the war-god. Now, the conquerors, aware how much the intellect of men depends on their mothers, and that the effect of an intermarriage with a different type of mankind remains in the family for at least ten generations, constituted themselves as much an aristocracy of race as the American planters now, or as the French aristocracy did up to 1789. They allowed the conquered to form guilds and municipalities, to hold all civil offices, to grow as rich as they pleased; even to organize their own militia; but they excluded them from regular military command; and the poorest Circassian then, as now, looked with intense contempt on the richest merchant. On the other hand, the Government seems to have been tolerably equitable. Yet the merchant revelling in wealth, naturally envied the haughty bearing and lordly look of the ruling caste, as they passed him bristling with arms, whilst the poor and perhaps dissolute members of the aristocracy scowled on the wealthy merchant, and longed to share his wealth.—(To be continued.)

DR. ROBINSON'S LATE TOUR.

At the last meeting of the N. Y. Historical Society, the Rev. EDWARD ROBINSON, D. D., read a paper of considerable length, on his recent journey in Palestine. The paper, says the *Times*, contained a mass of laborious and interesting investigation into the topography of different places of interest in the Holy Land, and learned disquisition on the theories of modern writers; but was so replete with Syriac and Hebrew names, and so dependent on the frequent reference to maps, that no idea could be satisfactorily comprised within the limits of a report. The paper was one he said, which he had prepared for the Oriental Society, and was much too lengthy and detailed for this occasion. Ever since the publication of his work on Palestine, he had a desire to re-visit those scenes, to renew his investigations. Accordingly, in March, 1852, he reached Beyrout, and, in company with Rev. ELY SMITH, proceeded on a tour through the Holy Land. It was a singular fact, that no regular survey had yet been made of the Syrian coast; and it was gratifying to learn that such a survey would be made next year, by the British Government. The learned Doctor made interesting mention of the numerous sarcophagi met on the route, and the remains of fortresses, which have traces of repairs once made by the Crusaders.

In the Rama of Ashur, there were several sarcophagi. From this high point they could trace the course of the rivers and valleys, from the south. All the remains of edifices would tend to show a degree of civilization and comfort among the Jews which we had no conception they enjoyed. The Rama of Naphtali was a plain, rich with beautiful fields of grain. They visited a ruin which might be recognized as the Gabara of JOSEPHUS, which showed ruins of houses and a strong fortress, giving evidence that it was once a place of considerable strength. The ruins of Galilee were visited by them. It seemed to have been once a large village. The Zebulon of Bethlehem was now a miserable village, having no evidence of antiquity save its name. At Haba they found an ancient wine-press, in the rock, which was in condition for use, had there been grapes there to press; but the country was desolate; on the south side of the Jerusalem road were several fortresses. They visited Zora, where they met twelve women toiling up a high mountain, with pitchers, from a fountain, and thought that there the mother of Sampson had once carried her pitcher from the well. They reached Jerusalem three weeks after leaving Beyrout, where they spent twelve days in examining its topography and ruins. This was not a time to enter on the vexed question of topography, of Jerusalem, but he would mention a few matters in which all received plans of the Holy City seemed at fault. Dr. ROBINSON here went into an interesting description of the city, illustrating it on Catherwood's Map. He did not, he said, find the hypothesis of recent writers supported by the appearance of the city.

In going northward from Jerusalem, their object was to keep as close as possible to the eastern brow of the mountains of Galilee. In the valley of the Jordan, the river appeared crowded. The vegetation here was very rich. The grass came up to the horses' heads. Here they bargained with two young Sheiks to carry them across the Jordan. Having got safely over, they approached a mountain, and were surrounded by twenty or thirty armed men, who mistook them for officers to levy conscription; but being acquainted with their guides, they treated them hospitably.

At Telhorm they met an interesting Jewish struc-

ture; and thence proceeded to visit the sources of the Jordan, as laid down by JOSEPHUS.

The Doctor, in the history of his travels, connected the localities he visited with the Sacred writings, many passages in which were beautifully explained by the situation and condition of the country. He visited the Sabbatical river, of which it was related by JOSEPHUS that it stopped flowing on the Jewish Sabbath. He returned to Beyrout on the 19th of June. This, the account of his second visit to the Holy Land was, he said but Historical Topography of the country, in relation to the Holy Scriptures, and secondly to the writings of JOSEPHUS.

N. Y. Observer.

St. Jago De Cuba.

The following paragraph, from the Havana correspondence of the N. Y. *Journal of Commerce*, gives in a brief space a summary of the disasters which have visited St. Jago de Cuba, during the present season:

"Our accounts from St. Jago de Cuba represent a most deplorable condition of the people in that fated city, brought to the climax of wretchedness by another shock of earthquake, which took place the 26th of November. But three months since, a similar visitation destroyed property estimated by millions. Disease has also been taking off the first-born of the land—every house has been a dwelling of sorrow, and in some none are left to weep. Cholera, small-pox, and fever, have been most fatal, in consequence probably of the want of the usual comforts of which they were deprived in August last. With this accumulation of misery, to receive the chastening rod again, leaves nothing to hope for with that people,—they cannot be built up. The suffering, I am informed by reliable letters, cannot be appreciated by those who cannot witness it. There have been none to bury their dead out of their sight,—and the bodies are exposed upon the surface of the burying ground,—while hunger wastes away the strong man, and the loveliness of the land in its perished daughters."

SHOCKING DEVELOPMENTS.—An account from Washington states that a Mr. CARROWAN, a citizen of Hyde county, of some fifty years of age, and many years a Baptist preacher, lately, on some frivolous pretext, knocked his wife down with a chair, and beat her with it till the chair broke in pieces, and then seized a large stick and continued to beat her, until a man named LASSITER, who boarded in the house, prevented further violence, and then made his escape from the house. A few days afterwards, say on the 15th of last month, LASSITER chanced to go by the house, which stood near the public road, when CARROWAN seeing him pass, took his gun and ran through his field to cut him off, and overtook him in the savannah, and shot him dead; then took up his victim and carried him some half a mile into the swamp, and threw him face down into the mud, and stamped him below the surface, and covered him over with brush, and then made his escape, and is supposed to have gone to California. He had been a hard working man, and accumulated some \$5,000 or \$6,000 worth of property. He had been married three times, and has children by each marriage; and horrible to tell, circumstances have now come out that both his deceased wives came to their deaths by his hands! Mr. LASSITER was an educated man, a school teacher, and very much of a gentleman.

THE FRENCH AT SONORA.—By arrivals at New Orleans we have some additional intelligence from the operations of the French at Sonora:

"On the 17th of October the Governor of Sonora called out the National Guard, placing them under the command of MANUEL GANDARA. The permanent occupation of the State has given an obvious impulse to the disposition of the people to resist the invaders. RAOUSSET DE BULBON, the French commander, in a letter of the 15th Oct., addressed to MARIANO PAREDES, assures him that with him alone will he hold verbal communication. PAREDES had declined to wait upon the Count, and referred the letter to the Government. RAOUSSET wrote to GANDARA that he contended not against Sonora, but against General BLANCO; and that he was willing to arrange an accommodation. Nothing is heard from Gen. BLANCO."

ANOTHER MIRACLE.—A late Havana paper relates the following:—"Yesterday, Sunday, at nine o'clock in the morning, the house of DONNA SERAPHINA GOMEZ, situated in the Campo de la Malaga, was invaded by an extraordinary concourse of people, in consequence of the report that (a picture of) SAN FRANCISCO DE PAULA was discovered sweating. Immediately several priests hurried to the spot, to ascertain the truth of the matter, and they were of opinion that the sweat was produced by the gum of the frame where the saint stood. The significations which are given to this miracle are various. Some believe that they see in it the end of our misfortunes, and others, on the contrary, predict enormous calamities."

To Correspondents.

B. DIMMICK.—We do not know that Scripture throws any light on that question, except that in taking upon himself our nature, that nature must have been mortal like ours. But He who was before ABRAHAM, must certainly have possessed another nature that was never mortal.

BILLS.—Subscribers owing for past or previous volumes of the *Herald*, will find enclosed bills of their indebtedness. They are earnestly desired to forward us the sums without delay, as we wish to use the money in settling new year's bills, and meeting necessary expenses of the office.

Our thanks are due to those of our subscribers, who seeing our previous notices, have responded to our claims against them.

"RAPPING SPIRITS."—We are now entirely out of this tract, and shall not publish any more unless we receive orders sufficient to warrant it. The reason is, that it is included in the new work on the Apocalypse,—now nearly complete, so that those wishing for single copies can supply themselves with it by purchasing that,—many preferring so to do.

As our paper was going to press, a telegraphic dispatch from Dr. N. SMITH informed us that Bro. HIMES was sick at Hollowell, and wished his appointments to be re-called until further notice.

Bro. E. BURNHAM will commence his labors with the Chardon-street church next Sunday, the 26th, as assistant pastor, for a season.

FOREIGN NEWS.

FRANCE.—Accounts from Paris say that negotiations between France and England are so far advanced that a modification of the tariffs of the two countries will be made public within a few weeks.

The official vote of the Empire had not reached us. Today, 1st, the whole of the Legislative corps will proceed to St. Cloud to make known the result to the Emperor elect, and to-morrow the Empire will be formally proclaimed. In the evening Paris will be illuminated, and the next day the Senate will be convoked to settle the civil list of the Emperor and the salaries of the members of the Imperial family.

Some few legitimists have resigned in the departments, in compliance with the HENRY V. manifesto.

The *Emancipator* publishes a confirmation of the report that HENRY insists on issuing a new manifesto addressed to all the princes of Europe against the usurpation of the Bonapartes.

The Municipal Council of Strasburg has voted unanimously to present in gift to the Emperor, the castle of that city as an imperial residence. The castle was in like manner bestowed on NAPOLEON 1st.

The Customs receipt in France, in the ten months ending 1st Nov., 1852, exceed by £17,171,812 the receipts of the corresponding period of the previous year.

PORTUGAL.—The U. S. brig *Dolphin* was in the Tagus on the 20th Nov.

The Portuguese government has taken offence at the Brazilian Minister, and resolved to suspend all official relations with him.

AUSTRIA.—Two violent shocks of an earthquake were felt in the north of Hungary on the 15th of October.

GERMANY.—The correspondent of the *Daily News* states that preparations are being made just now at Hamburg for the emigration of several hundred persons to Salt Lake City.

TURKEY.—The Turkish campaign against the insurgents in Central Syria had totally failed, and operations were suspended till the spring.

ITALY.—The Pope has resolved to send an apostolic delegate to the Haytian government.

The Pope has received a letter from the King of Siam, promising that during his reign there shall be no persecution of the Christians within his dominions.

PUTTING DOWN THE BIBLE IN ROME.—The Roman correspondent of the *London Daily News* writes as follows:

"The vigorous searches of the Roman authorities after Bibles within the limits of the eternal city have now extended beyond the pale of Christianity, and the Jewish quarter has been subjected to a strict perquisition by the police agents. One would imagine that with respect to the Old Testament, at any rate, the Jews might be allowed to judge whether the translation of Diodati was sufficiently correct for their perusal; but it appears that the cardinal vicar, under whose especial surveillance the Hebrew community are placed, knows better than their own rabbis what is fit for them to read, and has, therefore, confiscated the forbidden books, together with many of their own editions—which, upon their complaining of the loss, they have been advised to go and ask for again at the police office. It is really astonishing that, in the so-called centre of Christianity, the dissemination of the Bible should be looked upon by the ecclesiastical authorities with as much horror as the circulation of the most atheistical productions."

DREADFUL EARTHQUAKE IN CHINA.—In a late number of the *Pekin Gazette*, there appears an account of a terrible earthquake that occurred a few months ago in the province of Kan-suh, in the northwest of China. The governor of the province Shocking states in a memorial to the Emperor, that the shocks commenced in the city of Chung-wei and its neighborhood on the 26th of May last, and were repeated many times during a space of fifteen days from that date. The devastation and loss of life caused was frightful. Upwards of 300 persons were killed; more than 400 seriously hurt, and several thousand houses destroyed. The public

offices, granaries, prisons, and also the ramparts of the city were thrown down. These calamities having reduced the people to a state of the utmost want and distress, the Emperor has ordered immediate assistance to be rendered to the sufferers, and their payment of the land tax for the present year to be remitted.

THE POPE AND LOUIS NAPOLEON.—It is stated that the Pope is unwilling to accept the invitation to proceed to Paris to consecrate the new Emperor. The proceedings of Pius VII., at the coronation of NAPOLEON BONAPARTE, having been urged as a precedent, the Pope is said to have replied: "Pius VII. consecrated the founder of a dynasty; that was entirely an exceptional case; the moment the new emperor is to be denominated 'NAPOLEON III.' and reigns by right of succession, a favor cannot be demanded for him which might with equal right be demanded by all the Catholic sovereigns of Europe; and in such a case the whole of a pope's life would be spent in travelling." Fresh negotiations have been commenced to induce his Holiness to change his purpose.

THE MADAI.—The latest accounts from Florence state that the hopes which have recently been entertained of a speedy release of FRANCESCO and ROSA MADAI, (imprisoned for reading the Scriptures) are likely to prove delusive. FRANCESCO has been withdrawn from the charge of the regular chaplain of the jail, and placed under the surveillance of a guard of Capuchin friars, whose instructions are to employ all the available resources of the church, including both exhortations and discipline, to bring him back to the Romish faith. To prevent any interference with this process of conversion, the permission given to his friends to see him is now restricted to once a month. ROSA has been promised her liberty on condition of abjuring her faith.

BLOODY AFFRAY AT SOUTH BOSTON.—Wednesday night about 11, three Irishmen, after drinking rather deeply, waylaid a brother Irishman near the corner of Second and J street, South Boston. They fell upon him as he was proceeding home from his work in the rolling mill, knocked him down, trampled upon him, and inflicted serious wounds upon his head with a knife or some other sharp instrument. A watchman hearing the outcry hastened to the place, when the ruffians fled, leaving their victim prostrate in the street, nearly senseless, stripped of every article of clothing save his pants, and bleeding profusely.

The watchman assisted him up, wrapped his cloak around him, and with the help of a gentleman who was passing at the time took him to his house on Bolton street. The man was perfectly sober, gave the names of his assailants, and the reasons of his assault. From his account it appears that about six weeks since the ringleader, whose name is MURPHY, was discharged from one "gang" in the Iron Works for drunkenness and disorderly behavior, and that he was hired in his place, and that MURPHY has held a grudge against him ever since. MURPHY has since been at work in another "gang," and that night with two others of the same gang, perpetrated this most dastardly act.

Boston Journal.

EXTENSIVE ROBBERY.—The heaviest robbery that has occurred in this city for many years, was perpetrated Tuesday evening, on board the steamboat *Editor*, lying at the wharf, on her way from Pittsburgh to St. Louis. Whilst the passengers were at supper, about five o'clock, the state-room of Mr. ROBERT BUTCHER was pried open with a chisel—the burglar forcing open the outside door—and \$5321 abstracted from a valise in the room. Mr. BUTCHER was formerly a resident of Cambria county, Pennsylvania, near Johnstown, and was on his way to the West to seek a new home, accompanied by his wife and children. The money was all he possessed in the world, and the shock of the loss was so great upon his wife that it was found necessary to use force to prevent her from throwing herself into the river.

Cincinnati Gazette, Dec. 9.

It was stated in an act of Parliament passed in the third year of the reign of Henry the Eighth, that the number of prisoners in the kingdom, confined for debts and crimes, amounted to more than sixty thousand. One writer asserts that during the same reign of thirty-eight years, seventy-two thousand persons were executed for thefts and robbery—amounting to nearly two thousand a year! It thus appears that either rogues are not so numerous in "these degenerate days" as formerly, or that a vast number escape unwhipped and unhanged, who richly deserve it.

A late English paper, speaking of the Chancellor of the Exchequer, says:—"A new plagiarism of Mr. Disraeli's has been just discovered by a writer in the *Morning Chronicle*. It is in the character of Lord Cadurcis, in his 'Venetia,' published in 1837, which is copied in many passages word for word from Macaulay's Essay on Lord Byron, published in the *Edinburgh Review* in 1830. It appears now beyond doubt, that Lord Derby's brilliant colleague has long possessed the faculty of 'sacking' by wholesale the riches of other men's brains in literature and politics."

On the 1st of January, 1853, the sale of lottery tickets will be forever prohibited in Virginia.

Some idea of the motley character of the San Antonio population may be formed from the circumstance, that at a great land sale lately, the auctioneer and his associates made their offers to conduct the sales in four different tongues, the English, the Spanish, German and French.

The first Catholic Church in Albany was completed in December, 1798. It occupied the site of St. Mary's Church, corner of Pine and Chapel street. There are now five Catholic Churches and the Cathedral in that city.

Death from Poison.—Tuesday afternoon, Eliza Jane, two years old, and daughter of Thos. Skelly, who resides at 10 Adams street, obtained possession of a bottle containing poison, of which she drank. The mother soon discovered her child in convulsions, and the little sufferer pointed to the fatal bottle. Medical aid was immediately called, but proved of no avail, as the child died that evening.

CENSUS RETURNS.

The recent report of the Superintendent of the United States census returns contains many important facts, some of the most interesting of which we

lay before our readers. It appears from the report that the number of houses in the United States occupied by free persons at the time of the taking of the last census amounted to 3,363,427. The annual number of deaths throughout the country have been to the number of living in the ratio of 1 to 73; being in the North Western States 1 to 80, and in New England 1 to 64. The reason why the rate of deaths in the North Western States are so much lower than in New England, lies in the youthful population of the new States, and the comparative absence of aged persons. Of the free inhabitants of the United States, 2,210,828 were found to have been born in foreign countries—forming 11.06 per cent. of the entire free population. Of these Ireland has contributed 961,719, and Germany 573,225.

The number of white mutes in the United States amounts to 9091, and the colored to 632, of whom 439 are slaves. Among the white population there is one deaf mute to every 2151 persons; of the free colored, one to every 3005; and among the slaves one to every 6552. The number of persons destitute of sight is 9702, of whom 7997 are white, and 1705 colored—of which latter 1211 are slaves—being among the white population in proportion of one to every 2445 persons; among the free colored one to every 870; and among the slaves one to every 2645. The number of insane persons is given at 15,768, of whom 15,156 are whites, 321 free colored, and 291 slaves. The number of idiots returned is 15,706, distributed as follows: Whites, 14,230; free colored, 436; slaves, 1040. Total insane and idiotic, 31,474. From these returns it appears that among the white population in the United States there exists one insane person for every 1290 individuals, and one idiot to every 1374 persons; among the free colored, one insane person to every 1338, and one idiot to each 985; of the slaves, one out of every 11,010 is insane, and one out of every 3080 is an idiot.

With regard to education, it is stated that near 4,000,000 youth were receiving instruction in the various institutions of the country on the 1st of June, 1850; or at the rate of one in every five free persons. The teachers number more than 115,000, and the colleges and schools near 100,000. Speaking of pauperism, the report says that the whole number of persons who have received the benefit of the public funds of the different States for the relief of indigent persons, amounts to 134,972. Of this number, 68,538 were of foreign birth, and 66,434 Americans; while on the first day of June, 1850, there were 36,916 natives, and 13,437 foreigners—making a total of 50,353 persons. Of those termed Americans many are free persons of color. The entire cost of the support of these individuals during the year has amounted to \$2,954,806. From the criminal statistics we learn that the whole number of persons convicted of crime in the United States for the year ending 1st of June 1850, was about 27,000, including 13,000 native, and 14,000 foreign born. The whole number in prison on the 1st day of June, was about 6700, of whom 4,300 were native, and 2,400 foreign.

The assessed valuation of real and personal estate in the United States on the 1st of June, 1850, amounted to \$6,010,207,309. The true value is estimated at \$7,133,369,725. It is stated that the true value in Massachusetts alone amounts to \$573,342,286, being only exceeded by that of New York and Pennsylvania.

By the returns it appears that there are 36,011 churches in the United States, and 210 in the District of Columbia and the Territories—or one church for every 646 of the entire population. The total value of church property is \$86,410,639, of which one half is owned in New York, Massachusetts, and Pennsylvania. The average number of people which the churches will accommodate is 384, and their average value \$2400. Churches are more numerous, in proportion to the population, in Indiana, Florida, Delaware, and Ohio, and less numerous in California, Louisiana, and Iowa. Those in Massachusetts are the largest, and have the greatest average value.

Boston Journal.

WASHINGTON IRVING CREATING A RIOT IN BOMBAY.

An extensive and alarming riot raged for several days in November, 1851, in Bombay, between the Mohammedans and the Parsees. We do not remember seeing any account of it in our American papers at that time. The riot was caused by the publication, in a Bombay newspaper, of an editorial translation of portions of the life of Mohammed by our distinguished countryman, Washington Irving. The most aggravating feature, however, in the provocation given to the Mussulmen, was a defective likeness of their prophet. The Bombay paper from which we make the following extract, calls the print, a "smeared and smuggy lithograph of Mohammed," taken from Simon Ockby's history of the Saracens. In speaking of the riots of Saturday and Sunday, Nov. 22d and 23d, the paper says:

"The riot of Sunday was in particular a most outrageous one. As might be expected, it was altogether on the part of the Mohammedans, who early in the morning broke into a Parsee fire temple in the native town, and committed the most wanton depredation in that sacred place—pulling down railings, breaking the furniture and lamps, and pulling up the trees that surround the edifice; and it was only the arrival of the police that prevented the desecration of the sacred fire itself. In this affair the Parsees had no part whatever, none of them appearing in the disturbed quarters. Some hours afterwards the Mohammedans in large masses again assembled, many of them armed with clubs, evidently meditating an attack upon the Parsee quarter. The chief and second magistrates, and the inspector of police, with detachments of police and a few lancers, were on the spot, and upon them the rioters opened a shower of stones and other missiles. Upon this Mr. Spens, the senior magistrate, with his force, charged among them, and after putting a number of them *hors de combat*, succeeded in restoring order, a number of the rioters seeking refuge in a mosque. In the affray both Messrs Spens and Conybeare (second magistrate) received contusions, and notwithstanding their check by the police, the rioters kept assembling in large bodies for several hours; so that it was not un-

til after four in the afternoon that they were finally dispersed. One Parsee boy, we hear, who was decoyed by some Mohammedans into a stable, was so severely beaten as to endanger his life; and we understand on good authority that so infuriated were the ruffians that they sent for a doctor of their own community to see if the boy would bear any more beating! During the day numerous isolated assaults took place, chiefly by Mohammedans. The Parsees have indeed behaved remarkably well throughout these scenes—so much so that on Sunday not a person of that sect was taken into custody. Of the Mohammedans a hundred were made prisoners."

On the succeeding Tuesday night, a cowardly outrage was committed by a party of mussulmen on the cemetery of a recently deceased respected citizen. They wrenched the lock from the door, entered the cemetery, dragged down the netting of brasswork which protected several bodies, desecrated the place, and then decamped. This was considered the most wanton and savage act of barbarity that could be offered to the Parsee people, and those who committed it, the paper says, drew down upon themselves the merited contempt of men of all persuasions.

It was expected that on the succeeding Friday the riots would be renewed by the Mussulmen; and ample police arrangements were made to suppress them. The day, however, passed off quietly. In the afternoon, a meeting of the leading Parsees and Mohammedans was held, at which conciliatory speeches were made, and the editor of the paper who published the obnoxious translation sent in an apology, stating that he meant no disrespect to the Mohammedans, and did not intend to hurt their feelings. The Mohammedans present accepted the apology. The Parsees and Mohammedans then entered their carriages, and rode through the city, to give ocular demonstration to the people that at last peace reigned between the two communities. Since then peace has prevailed in Bombay. Numbers of Mussulmen have been fined, and three are in custody for causing the death of a Parsee who died from injuries received during the riot.

Awful Catastrophe.

On Tuesday morning, about a quarter to twelve o'clock, the four story new brick building, fifty feet front by forty-foot deep, located on the block between Thirty-second and Thirty-third streets and Third and Lexington Avenues, suddenly fell, with a tremendous crash, burying beneath the ruins six men, named John Dorsey, George Dougherty, David Weaver, James Byad, John Byad, and Adam Hendheim, all of whom were at the time at work on the premises.

The policemen, with a number of laborers who were specially employed, hastily set to work to remove the mass of fallen brick, timbers and rubbish.

The agonizing groans of the men beneath the ruins were at intervals audibly heard, and stimulated those at work in removing the ruins. After about an hour's labor the dead bodies of John Dorsey and George Dougherty, masons, who were at work on the upper walls, when the structure fell, were taken out from beneath a pile of bricks and rubbish. The dead body of another man recognized as David Weaver, boss framer, was shortly after extricated from beneath several heavy timbers, which lay across his head and chest. The bodies of the three men presented a shocking spectacle, being greatly mutilated, and mashed almost to a jelly.

At the expiration of half an hour or more, Adam Hendheim was extricated from beneath several beams, between two of which he was so wedged as to be unable to move, but fainted on being brought out.

In a little time thereafter, the two brothers, James and John Byad, were taken out alive but insensible. By the timely application of restoratives they partially recovered, when it was found that the former had received several contusions about the head and body.

The building which fell was owned by Mr. Henry Bitter, and was intended to have been used by him as a morocco dressing factory. It was being erected under the superintendence of Robert D. Fielder, boss mason, and J. W. Fielder, boss carpenter.

The carpenter and mason who superintended the construction of the building, state that the mortar, and other materials used in it, were of good quality, and that proper care had been taken to erect it firmly, and further, that the cause of its fallen was the piling up of a large quantity of rafters upon the wall and girders.

N. Y. paper.

Moral Insanity.

Some thirty years ago, a young lady, the only daughter of a noble house in the north of Germany, from having been one of the most cheerful girls, became subject to fits of the deepest melancholy. All the entreaties of her parents were insufficient to draw from her the reason of it. To their affection she was cold, to their caresses rude; and though society failed to enlighten her, she bore her part in it with a power and venom of sarcasm that were as strange to her former character as they were unbecoming her sex and youth. The parents contrived, during her temporary absence from home, to investigate the contents of her writing-desk, but no indications of a concealed or disappointed passion were to be found, and it was equally clear that no papers had been removed.

The first news they heard of her was, that the house in which she was visiting had been burned to the ground; that she had been saved with difficulty, though her room was not in that part of the building where the fire had commenced; that her escape had at first been taken for granted, and that when her door was burst open, she was found still dressed and seated in her usual melancholy attitude, with her eyes fixed on the ground. She returned home neither altered in manner nor changed in demeanor, and as painfully brilliant in conversation when forced into it. Within two months of her return, the house was burnt to the ground, and her mother perished in the flames. She was again found in the same state as on the former occasion, suffered herself to be led away without eagerness or resistance, did not alter her deportment upon hearing the fate of her mother, made no attempt to console her father, and replied

to the condolence of her friends with a bitterness and scorn almost demoniacal.

The father and daughter removed to a spa for change of scene. On the night of their arrival the hotel was in flames; but this time the fire began in her apartment, for from her window were the sparks first seen to issue, and again was she found dressed, seated, and in a reverie. The hotel was the property of the sovereign of the little state in which the spa was situated. An investigation took place; she was arrested, and at once confessed that on each of the three occasions she had been the culprit; that she could not tell wherefore, except that she had an irresistible longing to set houses on fire. Each time she had striven against it as long as she could, but was unable to stand the temptation. This longing first supervened a few weeks after she had been seized with a sudden depression of spirits; that she felt a hatred to all the world, but had strength to refrain from oaths and curses against it. She is at this time in a mad-house, where she was at first allowed some liberty; but after an exhibition of homicidal monomania towards a child, of a ferocity most appalling, it was found necessary to apply the severest restraint. She still possesses memory, her reasoning powers, her petulant wit, and observes the most scrupulous delicacy.

Theory of an Open Polar Sea.

Dr. Kane, of the United States navy, in his lecture before the Geographical and Statistical Society in New York, delivered Tuesday evening, advocated the theory of an open Polar Sea, and cited as facts to sustain the theory, among other things, that the estuaries of Baffin's and Hudson's bays and Bhering's strait, indicate the existence of a Polar basin, having an active supply and discharge, as well as an internal circulation; the intercommunication of whales between the Atlantic and Pacific oceans, as shown by Maury; the increase of warmth in many places in very high latitudes; the migration of animals, and the flight of birds of passage, some of which incubate in regions of unknown northness; the phenomena of the Polar drift, which indicates that the thaw commences on the northern and not on the southern side.

Henry Grinnell has placed at the disposal of Dr. Kane the exploring vessel *Advance*, and the Secretary of the Navy has assigned to him as a special duty the control of an expedition in search of Sir John Franklin. Dr. Kane proposes to proceed along the west coast of Greenland, and north upon the meridian of Smith's Sound, for the following reasons, as stated by him:

1. Terra firma as the basis of our operations, obviates the accidents characteristic of ice travel.
2. A due northern line, which throwing aside the influences of terrestrial radiation, would lead soonest to the open sea, should such exist.
3. The benefit of the fan-like abutment of land on the north face of Greenland, to check the ice in the course of its southern or equatorial drift; thus obviating the drawback of Parry in his attempts to reach the Pole by the Spitzbergen Sea.
4. Animal life to sustain traveling parties.
5. The co-operation of the Esquimaux, settlements of Greenlanders having been found as high as Whale Sound, and probably extending still further along the coast. The point I would endeavor to attain, would be the highest attainable point of Baffin's bay, from, if possible, pursuing the Sound known as Smith's Sound, advocated by Baron Wrangell as the most eligible site for reaching the North Pole.

From China.

A Fuchchau (China) correspondent of the "N. Y. Commercial," under date of August 26th, says it is rumored that matters are in a sad state at Pekin, owing to the dissipation of the young Emperor. Various local insurrections have broken out (as has frequently before been noticed). The writer says:

"Were these incidents to occur in Western nations, we should predict their speedy downfall. But China is an anomalous country. Rebellions and piratical fleets have annoyed the nation since the present dynasty ascended the throne, and yet the Government has stood, and in the absence of constraining extraneous influences, may continue for a long time."

On the 10th of August, a typhoon occurred at Fuchchau, which caused a flood on the 12th. The water flowed into many of the houses, and carried away a large part of the verandah of the house occupied by the Rev. Mr. Peet. Two of his little daughters were standing on the verandah, and very narrowly escaped, just getting into the house as the verandah fell.

Su, formerly Lieutenant Governor of the Province, who was degraded from office, has been restored to imperial favor, and sent this year as High Literary Chancellor to superintend the examination in one of the Provinces. The present Governor General has again petitioned the Emperor for permission to retire from an office the duties and responsibilities of which are too much for his nervous temperament.

Pope in Peru.

A correspondent of the "London Christian Times" says:

"A worthy priest in Lima, the capital of Peru, about a year ago, published an extensive work in that city, commendatory of the Pope's usurpations and aggressions, on the civil and on the ecclesiastical authorities. The nail was hit on the head. The Pope felt it, and consequently the work was formally condemned, and prohibited to be read. A pamphlet was published by the priest in Lima, in which he related all the grounds which the Pope had alleged for condemning the work. This pamphlet was circulated extensively, as it was easier of access and sooner read, than the work about which it treated. This again brought the work into notice. A second and an abridged edition was then published, and to this the Government of Peru openly subscribed, in the face of the Pope's prohibition. The subject is being taken up with interest in that country, both in a religious and civil point of view."

CORRESPONDENCE.



"THIS GENERATION."

"This generation shall not pass till all these things be fulfilled."—Matt. 24:34.

To what generation does our Lord refer? And how are we to limit that generation as to time?

It is evident that "the things" here referred to, did not take place during the existence of the generation who listened to the Saviour; therefore he must have referred to some other generation—to those living on the earth when certain signs were to indicate the coming of the Son of man—ere that generation should pass away "all these things shall be fulfilled." The last event in the series, is the coming of Christ, and consequently the end of the world.

But how are we to limit this generation? We are not to fix upon any different time for its beginning, and consequently cannot fix definitely its end.

In Luke 11:50, here the expression this "generation" occurs, clearly pointing out the generation of Jews. It was to experience severe judgments because of their ungodly deeds. These are brought to view in Luke 19:43, 44—"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation." Our Lord associates an awful judgment, with the rejection of the (to that generation) greatest of mercies. The prophets had foretold the coming of their Messiah to visit them. But now he has come to bless them with the light of salvation, they "would not come to the light." They would not "come to him that they might have life." They rejected both him and his doctrine.

It is evident that the generation rejecting him is the generation to experience the judgment. "All these things shall come upon this generation," is the express language of the Saviour. There was a generation then because of age just stepping off the stage of life, and another fast filling their places. Included in this now retreating generation were the men upon whom devolved the business affairs of the nation, men from fifty to seventy years of age. This class did not form the bulk of the nation upon whom our Lord and his apostles after him expended their labors.

Jerusalem was destroyed A. D. 70—thirty-seven years from the death of Christ. The mass of the people were from fifteen to forty years of age. Thirty-seven years gives them the influence and power of the nation, and the predicted judgment overtakes them.

How could it in justice fall upon any other generation? Were not they accountable to God as no generation before them had been and as no generation of that people after them could be? Had they not seen and heard what no generation before or after them could see or hear? And were they not guilty of a crime no generation of the Jews could before or after them be guilty of?

That generation did not pass away till all the things predicted of it had been fulfilled. So we see, the expression "this generation," as to time, though it may have no definite limits, yet nevertheless it is limited, there is a circle of time within which the predicted events must occur.

In the case under consideration the events must have come, before a sufficient length of time had elapsed to permit a succeeding generation to take the place and power of that generation which formed the mass of the nation at the death of Christ.

Now why may not the same expression occurring in our text have a like meaning? Our Lord expressly declares "this generation shall not pass till all these things be fulfilled." What generation?

I answer, not that in power, when this last message of mercy—the news of the coming kingdom of Christ at hand—broke in upon us with its accompanying signs. But who formed the mass of mankind. This generation who have succeeded to the place and power of our fathers. Ere a sufficient length of time shall elapse for another generation to take their place and power, "all these things shall be fulfilled."

When a generation has so far gone as to give place in the main to others, it, as a body, has passed away, though individuals of it may live.

Thus it was in the days of our Lord's first advent. And thus, we have reason to believe it may be at his second advent. Look at the reasonableness of this conclusion. At the coming of Christ fearful judgments will be executed upon the wicked. It is "the great day of God's wrath." It is the time when he

INDEX.

POETRY.

- All Things Made New 190
Address to Wealth Gatherers 241
An Every-day Paradox 283
Better World, The 46
Blessed are They that Mourn 57
Balaam 161
By the Rivers of Babylon 257
Book of Inspiration 353
Celestial Railroad 15
Christ's Coming 134
Christian Soldier 153
Chide Mildly the Erring 193
Contentment 233
Cradle and Coffin 297
Carolina (with music) 371
Cheer Up 377
Deride not Weeping 14
Delight in God only 105
Death 183
Day at Hand, The 310
Dare to Stand Alone 289
Every One his own Hobby 351
Elisha at Dothan 354
Firm Bank, The 11
God and Our Neighbor 25
Go Forward 335
He Giveth his Beloved Sleep 131
He Loved us 174
How Long 274
Heart and Tongue 307
Hope of Dawn 369
Inheritance of the Meek 55
If a Man Die, shall he Live again? 161
In this World ye shall have Tribulation 391
I cleave to Him as the Limpets to the Rocks 415
Jephthah's Daughter 129
Joy cometh in the Morning 177
Knell of Time 17
Looking Forward 6
Longing for Christ's Return 9
Love of Christ 126
Lonely and Weary (music) 163
Lines 302
Lines by Charles Wesley 311
Lift the Heart and Pray 327
Lost Sheep, The 385
Light of Prophecy 339
Life 409
Morning Star 39
Memory 166
Mediator, The 209
Minister's Hearers, A 263
Meeting of Christian Friends 359
New Year 23
Orphan's Dream of Christmas 91
O I long to be there 121
Our One Life 145
O Press on 158
Old Family Bible 284
Old Winter 393
Prospect of the Resurrection 33
Prayer, The 63
Press Onward 65
Prophet's Hymn, The 81
Passing Bell 273
Peace of Europe 97
Precious Seed 305
Psalm XXIX 401
Questions of Life 251
Resurrection Morn 1
Refuge, The 113
Rest of the People of God 239
Speak Gently 137
Something More to Love 151
Stranger Here, A 187
Saints' Reward, The 206
Sabbath, The 217
Smile, A 278
Sabbath Bell 315
State of Man 374
Thy Kingdom come 31
Trust in God 41
The Lord is my Portion 73
Time 225
Twelve Mystical Gems 233
Two Houses, The 249
The Servant not Above his Master 286
Trifles 313
The Iron Cross 323
Thoughts 337
The Harvest is Past 383
Vision of Immortality 147
What is a Year? 49
Watchman, what of the Night 87
Willow of Babylon 89
Work Away 139
Weeping may endure, &c. 169
Wan Reapers, The 185
Walking 195
World Harvest, The 201
Watchman, what of the Night 233
Watcher, The 243
World, The 254
Win and Wear it 295
Wake with Nature 321
Wait 329
What is a Puseyite? 343
Warning and Anticipation 361
- EDITORIAL.**
Approaching Crisis 28
Angels of Rev. 14:6-12, 125, 132, 141
Anti-Popery in Great Britain 200
Allocation of the Pope 388
Blindness of Madness 208
Bro. N. Southard 301
City Church Extension 348
Criticism on Acts 1:11 372
Dr. Spring on Millenarianism, 68, 76, 84, 92, 100.
- Dr. Spring on the Millennium 108
Definite Time 316
Death of Daniel Webster 348
Date of the Apocalypse 364
Funeral of Daniel Webster 356
Gods of the Spiritual Rappers 325
Harmonical Philosoph. Logic 324
Inquiry 72
Lead Mining in Southampton 333
New Year, The 4
Not to be Reasoned with 276
New Paper—Liquor Law 277
Offence of the Cross 292
Paul's Epistle to the Hebrews, 28, 36, 44, 52, 60, 68, 76, 84, 92, 100, 108, 116, 124, 132, 156, 164, 172, 180, 188, 196, 204, 228, 244, 252, 260, 276, 284, 300, 308, 324, 332, 340.
Phenomena of the Rappings 148
Return of Israel 93
Rise of the Papacy 284
Salandar and the Dragon 20
Suit, The 64
Six Days of Moses, The 69
Sabbath, The 212, 220
Spiritual Manifestations 308
Sin of the World 388
Trial, The—the Result 189
Talkers with the Dead 380
Visit to Canada East, &c. 349
New Hampshire 405
What shall be Done in the Present Emergency? 204
Who embraced the Rappings? 340
Zecharia VIII. 4
- CORRESPONDENCE.**
Advent Cause in N. Y. city 38
An Explanation 381
Burning Day 332
Bro. C. B. Turner's Case 344
Conference at Worcester, 6, 14
Church Discipline 62
Coming Conflict, The 70
Coronation Day, The 78
Coming of the Lord 110
Christian Experience 110
Counsel for Bro. B. 224
Christ's Sabbath 278
Cause in Pennsylvania 302
Consumption 326
Curse ye Meroz 342, 350
Co-operation of the Brethren 356
Church Discipline 356
Day of the Lord 22
Day of Preparation 31
in Vermont 383
Declaration of Christ's Sonship 142
Devil, The 190, 198, 206
Drawing Near to God 347
Envy 62
Facts 7
Family Prayer 78
God Answers Prayer 126
Growth in Grace 174
Hope thou in God 31
Harvest, The 94
Harvest Laborers, The 110
Israel and the Promises relating to them 28
Inquiries 70
Improve the Present 174
Instrumentalities for spread of Truth 223, 230
Judge Not 6
Judge Not 38
Law of the Sabbath 18, 42
Literal Fulfilment of Prophecy 54
Leaf from Memory, A 119
My Record is on High 238
Mourning at the Crucifixion, 382, 390.
New Earth, The 63
Outline of a Sermon 38, 46
Opened Fountain, The 398, 406
On the Recent Definite Times 404
Pencilings of a Journey 263, 271
Proximate Work of God 310
Praise to God 348
Reign of Christ 30
Return and Conversion of Literal Israel 94
Revivals 374
Sketches of Travel, 1, 9, 17, 34, 41, 49, 57, 66, 75, 82, 90, 98, 106, 114, 122, 130, 138, 146, 154, 163, 170, 178, 185, 195, 202, 218, 226, 234, 242, 258.
Sketch of a Sermon 62
Sermons (two) 150
Sermon by J. Litch 214
Shall Literal Israel be restor'd 236
Sermon by O. R. Fassett 254, 262
Shaking of the Heavens and the Earth 318
Sin of the World 390
Two Covenants, The 94, 102
Truth Unwelcome 230
Vision of the World 366
What was the Name of Christ 55
Watch 70
Winstead Camp-meeting 302, 318
- LETTERS FROM**
S. Chapman—7, 118, 238, 334.
L. Osler (to Dr. Lyman Beecher) 14, 22.
Lawson Long—38, 71.
M. Preble—39, 142, 214, 342.
J. Merriam—46.
C. B. Turner—48, 86, 134, 192, 208.
N. Southard—54, 224.
T. Smith—54, 71, 126.
C. Wiltberger—55.
D. I. Robinson—63, 86, 264.
England—70, 86, 174, 205.
B. Mathewson—78.
J. W. Bonham—79, 271.
L. D. Mansfield—86.
W. G. Ruggles—95.
W. J. Watkins—103.
G. Bunger—110.
S. Judson—110, 358.
Levi Dudley—110.
W. M. Osborn—119.
T. P. Hedrick—126.
S. A. Chaplin—134.
I. E. Jones—134, 391.
G. Burnham—134.
D. T. Taylor—134, 264.
I. C. Wellcome—143.
Aaron Clapp—143.
W. M. Ingham—143, 358.
O. R. Fassett—143.
M. Montgomery—149, 198.
A. Sister—166.
O. D. Eastman—166.
E. Walker—174.
Laban C. Bates—176.
N. Billings—190.
George Bangs—206.
I. H. Shipman—206, 358, 375, 398.
Mary Winkley—206.
H. Robbins—215.
J. P. Mallory and S. R. Glenn—215.
M. Fall—215.
P. Powell—215.
P. B. Morgan—223, 272, 398.
H. Weeks—231.
A. Friend—231.
L. Osler—231, 302.
A. Sherwin—246.
J. Litch—247, 335.
J. Pearson—262.
G. W. Clement—262.
J. W. Daniels—278.
Illinois—278.
R. Paul—286.
P. Livingston—286.
Luther Edwards—319.
J. T. Laning—326.
D. Bosworth—334.
Columbus Green—342.
C. E. Boyer—350.
D. Campbell—351.
J. Cummings—358.
E. R. Pinney—375.
Samuel Walker—375.
J. D. Boyer—375.
L. Scott—375.
J. L. M. Richmond—398.
- MISCELLANEOUS.**
Arctic Regions 37
Austria and the United States 56
Audiacity of Error 117
Appeal for Prayer 134
Anticipation and Contrast, 209, 217, 225.
And He Brought Him to Jerusalem 218
Act 227
An Eruption of the Geiser 275
A Man of War, or a Man of Peace 275
Alarming Increase of Romanists among us 189
Arago, M. 191
An Impressive Affair 200
Are you Regenerate, 252, 261, 277, 292, 300.
Achilli versus Newman 255
Aerial Voyage 255
An Old British Poet 303
Accident on the Concord and Montreal Railroad 336
Awful Fruit of Delusion 337
Armenian Intolerance 339
A Priest's Curse 339
Attempt to Assassinate Louis Napoleon 341
Aerial Navigation 341
An Elevated Road 343
Artificial Stone 353
A Strange Playmate 344
A Man Mighty in Prayer 346
A Good Man in a Bad Place 363
Affectionate Preaching 379
Abstinence from things hurtful 386
Australian Exodus 387
Arctic Searching Expedition 397
Answer him not 403
Abdel Kader 405
Advent 409
Awful Catastrophe 414
Bunyan's Characters 25
Bible Order 32
Beauty of the Heavens 35
Baxter, Richard 147
Bp. Butler on Talkativeness 164
Bible Burning in Ireland 168
Bunyan's Experience 178
bear with one another 181
Burning of the Henry Clay, 253, 264.
Bryant on Millenarianism 260
Barbarity on Board a Ship 287
Bunyan's One Book 291
Bible, The 307
Burial Places of Nineveh 314
Bastille, The 354
Bread on the Waters 359
Believer's Rest in Christ 363
Blot on the Hand, A 393
Bold Literary Theft 396
Beautiful Effect of Pain 397
Congressional Banquet to Kossuth 24
Character of Paul 19
Chronology of Principal Events in 1851 29, 37, 45, 63, 61
Connections in which the Name "Jehovah" occurs 42
Christian Association 53
Catholic Institute 64
Communication and Diffusion of Christian Knowledge 81
Convention of Spirit Rappers 83
Coming Crisis, The 85
Christ's Second Advent 90
Church's Pole-star, 105, 114, 123
Contents of the Scriptures 127
Chinese Jews 127
Cause of the Destruction of the Nations 140
Crime 144
Confucian Tract, A 167
Contributions towards the book of Genesis 181
Cheating Ministers and People 181
Character in Public Instruction 195
Climate of Countries 235
Child is Dead, The 242
Creeds 249
Confidence and Trust in God, 214, 222.
Curse of France 221
Curious Piece of Antiquity 257
"Crack Church" in N. Y. 283
- Crowned Skeleton 283
Catholic League against Free Schools 287
Church Unity 287
Catholic Schools 303
Changes of Time 303
Cautions to Communicants 307
Climate and &c. of Thibet 307
Consumption 307
Christianity in the 3d century 315
Crucifixion 320
Commentaries 335
Congregational Singing 339
Change from O. S. to N. S. 343
Catholic Prisons 344
Conference at Waterbury 351
Cardinal Wiseman 353
Christian Missions 367
Complaining Christians 379
China 395
Collect for the First Sunday in Advent 402
Kidd the Pirate 75
Lost! Lost! 19
Louis Napoleon 43
Liberality of the Age 125
Lake Tiberias and Dead Sea 145
Leprosy, The 167
Late Trial—Williams versus Himes 265
Loss of the Atlantic 314
Lingerer, The 315
Louis Napoleon and the Pope 369
Mosaic Account of Creation 10
Manasseh King of Judah 58
Motive to Christian Duties 65
McNeile, Dr. 86
Millennial Sign 133
Modern Phalaris, The 135
Missionary Intelligence 158
Maelstrom Whirlpool 175
Mauna Loa in Action 250
More Excellent Name, 313, 321
Mount Tabor 339
Mercy of Mercies 339
Mental Devotion 354
Massacre of the Mamelukes 371
Massacre of the Vaudois 387
Milton's Resignation 411
Moral Inanity 414
New Heavens and Earth 1, 9
Napoleon's Views of Christ 35
New French System 112
Necromancy 115
New Style of Polemics 133
National Contrasts 194
New Antagonism, The 241
Never be Triflingly Employed 378
Not yet—Not yet 395
Narrow Escape of a United States Sloop-of-war 397
Notes of the Douay Bible 410
Ottoman Empire, The 12
One Cause of Dull Meetings 173
Origin of Idolatry 219
Our Prayers 250
Omnipotence of Faith 298
Origin of the Apostles' Creed 345
Opinions on the Empire 388
On Conservatism 410
Prediction of the First Eclipse 3
Perversions of the Doctrine of Providence 11
Protestant Alliance, 17, 25, 33
Progress of the Harmonical Philosophy 27
Prophecy of Napoleon 35
Paul Behind the Age 85
Possible Adhesion of Russia to the Papacy 99
Present Dispensation—its Course 105, 113, 122
Papal Bull disregarded 127
Present Dispensation—its End 131, 138, 159.
Praying for Show 107
Protestantism—its Progress 107
Protestant Persecuting Prot. 144
Perfectionism and Polygamy 175
Persecution of Protestants 211
Pulpit Advertising, &c. 250
Parable of the Crocodile 251
Popery in Great Britain 274
Prove all things 221, 228, 237, 244
Prophecy of Nahum 245, 261
Politician's View of Heaven 299
Pretended Letter from the Spirit of William Miller 300
Pastor's Joy and Crown 289
Providence of God 315
Purpose of the R. C. Church 322
Pearl of Great Price 330
Proverbs of Solomon 331
Personal Sermons 331
Popery 358
Proffered Gift 378
Political Massacre by the Pope 395
Prayer Meeting, The 395
Proofs of Love to Men 402
Gibbon on the Apocalypse 331
Genuine Hymns 359
History of the Prot. in France 26
Human Trial 90
How do you Calculate 159
Hungary in 1851, 193, 202
Horrid Blasphemy 282
Heathen Origin of Purgatory 315
Higher Law, The 333
Human Creeds 359
Hope of Eternal Life 359
Hold Fast 394
History 401
Image of God 10
I have been Slandered 10
Isaiah the Prophet 43
Influence of Transcendentalism 50
Italian Independence 107
Insanity of the Cæsars 115
Is the Church of Rome the Mystery of Iniquity, 179, 186
- I'm too Busy 227
Immortality 243
Identity of Anti-Christian Spirits 343
Innovation and Progress 354
Issue in Europe 363
Is Rome Babylon? 372, 380, 389, 396, 404, 412.
Impending Fall of the Turkish Empire 379
Indurating Effect of Fiction 389
It is Politic to be Candid 389
Illustrations of Fanaticism 402
Jerusalem, Palestine, Syria 67
Jeroboam, King of Israel 162
Jerusalem as it was 281
Jacob's Victory 282
Jael and Sisera 297, 305
Japan 410
Kossuth's Views on the Condition of Europe 40
Kidd the Pirate 75
Lost! Lost! 19
Louis Napoleon 43
Liberality of the Age 125
Lake Tiberias and Dead Sea 145
Leprosy, The 167
Late Trial—Williams versus Himes 265
Loss of the Atlantic 314
Lingerer, The 315
Louis Napoleon and the Pope 369
Mosaic Account of Creation 10
Manasseh King of Judah 58
Motive to Christian Duties 65
McNeile, Dr. 86
Millennial Sign 133
Modern Phalaris, The 135
Missionary Intelligence 158
Maelstrom Whirlpool 175
Mauna Loa in Action 250
More Excellent Name, 313, 321
Mount Tabor 339
Mercy of Mercies 339
Mental Devotion 354
Massacre of the Mamelukes 371
Massacre of the Vaudois 387
Milton's Resignation 411
Moral Inanity 414
New Heavens and Earth 1, 9
Napoleon's Views of Christ 35
New French System 112
Necromancy 115
New Style of Polemics 133
National Contrasts 194
New Antagonism, The 241
Never be Triflingly Employed 378
Not yet—Not yet 395
Narrow Escape of a United States Sloop-of-war 397
Notes of the Douay Bible 410
Ottoman Empire, The 12
One Cause of Dull Meetings 173
Origin of Idolatry 219
Our Prayers 250
Omnipotence of Faith 298
Origin of the Apostles' Creed 345
Opinions on the Empire 388
On Conservatism 410
Prediction of the First Eclipse 3
Perversions of the Doctrine of Providence 11
Protestant Alliance, 17, 25, 33
Progress of the Harmonical Philosophy 27
Prophecy of Napoleon 35
Paul Behind the Age 85
Possible Adhesion of Russia to the Papacy 99
Present Dispensation—its Course 105, 113, 122
Papal Bull disregarded 127
Present Dispensation—its End 131, 138, 159.
Praying for Show 107
Protestantism—its Progress 107
Protestant Persecuting Prot. 144
Perfectionism and Polygamy 175
Persecution of Protestants 211
Pulpit Advertising, &c. 250
Parable of the Crocodile 251
Popery in Great Britain 274
Prove all things 221, 228, 237, 244
Prophecy of Nahum 245, 261
Politician's View of Heaven 299
Pretended Letter from the Spirit of William Miller 300
Pastor's Joy and Crown 289
Providence of God 315
Purpose of the R. C. Church 322
Pearl of Great Price 330
Proverbs of Solomon 331
Personal Sermons 331
Popery 358
Proffered Gift 378
Political Massacre by the Pope 395
Prayer Meeting, The 395
Proofs of Love to Men 402
Gibbon on the Apocalypse 331
Genuine Hymns 359
History of the Prot. in France 26
Human Trial 90
How do you Calculate 159
Hungary in 1851, 193, 202
Horrid Blasphemy 282
Heathen Origin of Purgatory 315
Higher Law, The 333
Human Creeds 359
Hope of Eternal Life 359
Hold Fast 394
History 401
Image of God 10
I have been Slandered 10
Isaiah the Prophet 43
Influence of Transcendentalism 50
Italian Independence 107
Insanity of the Cæsars 115
Is the Church of Rome the Mystery of Iniquity, 179, 186
- Religion of Christ and that of the Nineteenth century 222
Remarkable Providence 291
Religion of the Age 307
Ralph Erskine's Sword Sermon 387
Roman Catholicism in France 387
mon 412
Signs of the Times 2
Short Memory, A 11
Standard American Edition of the English Bible 34
Silenced Skeptic 51
Stand Fast 59
Spiritual Privileges of Christians 73
Seed Time for the Future 89, 97
Small Debts 99
Signs of Christ's Second Advent 101, 109
Specious Influence of Error 131
Strange Fanaticism 133
Scientific Credulity 157
Special Providence, A 157
Secret of Good Writing 165
Successful Ministry, The 179
Starvation of a Party of Missionaries 181
Seem as you are, or as you would be 211
Signs of a Dying or Decaying Christian 235
Safe Experiment 235
Signs of the Times 240, 254
Spiritual Convention 260
Spirit Rappings 285
Salaries of English Clergy 287
Story with a Moral 299
Satanic Literature 303
Sure Word of Prophecy 290
Society as it is 290
Standards of Orthodoxy 291
Scintillations of Truth 295
Seriousness 306
Search me, O God 321
Superstition 329, 337
Satanic Advice—A Hint for Tempted Believers 330
Specimen of Biblical Criticism 331
Storing Liquor in Churches 243
Superstitions at Rome 346
Slaughter of the Covenanters 359
Second Advent, The 362
Sinaitic Inscriptions 362, 370
Solemn and Eventful Question 371
Sabbath Day's Journey 372
Slave Case in New York 374
Style of Isaiah 378
Spirit Rappers 380
Star in the East, The 388
Syrens, The 394
Sight to the Blind 397
Suggestion to Christians 403
Sunday Schools 409
"That Day" 3
Theological and Lit. Jour. 21, 116
Thoughts 27
Turkish Empire, The 59
Translation of Elijah 66
Terrible Catastrophe 120
Teaching all Nations 157
The Bible 210
The Doomed Land 211
The Papacy, or the State of Europe 211
The Influence of Man over Man 219
The Successors to the Apostles 219
The "Jerks" 225
The Decisive Act 226
The Strait Gate and the Narrow Way 227
Temptations of Satan 227
Tempters Within 243
Terms of Salvation 250
Terrible Retribution 275
Thrilling Incident 192
Terrible Steamboat Casualty 280
The Kingdom delivered up to God the Father 286, 294
Two Kinds of Riches 299
The Way with some People 299
The Prince Paradox 303
Tragic Affair in Charlestown 293
Thomas Newton 295
To all whom it may concern 348
Transitoriness of Great Men 355
Truly Religious Man, The 365
Testimony of Judas to the Character of Christ 373
Three Wishes, The 379
Terrible Steamboat Explosion 381
Tact 386
Tribute to the Clergy 393
Tribes of Mount Lebanon 411
Texas Reptiles 410
Theory of an Open Polar Sea 414
Unforgiven Man, The 115
Uncle Tom 283
Ungrateful Wretch, An 403
Views of Adventists respecting the Teachings of Prophecy 121, 129, 137
Volcano at the Sand Islands 157
Ventilated Cars 255
Vandalism 311
Wise Fool, The 19
Wicklife 35
Worship among the Moslems 40
World's Fair and its Lessons 59
Waiting God, A 83
World Makers 98
Winter's Tour in Central Pa. 102
Wheat or Chaff? 156, 164, 173
What shall I do? 178
Watch 180, 188, 197, 205, 213
Well of Rebecca, The 183
Words 210
Waldenses, The 250